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THE ELEMENTS OF NEW TESTAMENT GREEK GRAMMAR.

BY

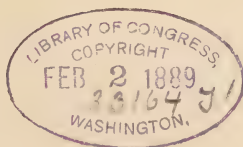
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TO

BISHOP JOHN H. VINCENT, D.D., LL.D.,

WHOSE INFLUENCE AS A PROMOTER OF BIBLICAL  
STUDY IS UNIVERSALLY RECOGNIZED,

*This Volume*

IS RESPECTFULLY DEDICATED.



## P R E F A C E.

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To acquire a knowledge of a language three things are necessary: 1st, A working vocabulary of the language; 2d, A knowledge of the grammatical principles of the language; and 3d, An ability to use this vocabulary and to apply these principles, so as to gain the best results, whether for a literary or an exegetical purpose. While all agree as to the end desired, the method of attaining this end is a question of dispute among prominent educators.

According to the old method, the student is required first to learn the principles as they are laid down in the grammar, and then to apply them to selected words, or short sentences, and after a brief preliminary training of this sort, he is plunged headlong into the reading of some classical author, and expected to make fast progress, and take great pleasure in the study of the language. His vocabulary is to be learned by looking up the words in the lexicon until they become familiar. Different forms of this method are in use among teachers of the ancient classics, but all follow practically the same order: first, study of grammar; second, application of grammar.

Many of our ablest instructors have long felt that there must be something wrong in a system which begets so little enthusiasm among students, and produces such meagre results, considering the time devoted to study. The method here presented claims to overcome both these difficulties. It will arouse enthusiasm, encourage the student, and increase results. It is equally

adapted to him who has studied classical Greek, and to him who has not. It is the best method for one who wishes to review his knowledge of the Greek Testament, and to lay the foundation for a more thorough study.

It is not supposed that the claims of this method will be accepted until its merits have been tested in the class-room and by the student; but the following outline of the *plan of work* which it advocates may, perhaps, show the value of the principles on which it is based.

1. A portion of the original text is placed before the student. The pronunciation and exact translation of each word are furnished him. By the aid which the teacher orally gives him in advance, and with the material given him in the book, he thoroughly masters the words and phrases of the text assigned. His knowledge is tested by requiring him to recite or write the Greek, with only the literal translation before his eye.

2. In connection with this mastery of the words and phrases of the lesson assigned, the student reads and digests the contents of the "Notes" on these words. This study accomplishes two things, — first, the careful examination of each remark, and its application to the work in hand, aid in fixing more firmly in the mind the words which are to be mastered; and second, grammatical material from the very beginning is being collected.

3. The "Text" and "Notes" having been learned, the next step is of a more general character. Out of the material which has thus far been mastered, those principles which are of most importance, and which the student himself will be most likely to recognize, are pointed out under the head of "Observations." The student may be brought to see these points for himself before having his attention called to them in the Lesson.

4. The grammatical material obtained in the Lesson is now systematized and arranged, and a grammar lesson directly connected with the work studied, is assigned. This not only furnishes a review of what already has been learned, but also enables the student to see the connection, as indicated in the



grammar, of each new fact or principle with the others with which it stands related.

5. The individual words are now separated from their context and placed in alphabetical order. Thus separated, they form the basis of additional study.

6. In order, first, to prevent the memorizing of the Greek text without a clear idea of the force of each word, second, to impress more firmly on the memory the words and phrases of the text, and, third, to drill the student in prose composition, "Exercises," Greek into English and English into Greek, are given. These are always founded upon the sentences which furnish the basis of the Lesson. Prose composition, taught in this manner, ceases to be dreaded by the student, and becomes, indeed, a source of delight.

7. Once more the leading points of the entire lesson, whether suggested in the "Notes," the "Observations," or the "Grammar Lesson," come up for consideration under the head of "Topics for Study." Upon each topic the student is expected to make a statement of what *he knows* (not of what has been said in the book). If his statement is not sufficiently clear or full, it is criticised by the class.

From this outline the idea of the method will be apparent. It proposes, first, to gain an accurate and thorough knowledge of some of the facts of the language; second, to learn from these facts the principles which they illustrate, and by which they are regulated; and, third, to apply these principles in the further progress of the work. A few words in explanation of this statement are needed.

1. The method is an inductive one; yet, while it is for the most part rigidly employed throughout the course, a slight departure is made at times to allow a more complete treatment of a subject, in order to elucidate some detail of which an example has not occurred.

2. The term "facts," as used, includes data from every source. Special emphasis is laid upon the collecting of facts from the

living page of the original text; but paradigms and vocabularies are also to be used for this purpose.

3. It is not to be supposed that a long time must elapse before the beginner is ready to take hold of principles. As a matter of fact, he is taught important principles, and that, too, inductively, during the first hour's work. The three processes are all the while going on together. He is increasing the store of facts at his command, learning from the facts thus acquired new principles, and applying these principles to the new forms continually coming to his notice.

4. The memorizing of the facts of a language before a knowledge of the principles has been acquired is, indeed, a piece of drudgery, and yet not so great as is the memorizing of grammar without a knowledge of the facts. But it will not long remain drudgery; for very soon the student begins to see analogies, to compare one word with another, in short, to make his own grammar.

The following work includes three parts: first, the "Method;" second, the "Manual;" and, third, the "Elements of New Testament Greek Grammar."

The Lessons in the "Method" cover the Gospel of St. John, and include a formal study of every important part of Greek Grammar. The references to sections are to the Grammar which forms a part of this work. The most important principles of the Syntax of New Testament Greek have also been developed.

The "Manual" includes, first, a critical text of the Gospel of St. John, edited so as to present at one glance the texts of Westcott and Hort, Tregelles, and Tischendorf; second, a literal translation of the first four chapters of St. John; third, a complete vocabulary of the Gospel and Epistles of St. John; and fourth, Lists of Words (686 verbs, 1050 nouns), alphabetically arranged according to their frequency of occurrence.

In the third part, the "Elements of New Testament Greek Grammar," an attempt is made, to present in a simple and concise form all the important facts and principles necessary to an

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understanding of the orthography and etymology of the Greek New Testament.

The authors are indebted to Professor William E. Waters, Ph.D., Cinn., Ohio, and to Rev. Professor Marcus D. Buell, D.D., of Boston University, for valuable hints in the correction of the sheets.

With a faith in the Inductive Method, which grows stronger every year, and with the hope that the time may soon come when others shall have an equally strong faith in it, we commit this work to its friends, with the earnest wish that it may be the means of opening to many the path which leads to the study of the New Testament in the language in which it was written.

WILLIAM RAINEY HARPER.

REVERE FRANKLIN WEIDNER.

SEPTEMBER 1, 1888.

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### PREFATORY NOTE.

In the preparation of this "Method," the authors would express their great indebtedness to the classical Greek Grammars of Hadley, Goodwin, and Jelf, and to the New Testament Greek Grammars of Winer, Buttmann, T. S. Green, and S. G. Green. Bruder's "Concordantiae" and Thayer's "Greek-English Lexicon of the New Testament" have also been constantly used.

## SUGGESTIONS TO TEACHERS.

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1. Use twenty minutes of every hour in explaining to the class the new points of the advance-lesson ; and in no case ask a class to prepare a lesson which has not thus been explained.

2. Do not fail to require the student so to master the text that, with the English translation before his eye, he can repeat or write the original with accuracy and without hesitation ; and with every advance-lesson review the text of the ten preceding lessons.

3. Let every point referred to in the "Notes" be called up in one form or another in the class-room.

4. In teaching the "Observations," the words or phrases which form the basis of the remarks should be written on the blackboard.

5. Insist upon the thorough mastery of the "Vocabularies," Greek into English, as well as English into Greek.

6. In the translation of the English sentences into Greek, the following order is suggested : (1) The student will write the exercise in a blank-book ; (2) He will copy it upon the blackboard ; (3) The instructor will read and correct the work on the board, the student at the same time incorporating the corrections in his blank book ; (4) The instructor will examine the book and mark all words which contain an error ; (5) The student will rewrite all sentences in which errors have been detected in another blank book.

7. The Lesson may be found to contain more than some classes can prepare for a single recitation, although this will depend largely upon the character of the class and the number of recitations during a week. It is better to divide two lessons into three, or even one lesson into two, than to omit any portion.

8. The Review lessons are very important, and should be thoroughly mastered. Each should be made the subject of two or more recitations.

9. Much time can be saved and much good accomplished by having the class do a part of the work in concert. This is especially helpful in reproducing the original text from the English translation and in translating the English Exercises into Greek.

10. It is not necessary, in fact not advisable, to tell the student everything that may be said concerning a word or form, when it first occurs. Nor is it necessary, when a general statement is made concerning a given point, to indicate all the exceptions which exist.

11. Require the mastery of paradigms, but not merely that they may be recited by rote. The student should be taught to study and compare them, with a view of ascertaining the principles in accordance with which they are constructed. As paradigms are commonly studied, they work more injury than benefit.

12. Introduce conversation in Greek upon the text as far as possible ; it relieves the monotony of a recitation, and fixes the text more firmly in the mind.



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# NEW TESTAMENT GREEK

BY AN

## INDUCTIVE METHOD.

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### LESSON I.

JOHN i. 1, 2.

NOTE. — In studying the *text* and *notes*, the pupil will observe the following suggestions: —

(1) Take up the words one at a time, and notice the form of each letter, the marks of accent, the transliteration given below it, the number of syllables, and the translation. After reading carefully what is said about it in the Notes, copy it on paper two or three times, each time pronouncing it aloud; write it from memory two or three times, comparing the result with the printed form; pronounce it (always aloud) until it can be uttered without hesitation, and always endeavor to associate the meaning with the sound.

(2) In no case take up a new word until the word preceding it has been thoroughly mastered.

(3) Having mastered the words separately, study the verses as a whole, pronouncing the Greek repeatedly. Then, laying aside the Greek text, from the literal English translation pronounce the Greek text repeatedly, and from this translation write the Greek text until you can reproduce it without error.

(4) Understand from the beginning that every *verse* of the Greek text is to be *mastered*. Nothing short of absolute mastery will answer the purpose.

(5) Be prepared to pronounce the Greek exercises in the class-room. The translation of the English exercises into Greek should be written out. This direction applies to all the exercises.

## 1. TEXT.

<sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λό-γος, καὶ ὁ λό-γος  
 En ār-chē ēn hō lō-gōs, kai hō lō-gōs  
*In beginning was the Word, and the Word*

ἦν πρὸς τὸν θε-όν, καὶ θε-ὸς ἦν ὁ λό-γος.  
 ēn prōs tōn thē-ōn, kai thē-ōs ēn hō lō-gōs.  
*was with the God, and God was the Word.*

Οὗ-τος ἦν ἐν ἀρχῇ πρὸς τὸν θε-όν.  
 Hou-tōs ēn ěn ār-chē prōs tōn thē-ōn.  
*This was in beginning with the God.*

## 2. NOTES.

1. ἐν, *in* : (a) ε = *e* in *pet*, always short; (b) ν = *n* ; (c) the apostrophe ( ' ) over the vowel is the smooth breathing, and has no practical value; (d) ἐν is a preposition.

2. ἀρχῇ, *in beginning* : (a) ā = *a* in *father* (*a* is a doubtful vowel, short in some words, long in others, but is here long by position, because it is followed by two consonants), and η = *e* in *prey*; (b) two consonants, ρ = *r*, and χ = *ch*; (c) the mark under η is ι (*iota*) = *ĭ* in *pĭt*, the sign of the dative sing. Here, after a long vowel, this *iota* is written under the vowel and called *iota subscript*; in such a case it is not pronounced; (d) the mark ( ^ ) over η is called the *circumflex accent*, and indicates the syllable to be accented; (e) note the smooth breathing over the initial vowel.

3. ἦν, *he was* : (a) imperf. 3 pers. sing. of the irregular verb εἰ-μί (*ei-mi*) *I am*; (b) ἦ has the smooth breathing and the *circumflex accent* (see above).



4. *ὁ, the*: (a) *ο* = *o* in *obey*; (b) the mark (´) placed over the vowel is the rough breathing, and indicates that it is to be pronounced with a strong emission of the breath, as though the letter *h* preceded, *hō*; (c) *ὁ* is the definite article, nom. sing. masc.

5. *λόγος, word*: (a) *ο* = *o* in *obey*; (b) *λ* = *l*, *γ* = *g* in *go*, *ς* = *s* in *so*; (c) in dividing a word into syllables, a single consonant is always connected with the following vowel; (d) the mark over the first syllable, or penult, is the acute accent; (e) the ending *-ος* indicates the nom. sing. masc.

6. *καὶ, and*: (a) *αι*, = *ai* in *aisle*, is a diphthong; (b) the mark (˘) is the grave accent; (c) in a diphthong the accent stands over the second vowel.

7. *πρὸς, with*: (a) *π* = *p*, *ρ* = *r*, *ς* = *s*; (b) *πρὸς* is a preposition; (c) being immediately<sup>1</sup> followed by another word, it is written *πρὸς*, not *πρός*, cf. *καὶ* (6).

8. *τὸν, the*: (a) *τ* = *t* in *to*, *ν* = *n*; (b) the ending *-ν* indicates the accusative sing.; (c) *ὁ, the*, nom. sing., *τόν, the*, acc. sing. masc.; (d) *τὸν*, not *τόν*, why?

9. *θεόν, God*: (a) *θ* = *th* in *thin*; (b) *-ν* marks the acc. sing.; (c) *-ον*, the termination of the acc. sing.; (d) *θεόν*, not *θεον*, because it is not immediately followed by another word.

10. *θεὸς, God*: (a) *-ς*, case-ending of nom. sing. masc.; (b) *-ος*, termination of the nom. sing. masc.; (c) *-ο-* indicates that *θεός* belongs to the O declension, commonly called the Second declension, cf. *-ος* of *λόγος*, *-ον* of *τόν, θεόν*; (d) *θεός* is without the article, and is the predicate of the sentence; (e) *θεὸς*, not *θεός*, why?

11. *οὗτος, this*: (a) *ου* = *ou* in *group*; (b) the rough breathing is written over the *second* vowel of a proper diphthong; (c) the circumflex accent is written over the breathing, cf. *ῆν*; (d) *-ος*, termination of nom. sing. masc., cf. *λόγος, θεός*; (e) *οὗτος* is a demonstrative pronoun.

<sup>1</sup> *I. e.* so closely connected in sense as not to require any mark of punctuation.

## 3. OBSERVATIONS.

1. Five vowels ; ε, ο, always short, η, always long, α, ι, doubtful, *i. e.* short in some words, long in others.

2. Three diphthongs : αι, ου, η.

3. Ten consonants : γ, θ, κ, λ, ν, π, ρ, σ, τ, χ.

4. There are two breathings, the smooth (´) (not pronounced), and the rough (´) (= English *h*).

5. Every initial vowel of a word has a breathing.

6. A Greek word has as many syllables as it has separate vowels or diphthongs.

7. In dividing a word into syllables, a single consonant is connected with the following vowel.

8. The last syllable of a word is called the ultimate, the one next to the last, the penult, the one before the penult, the antepenult.

9. There are three accents, — the acute (´), the grave (`), and the circumflex (^).

10. The marks of accent stand over the vowel of the accented syllable.

11. The grave accent can stand only on the last syllable, and takes the place of the acute on a word followed closely by another word in the same sentence (καὶ for καί, πρὸς for πρός, θεὸς for θεός).

12. The circumflex is placed above the breathing (ἦν, οἶτος).

13. A proclitic (*leaning forward*) is a word which has no accent, and is pronounced as if it were a part of the following word (ἐν, ὁ).

14. -ος is the termination of the nom. sing. masc. of the second declension, -ον acc. sing.

## 4. VOCABULARY.

- |                                  |   |
|----------------------------------|---|
| 1. ἡ ἀρχή, <i>the beginning.</i> | 8. ὁ λόγος, <i>the word.</i>            |
| 2. ἀρχῇ, <i>in beginning.</i>    | 9. ὁ (m.), ἡ (f.), τό (n.), <i>the.</i> |
| 3. εἰμί, <i>I am.</i>            | 10. οὗτος, <i>this (nom. masc.).</i>    |
| 4. ἐν, <i>in.</i>                | 11. ὁ λόγος οὗτος, <i>this word.</i>    |
| 4. ἦν, <i>he was</i>             | 12. οὗτος ὁ λόγος, <i>this word.</i>    |
| 5. ὁ θεός, <i>the God.</i>       | 13. πρὸς, <i>with.</i>                  |
| 7. καί, <i>and.</i>              | 14. τόν, <i>the (acc. masc.).</i>       |

## 5. EXERCISES.

1. Translate: 1. Εἰμὶ ἡ ἀρχή. 2. Ὁ λόγος ἦν ἐν ἀρχῇ. 3. Ἐν ἀρχῇ ἦν ὁ θεός. 4. Καὶ ὁ λόγος ἦν θεός. 5. Ἐν ἀρχῇ ἦν ὁ λόγος οὗτος. 6. Πρὸς τὸν θεὸν ἦν.

2. Translate: 1. He was in [the] beginning. 2. And the Word was God. 3. This was the Word. 4. He was with God. 5. God was in [the] beginning.

## 6. TOPICS FOR STUDY.

1. Consonants in this lesson. 2. Vowels. 3. Two breathings. 4. Division of words into syllables. 5. The terms ultimate, penult, antepenult. 6. Three accents. 7. Use of grave accent for the acute. 8. The circumflex accent. 9. The proclitics ἐν and ὁ. 10. Terminations -ος, -ον.

## LESSON II.

JOHN i. 3, 4.

## 1. TEXT.

<sup>3</sup> πᾶν-τα δι' αὐ-τοῦ ἐ-γένε-το, καὶ χω-ρὶς  
 dī' au-tou ě-gě-ně-tō chō-rīs  
*All-(things) through him became, and without*  
 αὐτοῦ ἐγένετο οὐδὲ ἓν. <sup>4</sup> ὃ γέ-γο-γεν  
 oude hěn. Hō gě-gō-něn  
*him became not one-(thing). That-which hath-been-*  
 ἐν αὐτῷ ζω-ὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν  
 autō zō-ē phōs tōn  
*made in him life was, and the life was the light of-the*  
 ἀν-θρώ-πων.  
 ān-thrō-pōn.  
*(of)-men.*

## 2. NOTES.

1. πᾶντα, *all-things*: (a) -ᾶ marks nom. plur. neut.

2. δι', *through*: (a) for διὰ; (b) -α is cut off because next word begins with a vowel, and an apostrophe (') marks the omission; (c) διὰ is a preposition.

3. αὐτοῦ, *of-him*: (a) αυ = ou in house, ου = ou in group; (b) -ου is the sign of gen. sing. of the O or second declension of nouns; (c) gen. sing. masc. of the pronoun of the third person; (d) proper diphthongs take the breathing, as well as the accent, upon the second vowel.

4. ἐγένετο, *it became*: (a) the root (fundamental part of the word) is γεν-; (b) ε- prefixed is the sign of past time; (c) -το,

pers. ending of 3 pers. sing.; (d) the verb is in the sing., because in Greek a neuter plural regularly takes a singular verb.

5. χωρίς, *without*: (a) ω = o in prone, always long; (b) originally an adverb, but here used as a prep.; (c) why grave accent?

6. οὐδὲ, *not*: (a) negative conj., compounded of οὐ, *not* and δέ, *but*; (b) οὐδὲ, not οὐδέ, why? (c) breathing on second vowel of diphthong.

7. ἓν, *one-thing*: (a) the numeral adjective, *one*, nom. neut.; (b) the accent always follows the breathing, except in the case of the circumflex, which is written over the accent (ἥν, οὗτος); (c) ἓν, not ἔν; why? (d) εἷς, *one* (masc.), μία, *one* (fem.), ἓν, *one* (neut.).

8. ὅ, *which*: (a) the relative pron., nom. sing. neut.

9. γέγονεν, *it-hath-been-made*: (a) the root is γεν-, cf. ἐγένετο (4); (b) γε- is the sign of completed action; (c) γεγον- is the tense-stem of the 2 perfect, to which the personal endings are added; (d) an ε of the root γεν- is changed to o in 2 perfect, as -γον-; (e) the -ε- of -εν is the pers. ending of 3 pers. sing.; (f) -ν of -ε(ν) is added because the next word begins with a vowel.

10. αὐτῷ, *in-him*: (a) iota subscript is the sign of the dative (see I. N. 2, c); (b) -ω, the termination of the second declension in the dative sing.; (c) αὐτῷ, pers. pron. of third person, dat. sing. masc., cf. αὐτοῦ, gen. sing. (3).

11. ζωή, *life*: (a) ζ = z; (b) -η is the sign of the feminine, and marks the A or First declension, cf. ἀρχή; (c) ζωή, not ζωή, why?

12. ἡ, *the*: (a) the article, nom. fem. sing.; (b) the form of the article marks the gender, ἡ ζωή, *the life* (fem.), ἡ ἀρχή, *the beginning* (fem.), ὁ λόγος, *the word* (masc.).

13. τὸ, *the*: (a) the article, nom. sing. neut.; (b) not τό, but τὸ, why?

14. φῶς, *light*: (a) φ = ph in graphic; (b) ω is long by nature; (c) the circumflex accent can stand only over a vowel long by nature, or over a diphthong, ἀρχῇ, ἥν, οὗτος, αὐτοῦ, φῶς.

15. τῶν, *of-the*: (a) -ων marks the gen. plur.; (b) τῶν is the article, gen. plur. of all genders.

16. ἀνθρώπων, *of-men*: (a) -ων marks gen. plur.; (b) from ἄνθρωπος, *man*, of the second declens., like λόγος, θεός; (c) ἄνθρωπος, but ἀνθρώπων, the acute accent on penult, instead of antepenult, because ultimate is long.

### 3. OBSERVATIONS.

1. One new vowel, ω, two new diphthongs, αυ, φ.

2. Three new consonants, δ, ζ, φ.

3. η and φ are called improper diphthongs, because their first vowel is long. Their second vowel, ι, is written below the first, and is called iota subscript, but is not pronounced.

4. Proper diphthongs take the breathing, as well as the accent, upon the second vowel, οῦτος, αὐτοῦ, καὶ, οὐδὲ.

5. The cutting off of a *short* final vowel when the next word begins with a vowel is called elision. An apostrophe (') marks the omission, as δι' for διὰ.

6. In elision, prepositions with the acute on the ultima lose the accent with the elided vowel.

7. The circumflex can stand only on one of the last two syllables, and only on the penult when the ultimate is short (οὔτος).

8. The acute can stand only on one of the last three syllables, and only on the antepenult when the ultima is short (ἐγένετο, γέγονεν, ἄνθρωπος, but ἀνθρώπων).

9. -η indicates nom. sing. fem., -η dat. sing. fem. of A or First declension; -ος nom. sing., -ου gen. sing., -φ dat. sing., -ον acc. sing., -ων gen. plur. of the O or Second declension; -ᾱ marks the nom. plur. neut.

10. The article in the nom. sing. of the three genders is ὁ, ἡ, τό, and marks the gender of nouns; cf. ὁ λόγος, ἡ ζώή, τὸ φῶς.

11. A root is the fundamental part of a word, and is properly of one syllable, as γειν-.



12.  $\epsilon$ - prefixed to the root or stem of a verb beginning with a consonant, indicates past time, and is called the augment. As a new syllable is added, it is called the syllabic augment.

13.  $-\tau\omicron$  and  $-\epsilon$  are personal endings of the 3 pers. sing. of verbs.

14. All verbs of the 3 pers. sing. ending in  $\epsilon$ , annex  $\nu$  when the next word begins with a vowel. This is called  $\nu$  movable, which may also be added at the end of a sentence.

#### 4. GRAMMAR LESSON.

- |                                      |   |
|--------------------------------------|---|
| 1. § 1. 1. The Alphabet.             | 5. § 69. 1, 2. The Voices.                |
| 2. § 4. 1, 2. Breathings.            | 6. § 70. 1, 2. The Moods.                 |
| 3. § 14. 1-3. Division of Syllables. | 7. § 71. 1. The Tenses.                   |
| 4. § 16. 1-6. The Accents.           | 8. § 72. 1-6. General View of the Tenses. |

#### 5. VOCABULARY A.

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1. ἄνθρωπος, $\delta$ , man.    | 9. οὐδέ, not.                   |
| 2. αὐτοῦ, αὐτῷ, of him, to him. | 10. ὅς, ἥ, ὅ, who, which.       |
| 3. αὐτόν, him.                  | 11. πάντα, all things.          |
| 4. αὐτήν, her.                  | 12. πάντες, all (men).          |
| 5. αὐτό, it.                    | 13. τῶν, of the (plur.).        |
| 6. διά, through.                | 14. φῶς, τό, light.             |
| 7. εἷς, μία, ἓν, one.           | 15. χωρίς, apart from.          |
| 8. ζωή, ἡ, life.                | 16. οὗτος ὁ ἄνθρωπος, this man. |

#### 6. VOCABULARY B.

PRESENT MID. AND PASS.	2 AORIST MID.
γίν-ομαι, I am, become, am made.	ἐ-γεν-όμην, I became, was made.
γίν-εται, he is, becomes, is made.	ἐ-γέν-ετο, he became, was made.

## 2 PERFECT ACT.

γέ-γον-α, *I have become, been made.*

γέ-γον-ε, *he, (it) has become, been made.*

## 7. EXERCISES.

1. Translate: 1. Πάντα ἐν ἀρχῇ ἐγένετο. 2. Ἐν ἀρχῇ ἦν οὐδὲ ἓν.  
3. Ὁ λόγος ζωὴ ἦν. 4. Ὁ ἄνθρωπος δι' αὐτοῦ ἐγένετο. 5. Ἐν αὐτῷ  
καὶ δι' αὐτοῦ ζωὴ ἦν. 6. Αὐτόν, αὐτήν, αὐτό. 7. Χωρὶς τῶν ἀνθρώ-  
πων. 8. Ἄνθρωπος ἐγενόμην, ἄνθρωπος γέγονεν. 9. Καὶ χωρὶς αὐτοῦ  
ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. 10. Πάντες, πάντα.

2. Translate: 1. The life was the light of men. 2. All things  
were made through him. 3. The Word was life. 4. Apart from  
him not one thing was made. 5. That-which hath been made  
was life through him. 6. The man, of the men; through him,  
in him, without him. 7. He is made man, he was made man, he  
hath been made man.

## 8. TOPICS FOR STUDY.

1. Place of breathings. 2. Ultimate, penult, antepenult.  
3. Rules for dividing a word into syllables. 4. Grave accent.  
5. The acute accent. 6. The circumflex accent. 7. -η and -η.  
8. -ος, -ον, -ω, -ον, -ων, -ᾶ. 9. Three forms of the article. 10. Differ-  
ence between ὁ and ὁ. 11. -ν movable. 12. The root. 13. The  
augment. 14. The active, middle, passive. 15. The moods.  
16. The tenses.

## LESSON III.

JOHN i. 5, 6.

## 1. TEXT.

<sup>5</sup> Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ  
*And the light in the darkness shines, and the*  
 σκοτία αὐτὸ οὐ κατέλαβεν. <sup>6</sup> Ἐγένετο ἄνθρωπος  
*darkness it not apprehended. There was a man*  
 ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.  
*having-been-sent from God, name to-him John.*

## 2. NOTES.

1. τῇ, *in the* : (a) iota subscript marks dat. sing. ; (b) η indicates the fem. ; (c) the article, dat. sing. fem.

2. σκοτίᾳ, *in darkness* : (a) σ = s in *so*, at the end of a word written s, elsewhere σ<sup>1</sup> (§ 1, 2),<sup>2</sup> cf. λόγος, πρὸς, θεός, χωρίς, φῶς, but σκοτία ; (b) iota subs., sign of dat. sing. (I. N. 2) ; (c) α (or η) is the sign of the A or First declension.

3. φαίνει, (*he, she,*) *it shines* : (a) present stem φαιν-, root φαν- ; (b) -ει, pers. end. of 3 pers. sing. ind. act. ; (c) used intransitively, *it shines*, τὸ φῶς φαίνει, *the light shines*.

4. αὐτὸ, *it* : (a) pers. pron. of 3 pers. acc. sing. neut. ; (b) cf. αὐτοῦ, gen. sing. masc., αὐτῷ, dat. sing. masc.

5. οὐ, *not* : (a) οὐ is a proclitic (§ 19), cf. ὁ, ἡ, ἐν.

<sup>1</sup> In some German editions of the N. T. and of the Greek classics, σ at the end of a word forming part of a compound is printed s ; as, εἰσελεῖν.

<sup>2</sup> These references to sections are to the Grammar of New Testament Greek which forms a part of this volume.

6. κατέλαβει, (*he, she,*) *it apprehended*: (a) compounded of the prep. κατά, *down*, and the root λαβ-, *take*; (b) λαβ- is the root, but the present stem is λαμβαν-; (c) -ν movable (§ 10, 1); (d) -ε in -ε(ν) is pers. end. of 3 pers. sing.; (e) in compound verbs the augment follows the preposition; (f) ε in κατέλαβ- is the augment, the sign of past time (§ 74, 1); (g) it takes the place of the final α of κατά, which is dropped; (h) κατέλαβ- is the stem of 2 aor.

7. ἀπεσταλμένος, *having been sent*: (a) -μενος, ending of part. mid. and pass.; (b) compounded of prep. ἀπό and σταλ-, the stem of the perfect; (c) the present stem is στελλ-; (d) the prefix ε in ἀπεσταλ- is not the sign of past time, and therefore not the augment, but the sign of completed action, and takes this form because the root begins with two consonants; (e) the final ο of ἀπό dropped before prefix ε, cf. κατέλαβεν (6); (f) the form is the perf. pass. part.; (g) -ος in -μενος like -ος in λόγος, θεός, οὗτος.

8. παρὰ, *from beside*: (a) here governing the gen. and used with persons only.

9. θεοῦ, (*of*) *God*: (a) -ου is the sign of the gen. sing. of the O or Second declension.

10. ὄνομα, *name*: (a) τὸ ὄνομα, *the name*; (b) acute accent on the antepenult, because ultima is short (§ 17, 1).

11. Ἰωάννης, *John*: (a) some manuscripts spell the word Ἰωάννης; (b) ending -ης indicates a masc. of the A or First declension.

### 3. OBSERVATIONS.

1. The letter *s* (sigma) at the end of a word has the form σ, elsewhere the form σ.

2. Improper diphthongs (α, η, ω), in which the first vowel is long, take the accent over the first vowel, cf. ἀρχῇ, αὐτῷ.

3. The *iota subscript* is not pronounced, and it marks the dat. sing., cf. ἀρχῇ, αὐτῷ, τῇ, σκοτίᾳ.

4. The stem is the fundamental part of a word which is not changed in inflection.

5. The inflective part, called endings, is added to the stem to form cases, tenses, persons, and numbers.

6. Changes in the form of nouns are made by adding different case-endings to a common stem.

7. Nouns of the A or First declension are mostly feminine, and end in  $\bar{a}$ ,  $a$ , or  $\eta$ . The *masculines* end mostly in  $\eta s$ .

8. Stems of nouns of the O or Second declension end in  $o-$ , as  $\lambda\acute{o}γo-ς$ ,  $θεό-ν$ ,  $\acute{α}νθρωπο-ς$ .

9. The article is conveniently used to designate also the gender, as  $\delta\ \lambda\acute{o}γoς$  (masc.),  $\eta\ \sigmaκοτία$  (fem.),  $\tau\acute{o}\ \delta\acute{o}νομα$  (neut.).

10. The tenses do not merely distinguish *time* (present, past, future) as in English, but also *action*, as indefinite, continued, or completed.

#### 4. GRAMMAR LESSON.

- |                                      |                              |
|--------------------------------------|------------------------------|
| 1. § 12, 1, 2. The Consonants.       | 5. § 27, 1, 2. Three Declen- |
| 2. § 23, 3, <i>a-c</i> . Inflection. | sions.                       |
| 3. § 25, 1-3. The Cases.             | 6. § 73, 1-4. Inflection and |
| 4. § 24, 1, 2. Number and            | the Verb-stem.               |
| Gender.                              | 7. § 74, 1, 2. The Augment.  |

#### 5. VOCABULARY A.

- |                                      |                                      |
|--------------------------------------|--------------------------------------|
| 1. Ἰωάννης, -ου, ὁ, <i>John</i> .    | 6. παρά, with gen., <i>from</i> (in- |
| 2. λαμβάνω, <i>I take, receive</i> . | dicates source).                     |
| 3. κατα-λαμβάνω, <i>I grasp, ap-</i> | 7. σκοτία, -ās, ἡ, <i>darkness</i> . |
| <i>prehend</i> .                     | 8. στέλλω, <i>I send, set</i> .      |
| 4. ὄνομα, -τος, τό, <i>name</i> .    | 9. ἀπο-στέλλω, <i>I send forth</i> . |
| 5. οὐ, <i>no, not</i> .              | 10. φαίνω, <i>I shine</i> .          |

#### 6. VOCABULARY B.

##### PRES. IND. ACTIVE.

πιστεύ-ω, *I believe*.  
 πιστεύ-εις, *thou believest*.  
 πιστεύ-ει, *he believes*.

πιστεύ-ομεν, *we believe*.  
 πιστεύ-ετε, *you believe*.  
 πιστεύ-ουσι(ν), *they believe*.

## SECOND AORIST.

<i>Ind. Active.</i>	<i>Ind. Middle.</i>
ἔλαβ-ον, <i>I took.</i>	ἔγεν-όμην, <i>I was, became.</i>
ἔλαβ-ες, <i>thou tookest.</i>	ἔγέν-ου, <i>thou wast.</i>
ἔλαβ-ε(ν), <i>he took.</i>	ἔγέν-ετο, <i>he was.</i>
ἐλάβ-ομεν, <i>we took.</i>	ἔγεν-όμεθα, <i>we were.</i>
ἐλάβ-ετε, <i>you took.</i>	ἔγέν-εσθε, <i>you were.</i>
ἔλαβ-ον, <i>they took.</i>	ἔγέν-οντο, <i>they were.</i>

## 7. EXERCISES.

1. Translate: 1. Τὸ φῶς τῶν ἀνθρώπων ἐν τῇ ἀρχῇ φαίνει. 2. Ὁ ἄνθρωπος τὸ φῶς οὐ κατέλαβεν. 3. Ὁ θεὸς τὸν ἄνθρωπον ἀποστέλλει. 4. Παρὰ θεοῦ ἐγένετο. 5. Οὗτος ἦν ἐν τῇ σκοτίᾳ, καὶ τὴν ζωὴν οὐ κατέλαβεν. 6. Πρὸς τὸν λόγον, διὰ λόγου, χωρὶς λόγου, ἐν λόγῳ, διὰ τῶν λόγων. 7. Οὗτος ὁ ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ ἐν τῇ σκοτίᾳ ἦν. 8. Ὀνομα αὐτῷ ἦν Ἰωάνης.

2. Translate: 1. All things were made through him. 2. Through him we believe. 3. The man was in the darkness. 4. He apprehended the word of the men. 5. The light does not shine in the darkness. 6. I believe, we believe, he believes, they believe. 7. His name was not John. 8. All believe through him.

## 8. TOPICS FOR STUDY.

1. Consonants. 2. Breathings. 3. -ν movable. 4. Division of a word into syllables. 5. Grave accent. 6. Circumflex accent. 7. Acute accent. 8. Proclitics ἐν, οὐ, ὁ, ἡ. 9. Endings -α, -η. 10. Endings -ος, -ου, -φ, -ον, -ων. 11. Action, indefinite, continued, or completed. 12. The root. 13. The verb-stem. 14. The augment. 15. Personal endings of pres. ind. act. 16. Of 2 aor. ind. act. 17. Of 2 aor. ind. mid.



## LESSON IV.

JOHN i. 7, 8.

## 1. TEXT.

<sup>7</sup> Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ  
*This-one came for witness, that he-might-witness*  
 περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν  
*concerning the light, that all might-believe*  
 δι' αὐτοῦ. <sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα  
*through him. Not was that-one the light, but that*  
 μαρτυρήσῃ περὶ τοῦ φωτός.  
*he-might-witness concerning the light.*

## 2. NOTES.

1. ἦλθεν, *he came*: (a) from ἔρχομαι, *I come*, 2 aor. ἦλθον, *I came*; (b) inflected like ἔλαβον, the 2 aor. of λαμβάνω (see III. Voc. B); (c) -ν movable, because the next word begins with a vowel sound.

2. εἰς, *for*: (a) preposition always governing the acc.; (b) a proclitic.

3. μαρτυρίαν, *witness, testimony*: (a) υ = γ, like υ in pull; (b) -αν denotes acc. sing. of the A or First declension; (c) ā does not change into η, because it is preceded by ι (§ 29, 4).

4. ἵνα, *that*: (a) a final conjunction indicating purpose, and followed by the subjunctive.

5. μαρτυρήσῃ, *he might witness*: (a) stem μαρτυρε-; (b) σ- is sign of 1 aor. stem (§ 90); (c) -ε of stem is lengthened into η before σ (§ 6, 1); (d) -η is the sign of subj. 3 pers. sing.

6. *περὶ, about, concerning*: (a) a prep. here governing the gen.; (b) why grave accent?

7. *τοῦ, (of) the*: (a) -ov indicates gen. sing. of O or Second declension; (b) the article, gen. sing. neut. (§ 62).

8. *φωτὸς, (of) light*: (a) from *φῶς*, gen. sing. *φωτός*; (b) of the Third or Consonant declension, stem *φωτ-*, found by dropping -ος of gen. sing.; (c) a few neuter stems in τ, like *φωτ-*, change τ to σ in the nom. (§ 39, 1 a, note; § 13, 13).

9. *πάντες, all*: (a) -ες, sign of nom. plur. masc. of 3d decl.

10. *πιστεύσωσιν, they might believe*: (a) stem *πιστευ-*; (b) σ- is sign of 1 aor. stem; (c) -ωσι sign of subj. 3 pers. plur.; (d) -ι movable, why?

11. *οὐκ, not*: (a) *οὐ*, *not*, becomes *οὐκ* when the next word begins with a vowel (§ 10, 2).

12. *ἐκεῖνος, that-one*: (a) a demons. pron. generally referring to the more remote subject, while *οὗτος, this*, generally refers to the nearest subject.

13. *ἀλλ', but*: (a) for *ἀλλά, but*, an adversative conj.; (b) the final α, being short, is cut off by *elision*, because the next word begins with a vowel (§ 9, 2); (c) compare *δι' αὐτοῦ*.

### 3. OBSERVATIONS.

1. *οὐ* before a consonant, but *οὐκ* before a vowel.

2. All nouns whose stems end in α or η belong to the A or First declension: *σκοτί-α, μαρτυρί-α ἀρχ-ή, ζω-ή*.

3. All nouns whose stems end in ο belong to the O or Second declension: *λόγο-ς, θεό-ς, ἄνθρωπο-ς*.

4. All nouns whose stems end in a consonant belong to the Third declension: *φῶς*, gen. *φωτ-ός*.

5. The augment ε- in *κατ(έ)λαβεν, (ἐ)γένετο*, is the sign of *past* time.

6. Compounds consisting of a preposition and a verb take the augment *after* the preposition; but the preposition, if it ends in a vowel, loses that vowel before ε, as in *κατέλαβεν*.

7. As the augment is the sign of *past* time, it belongs to the historical tenses (imperf., aor., pluperf.), but it is found only in the indicative.

8. -η is the sign of the subj. 3 pers. sing., -ωσι of 3 pers. plur.

#### 4. GRAMMAR LESSON.

- |                                      |  |
|--------------------------------------|--|
| 1. § 2, 1, 2. The Vowels.            | 4. § 17, 1-3. General Rules of Accent. |
| 2. § 3, a, b. The Diphthongs.        |  |
| 3. § 15, 1-4. Quantity of Syllables. | 5. § 26, 1, 2. Stems of Nouns.         |
|                                      | 6. § 29, 1-3. Inflection of τιμή.      |

#### 5. VOCABULARY A.

- |  |   |
|--|---|
| 1. ἀλλά, <i>but</i> .                            | 9. οὗτος, <i>this (near)</i> .                            |
| 2. εἰς, <i>for, into, unto</i> .                 | 10. πᾶς, πᾶσα, πᾶν, <i>all, every</i> (sing.).            |
| 3. ἐκεῖνος, <i>that one (yonder)</i> .           | 11. πάντες, πᾶσαι, πάντα, <i>all</i> (plur.).             |
| 4. ἔρχομαι, <i>I come</i> .                      | 12. περί, <i>concerning</i> (gen.), <i>around</i> (acc.). |
| 5. ἵνα, <i>that</i> .                            | 13. πιστεύω, <i>I believe</i> .                           |
| 6. μαρτυρία, -ᾱς, ἡ, <i>witness, testimony</i> . | 14. φῶς, φῶτός, τό, <i>light</i> .                        |
| 7. μαρτυρέω, -ῶ, <i>I witness</i> .              |   |
| 8. οὐ, οὐκ, <i>not</i> .                         |   |

#### VOCABULARY B.

- |   |  |
|---|--|
| 1. οὗτος ὁ ἄνθρωπος, <i>this man</i> .      | 5. ἦλθεν, <i>he came</i> (2 aor.).                   |
| 2. αὕτη ἡ μαρτυρία, <i>this testimony</i> . | 6. μαρτυρήσω, <i>I might witness</i> (1 aor. subj.). |
| 3. τοῦτο τὸ φῶς, <i>this light</i> .        | 7. πιστεύσω, <i>I might believe</i> (1 aor. subj.).  |
| 4. οὗτος, αὕτη, τοῦτο, <i>this (near)</i> . |  |

## 1 AOR. SUBJ.

πιστεύσ-ω, <i>I might believe.</i>	πιστεύσ-ωμεν, <i>we might believe.</i>
πιστεύσ-ης, <i>thou mightst believe.</i>	πιστεύσ-ητε, <i>you might believe.</i>
πιστεύσ-η, <i>he might believe.</i>	πιστεύσ-ωσι(ν), <i>they might believe.</i>

## 6. EXERCISES.

1. Translate: 1. Ὁ γέγονεν ζωὴ ἦν. 2. Οὗτος ὁ ἄνθρωπος εἰς μαρτυρίαν ἦλθεν. 3. Δι' αὐτοῦ ἐπίστευσα. 4. Ἦν τὸ φῶς ὃ ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. 5. Εἰς τὸν κόσμον ἦλθον. 6. Ἰωάννης ἦλθεν εἰς μαρτυρίαν, ἵνα πᾶς ἄνθρωπος πιστεύσῃ δι' αὐτοῦ. 7. Γινώσκω, γινώσκει, πιστεύομεν, πιστεύουσιν(ν), γίνομαι, γίνεται, ἔρχομαι, ἔρχεται. 8. Ἐγένετο, γέγονα, γέγονε(ν), ἔλαβον, ἦλθον, ἔλαβε(ν), ἦλθε(ν), ἐμαρτύρησα, μαρτυρήσῃ, πιστεύσῃ, πιστεύσωσιν.

2. Translate: (a.) 1. I am made, I was made, I have been made. 2. I believe, I believed, I may believe. 3. I take, I took. 4. I come, I came. 5. I shine, I give light, I apprehend, I witness, I send, I send forth.

(b) 1. In the beginning the Word was with God. 2. All things were made through God. 3. Not one (thing) was made without him. 4. He was the life of men. 5. The darkness apprehended not the light. 6. John came that he might bear witness concerning the light, and that all might believe.

## 7. TOPICS FOR STUDY.

1. Short and long vowels. 2. Two breathings. 3. Division of words into syllables. 4. Use of grave accent for acute. 5. Circumflex accent. 6. Iota subscript. 7. Endings -ā, -η. 8. Declension of τιμή. 9. Three declensions. 10. The historical tenses. 11. The augment. 12. -ν movable.

## LESSON V.

JOHN i. 9-11.

## 1. TEXT.

<sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα  
*There-was the light the true which lighteth every*  
 ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ  
*man coming into the world. In the*  
 κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,  
*world he-was, and the world through him became,*  
 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> Εἰς τὰ ἴδια  
*and the world him not knew. Unto the his-own-*  
 ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.  
*things he-came, and the his-own him not they-received.*

## 2. NOTES.

1. ἀληθινόν, *true*: (a) -ον is the nom. sing. neut. ending of adjectives of the 1 and 2 declensions; (b) the adjective follows the noun which it qualifies (φῶς), and the article (τό) is repeated before it.

2. ὃ, *which*: (a) rel. pron., nom. sing. neut. agreeing with its antecedent φῶς in num. and gen.; (b) cf. ὅς, ἧ, ὅ (§ 64, 1).

3. φωτίζει, *he (it) gives light*: (a) pres. stem φωτιζ-; (b) -ει sign of ind. act. 3 pers. sing., cf. φαίν-ει (III. N. 3).

4. πάντα, *every*: (a) stem παντ-, but nom. sing. πᾶς (for παντς, § 39, 1, b; also § 13, 5, d), πᾶσα, πᾶν; (b) acc. sing. masc. πάντα; (c) cf. πάντα (II. N. 1); (d) πᾶς in sing. without the art. often means *every*.

5. ἐρχόμενον, *coming*: (a) stem ἐρχο-; (b) -μενον ending of part. mid. and pass.; (c) nom. sing. neut. agreeing with φῶς,<sup>1</sup> cf. ἀπεσταλ-μένος (III. N. 7).

6. κόσμον, *world*: (a) -ον acc. sing. of the O or Second declension.

7. τῷ, (*in*) *the*: (a) article, dat. sing. masc. (§ 62, 1).

8. οὐκ, *not*: (a) not οὐ, why?

9. ἔγνων, (he, she,) *it knew*: (a) stem γνο-; (b) ε- is augment, sign of past time (2 aor.); (c) -ω marks 3 pers. sing. of stems in ο inflected like 2 aor. of verbs in -μι (§ 120).

10. τὰ, *the*: (a) article, acc. plur. neut. (§ 62).

11. ἴδια, *his-own-things*: (a) -ᾶ is sign of neut. plur. acc.

12. οἱ, *the*: (a) article, nom. plur. masc. (§ 62).

13. ἴδιοι, *his-own*: (a) -οι is sign of nom. plur. masc. of O or Second declension.

14. παρέλαβον, *they received*: (a) παρά, *beside*, and the root λαβ-, *take*; (b) cf. κατέλαβεν (III. N. 6); (c) -ον, pers. end. of 2 aor. 3 pers. plur. (III. Voc. B).

### 3. OBSERVATIONS.

1. Adjectives are inflected as substantives, and are mainly of the *first* and *second* declensions, ending in -ος, -η, -ον.

2. Participles ending in -ος, -η, -ον, are declined like adjectives having the same endings.

3. The relative pronoun is ὅς, ἥ, ὅ, *who, which*.

4. The neuter relative pronoun ὃ can readily be distinguished from the masculine article ὁ because of its accent.

5. πᾶς, πᾶσα, πᾶν, *all*, in the sing. without the article often means *every*: πάντα ἄνθρωπον, *every man* (acc. sing.).

6. The personal endings of the 2 aor. ind. act. are, in the *sing.*, -ον, -ες, -ε(ν), in the *plur.*, -ομεν, -ετε, -ον, as κατέλαβ-ε(ν), ἦλθ-ε(ν), παρέλαβ-ον.

<sup>1</sup> Some construe it with ἄνθρωπον, in the acc. sing. masc.

## 4. GRAMMAR LESSON.

1. § 9, 2 *a, b*. Elision.
2. § 10, 1, 2. Movable Consonants.
3. § 18, 4. Accent as affected by Elision.
4. § 19, 1. The Proclitics.
5. § 29, 4. Inflection of σκοτία.
6. § 34, 3. Inflection of άνθρωπος.
7. § 62, 1. Inflection of the Article.
8. § 98, 1, 2. Personal endings of the Ind.
9. § 99, 1-3. Use of the Endings.

## 5. VOCABULARY A.

- |   |  |
|---|--|
| 1. ἀληθινός, -ή, -όν, <i>true, genuine.</i> | 5. κόσμος, -ου, ὁ, <i>world.</i>                   |
| 2. γινώσκω, <i>I know.</i>                  | 6. ὅς, ἥ, ὅ, <i>who, which.</i>                    |
| 3. ἐρχόμενος, -η, -ον, <i>coming.</i>       | 7. παρα-λαμβάνω, <i>I take to myself, receive.</i> |
| 4. ἴδι-ος, ἰδί-α, ἴδι-ον, <i>one's own.</i> | 8. φωτίζω, <i>I give light.</i>                    |

## VOCABULARY B.

τὸ φῶς τὸ ἀληθινόν,	} <i>the true light</i> (attributive position).
τὸ ἀληθινὸν φῶς,	
ἀληθινὸν τὸ φῶς,	} <i>the light is true</i> (predicate position).
τὸ φῶς ἀληθινόν,	

## 6. EXERCISES.

1. Translate : 1. Ἦν τὸ ἀληθινὸν φῶς. 2. Ἦν τὸ φῶς ἐρχόμενον εἰς τὸν κόσμον. 3. Πάντα ἄνθρωπον φωτίζει. 4. Ἐν τῷ κόσμῳ οὐκ ἦν. 5. Πάντα δι' αὐτοῦ ἐγένετο. 6. Ἐν ἀρχῇ ὁ κόσμος ἐγένετο. 7. Οἱ ἴδιοι αὐτὸν παρέλαβον. 8. Τοῦ φωτός, τῷ κόσμῳ, τὸν κόσμον, πάντα ἄνθρωπον, τῶν ἀνθρώπων, τῇ σκοτίᾳ. 9. Γινώσκω, ἔγνω · ἐρχομαι, ἦλθεν, ἐρχόμενος · κατέλαβε(ν), παρέλαβον, ἔλαβον.



**2.** Translate: (*a*) Orally from the literal translation into Greek:

1. Vv. 1-3. 2. Vv. 4, 5. 3. Vv. 6-8. 4. Vv. 9, 10. 5. V. 11.

(*b*) 1. The light is true. 2. The true light lighteth every man. 3. The light came unto his own. 4. I do not know him. 5. He knew him and received him. 6. In the beginning the world was made through him.

## 7. TOPICS FOR STUDY.

1. Diphthongs. 2. Elision. 3. Movable consonants. 4. Quantity of syllables. 5. Proclitics. 6. Stems of nouns. 7. Three declensions of nouns. 8. Endings -α, -η. 9. Endings -ος, -ου, -φ, -ον, -οι. 10. The article δ, ἡ, τό. 11. Personal endings of pres. ind. act. 12. Of participle. 13. Of 2 aor. ind. act. 14. Of 2 aor. ind. mid. and pass. 15. Inflection of τιμή, σκοτία, ἄνθρωπος.

## LESSON VI.

### 1. TEXT.

JOHN i. 12, 13.

### 2. NOTES.

**1.** ὅσοι, *as-many-as*: (*a*) -οι marks nom. plur. masc. of adjectives of 1 and 2 declensions (§ 44, 1); (*b*) a derivative rel. pron. of number (§ 64, 2).

**2.** δέ, *but*: (*a*) an adversative conj., much weaker than ἀλλά (IV. n. 13), often rendered by *and*; (*b*) postpositive, *i. e.* always put after one or more words in its sentence.

**3.** ἔδωκεν, *he gave*: (*a*) ε-, augment, sign of past tense; (*b*) root δο-, *give*; (*c*) -ν movable; (*d*) -κ- marks an irregular 1 aor. (§ 90, 3); (*e*) -ε(ν) is ending of 3 pers. sing.; (*f*) from δίδωμι.

**4.** αὐτοῖς, *to them*: (*a*) -οις marks dat. plur.; (*b*) the pers. pron. of third person; (*c*) cf. αὐτοῦ, αὐτῶ, αὐτόν, αὐτό (§ 57, 1).

5. ἐξουσίαν, *power*: (a) -ᾱν, acc. sing. of First declension; (b) -ᾱ is not changed into η, because it is preceded by ι (§ 29, 4).

6. τέκνα, *children*: (a) -α marks neut. plur. of Second declension (§ 34, 4).

7. γενέσθαι, *to become*: (a) root γεν-, *to become*; (b) -σθαι marks the inf. mid. (here 2 aor.) (§ 111); (c) -έσθαι, with accent on penult, marks 2 aor. inf.

8. πιστεύουσιν, *to-believing-ones*: (a) -ν movable (§ 10, 1); (b) -σι marks dat. plur. of Third or consonant declension (§ 27, 2, b); (c) root πιστεύ-; (d) pres. part. πιστεύ-ων, -ουσα, -ον (§ 104); (e) πιστεύ-ουσι(ν) is for πιστεύ-οντσι(ν), as τ is dropped before σ (§ 13, 4), and then ν is dropped (§ 13, 5, d), and ο is lengthened into ου (§ 6, 2).

9. οἱ, *who*: (a) rel. pron. nom. plur. (§ 64, 1); (b) How does it differ from the article (nom. plur.)?

10. ἐξ, *of, from*: (a) the prep. ἐκ becomes ἐξ when the next word begins with a vowel (§ 10, 2); (b) always governs the gen.

11. αἱμάτων, *of-bloods*: (a) -ων sign of gen. plur.; (b) stem αἵματ-, ending in a consonant, and so of the Third declension (§ 38, 1); (c) nom. sing. αἷμα, final τ of the stem being dropped (§ 39, 1, a).

12. θελήματος, *of will*: (a) -ος, sign of gen. sing. of Third declension; (b) stem θεληματ-; (c) nom. sing. θέλημα; (d) note the change of accent.

13. σαρκός, *of-flesh*: (a) -ος, sign of gen. sing. of Third declension; (b) stem σαρκ-; (c) the nom. sing. (σάρξ) is formed by adding σ to the stem (§ 39, 1, b); (d) σάρκς = σάρξ (§ 13, 4).

14. ἀνδρός, *of-man*: (a) -ος, sign of gen. sing. of Third decl.; (b) stem ἀνερ-, and irregular in its declension (§ 40, 3, note; also § 13, 10).

15. ἐγεννήθησαν, *they-were-begotten*: (a) root γεννα-, *beget*; (b) ε-, augment, sign of past tense; (c) -θη- is the sign of 1 aor. pass. (§ 95, 1); (d) -σαν marks 3 pers. plur. (§ 108, 1); (e) α in γεννα- lengthened into η before -θη- (§ 95, 2).

## 3. OBSERVATIONS.

1. Most words ending in *σι* annex *ν* when the next word begins with a vowel.

2. When the next word begins with a vowel, *ἐκ* becomes *ἐξ*, and *οὐ* becomes *οὐκ*.

3. Before *σ*, palatal mute (*κ, γ, χ*) forms *ξ*, as *σάρκς* = *σάρξ*.

4. Before *σ*, a lingual mute (*τ, δ, θ*) is dropped, also *ν* is dropped, and the preceding vowel lengthened: *πιστεύ-ονσι(ν)* for *πιστεῖ-οντσι(ν)*.

5. Such a lengthening of a short vowel is called compensative.

6. Nouns whose stems end in a consonant are of the Third declension, as *αἰμάτ-ων, θελήματ-ος, ἀνδρ-ός*.

7. The stem of Third declension may generally be found by dropping the ending *-ος* of the gen. sing., as *σαρκ-ός, θελήματ-ος*.

8. Neuter nouns of the Second declension, in the nom. sing. end in *-ον*, in the nom. plur. in *-ᾶ*: *τέκνον, τέκνα*.

9. In *neuter* words, the nom., acc., and voc. are always alike, and in the plural end in *-ᾶ*.

10. *δέ* is much weaker than *ἀλλά*.

11. *-ων, -ουσα, -ον* is the ending of the pres. act. part. in nom. sing.

## 4. GRAMMAR LESSON.

1. § 1. Names and characters of first twelve Greek letters.
2. § 6, 1, 2. Lengthening of Vowels.
3. § 12, 2. Semivowels, Mutes, and Double Consonants.
4. § 13, 4. Mutes before *σ*.
5. § 21. Punctuation.
6. § 28, 1-3. Accent of Nouns.
7. § 29, 1-4. Declension of Feminines of First Declension.
8. § 34, 4. Neuters of Second Declension.
9. § 38, 1, 2. Third Declension.
10. § 104. The Inflection of Present Indicative Active.

## 5. VOCABULARY.

- |                                       |   |
|---------------------------------------|---|
| 1. αἷμα, αἵματ-ος, τό, <i>blood</i> . | 7. θέλημα, θελήματ-ος, τό, <i>will</i> .                |
| 2. ἀνὴρ, ἀνδρ-ός, ὁ, <i>man</i> .     | 8. ὅσος, -η, -ον, <i>as many as</i> .                   |
| 3. γεννάω, -ῶ, <i>I beget</i> .       | 9. πιστεύων, -ουσα, -ον, <i>believ-</i><br><i>ing</i> . |
| 4. δέ, <i>but, moreover</i> .         | 10. σὰρξ, σαρκός, ἡ, <i>flesh</i> .                     |
| 5. δίδωμι, <i>I give</i> .            | 11. τέκνον, -ον, τό, <i>child</i> .                     |
| 6. ἐξουσία, -ᾶς, ἡ, <i>power</i> .    |   |

## 6. EXERCISES.

1. Translate: 1. Αὐτὸν ἔλαβεν. 2. Αὐτὸ οὐ κατέλαβεν. 3. Αὐτὸν οὐ παρέλαβεν. 4. Δίδωμι αὐτῷ ἐξουσίαν τέκνον θεοῦ γίνεσθαι. 5. Ἐδωκε τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ ἐξουσίαν τέκνα θεοῦ γενέσθαι. 6. Ἐκ θελήματος σαρκὸς ἐγεννήθησαν. 7. Ἐξ αἱμάτων, ἐξ ἀνδρός, ἐκ θελήματος, ἐκ σαρκός, ἐκ θεοῦ. 8. Γίνομαι, γίνεσθαι; ἐγένετο, γενέσθαι.

2. Translate: 1. They were begotten of God. 2. They were begotten of (the) will of (the) flesh, and of (the) will of man. 3. He gave to him power to become a child of God. 4. In (the) beginning was the truth. 5. He came into the world, and the world was made through him, but the world received him not. 6. I believe in his name and know him. 7. The true light, coming into the world, lighteth every man.

## 7. TOPICS FOR STUDY.

1. Movable consonants. 2. Mutes. 3. Double consonants. 4. Euphony of mutes before σ. 5. Stems ending in a consonant. 6. Endings *ā, a, or η*. 7. *ā* preceded by *ι*. 8. *-οις, -ων, -ᾶ*. 9. Inflection of article. 10. The historical tenses. 11. The augment. 12. *-ων, -ουσα, -ον*. 13. Personal endings of 2 aor. ind. act. 14. *γίνεσθαι* and *γενέσθαι*. 15. *-ουσιν* for *-οντι*.

## LESSON VII.

## 1. TEXT.

JOHN i. 14, 15 *a.* — καὶ ὁ . . . λέγων.

## 2. NOTES.

1. ἐσκήνωσεν, *he-dwelt*: (*a*) -ν movable; (*b*) -σ- sign of 1 aor.; (*c*) -σε sign of 3 pers. sing. 1 aor.; (*d*) ε-, augment; (*e*) root σκηνο-; (*f*) a vowel or pure verb, because stem ends in a vowel (§ 73, 4); (*g*) 1 aor. stem σκηνωσ- (§ 90, 1), cf. -γεννη- (VI. N. 15).

2. ἐθεασάμεθα, *we-beheld*: (*a*) ε- augment and -σ- sign of 1 aor.; (*b*) -σάμεθα, 1 pers. plur. ending of 1 aor. mid. (§ 108, 1), from deponent verb (§ 69, 2) θεάομαι, *I behold*.

3. δόξαν, *glory*: (*a*) -ᾶν, acc. sing. of First declension (§ 29, 3, *b*); (*b*) cf. ἔξουσίαν.

4. ὥς, *as*: (*a*) an adverb of comparison.

5. μονογενοῦς, *of-an-only-begotten*: (*a*) -οῦς, a contraction of -έος (§ 46, 1), gen. sing. masc. of μονογεν-ῆς -ῆς -ές, an adjective of Third declension; (*b*) ε followed by ο contracts into ου (§ 7, 1); (*c*) -έος before contraction had the accent on the penult, and therefore after contraction the syllable takes the circumflex (§ 18, 2).

6. πατρός, *of-father*: (*a*) for πατέρος, a short vowel between two consonants being sometimes dropped (§ 11, 3; § 40, 3, NOTE); (*b*) -ος, gen. sing. of 3 declension; (*c*) stem πατερ-, ending in a liquid (§ 12, 2, *a*); (*d*) nom. sing. πατήρ (§ 39, 1, *b*).

7. πλήρης, *full*: (*a*) -ης, -ης, -ες, ending of adjectives of Third declension, cf. μονογενής.

8. χάριτος, *of-grace*: (*a*) -ος, gen. sing. of Third declension; (*b*) stem χαριτ-, ending in a lingual mute (§ 40, 2); (*c*) nom. sing. χάρις (§ 39, 1, *b*).

9. ἀληθείᾱς, *of-truth* : (a) -ās, gen. sing. of First declension (§ 29, 3, b) ; (b) nom. sing. ἀλήθεια.

10. Ἰωάννης, *John* : (a) -ης, masc. ending of First declension (§ 29, 2 ; § 30, 1).

11. μαρτυρεῖ, *he-bears-witness* : (a) -εῖ, contraction for -έ-ει, with circumflex accent, cf. -έος, -οῦς in μονογενοῦς ; (b) stem μαρτυρέ-, a pure verb (§ 73, 4) ; (c) -ει in -έει is sign of 3 pers. sing. ind. act., cf. φαίν-ει, φωτίζ-ει.

12. κέκραγεν, *he-has-cried* : (a) stem κραγ- ; (b) κε-, reduplication, the sign of completed action (§ 75, 1) ; (c) -ν movable ; (d) -ε, sign of 3 pers. sing. ; (e) 3 pers. sing. perf. ind. act., used with the meaning of the *present* tense ; (f) cf. γέ-γον-εν.

13. λέγων, *saying* : (a) -ων, sign of pres. part. act. (§ 102, 1).

### 3. OBSERVATIONS.

1. Two successive vowels, or a vowel and diphthong, are often contracted.

2. ε followed by ο contracts into ου ; followed by ει, into ει.

3. A contracted ultimate takes the circumflex accent if the penult is accented, as -έος, -οῦς ; -έει, -εῖ.

4. A short vowel is sometimes lengthened in the inflection of words. This is called *formative* lengthening, as σκηνο-, but 1 aor. stem ἐσκηνωσ- ; γεινα-, but 1 aor. pass. ἐγεννηθη-.

5. A short vowel between two consonants is sometimes dropped (syncope) : πατρός for πατέρος.

6. δόξα and ἀλήθεια have short α in nom., acc., and voc. sing.

7. -ης is the ending of many masculines of the First declension.

8. The paradigms of the Third declension are arranged according to the stem-ending.

9. Some of these stems end in lingual mutes (τ, δ, θ), as χάρις, gen. sing. χάριτ-ος ; θέλημα, θελήματ-ος ; αἷμα, αἵματ-ος ; φῶς, φωτ-ός ; ὄνομα, ὀνόματ-ος.



10. Some end in liquids ( $\lambda, \nu, \rho$ ), as  $\pi\alpha\tau\acute{\eta}\rho$ , ( $\pi\alpha\tau\acute{\epsilon}\rho\omicron\varsigma$ )  $\pi\alpha\tau\rho\text{-}\acute{\omicron}\varsigma$ ;  $\alpha\nu\acute{\eta}\rho$ , ( $\alpha\nu\acute{\epsilon}\rho\omicron\varsigma$ )  $\alpha\nu(\delta)\rho\text{-}\acute{\omicron}\varsigma$  (§ 13, 10).

11. Adjectives are of three classes (§ 43).

12. Adjectives of two endings, as  $-\eta\varsigma, -\epsilon\varsigma$ , are of the Third declension, as  $\mu\omicron\nu\omicron\gamma\epsilon\nu\acute{\eta}\varsigma, \pi\lambda\acute{\eta}\rho\eta\varsigma$  (§ 46).

13. In forming the 1 aor. stem, in vowel stems a short vowel is generally lengthened:  $\sigma\kappa\eta\nu\omicron\text{-}$ , 1 aor. act.  $\acute{\epsilon}\text{-}\sigma\kappa\eta\nu\omega\varsigma\text{-}$ ;  $\theta\epsilon\alpha\text{-}$ , 1 aor. mid.  $\acute{\epsilon}\text{-}\theta\epsilon\alpha\omega\text{-}$  (§ 90, 1);  $\gamma\epsilon\iota\nu\alpha\text{-}$ , 1 aor. pass.  $\acute{\epsilon}\gamma\epsilon\iota\nu\eta\theta\eta\text{-}$ .

14. The augment in the 1 aor. is found only in the indicative (§ 108, 1).

15. In reduplication, verbs beginning with a mute and liquid repeat the first consonant with  $\epsilon$ , as  $\kappa\acute{\epsilon}\text{-}\kappa\rho\alpha\gamma\text{-}\epsilon\nu$ .

#### 4. GRAMMAR LESSON.

1. § 1. The Letters of the Greek Alphabet.
2. § 7, 1. Contraction of Vowels.
3. § 11, 3. Syncope.
4. § 13, 10. Epenthesis.
5. § 18, 1, 2. Accent as affected by Contraction.
6. § 29, 3, *b*. Inflection of  $\alpha\lambda\acute{\eta}\theta\epsilon\iota\alpha$  and  $\delta\acute{\omicron}\xi\alpha$ .
7. § 27, 2, *b*. Case-endings of the Third Declension.
8. § 39, 1, *b*. Formation of the Nom. Sing. of Masculines and Feminines of the Third Declension.
9. § 57, 1. Inflection of  $\alpha\upsilon\tau\acute{\omicron}\varsigma$ .
10. § 75, 1, 2. Reduplication.

#### 5. VOCABULARY.

- |  |   |
|--|---|
| 1. $\alpha\lambda\acute{\eta}\theta\epsilon\iota\alpha, -\acute{\alpha}\varsigma, \acute{\eta}$ , <i>truth</i> . | 8. $\kappa\rho\acute{\alpha}\zeta\omega, I$ <i>cry aloud</i> .  |
| 2. $\delta\acute{\omicron}\xi\alpha, -\eta\varsigma, \acute{\eta}$ , <i>glory</i> .                              | 9. $\lambda\acute{\epsilon}\gamma\omega, I$ <i>say</i> .  |
| 3. $\acute{\epsilon}\gamma\acute{\omega}, I$ .   | 10. $\mu\omicron\nu\omicron\gamma\epsilon\nu\acute{\eta}\varsigma, -\epsilon\varsigma$ , <i>only-begotten</i> .   |
| 4. $\acute{\eta}\mu\epsilon\acute{\iota}\varsigma, we$ .   | 11. $\pi\alpha\tau\acute{\eta}\rho, \pi\alpha\tau\rho\acute{\omicron}\varsigma, \acute{\delta}$ , <i>father</i> . |
| 5. $\acute{\eta}\mu\acute{\iota}\nu, to$ <i>us</i> .   | 12. $\pi\lambda\acute{\eta}\rho\eta\varsigma, -\epsilon\varsigma$ , <i>full</i> .                                 |
| 6. $\acute{\eta}\mu\omega\nu, of$ <i>us, our</i> .   | 13. $\sigma\kappa\eta\nu\acute{\omicron}\omega, -\acute{\omega}$ , <i>I dwell</i> .                               |
| 7. $\theta\epsilon\acute{\alpha}\omicron\mu\alpha\iota, I$ <i>behold, look upon</i> .                            | 14. $\chi\acute{\alpha}\rho\iota\varsigma, \chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$ , <i>grace</i> .     |



## 6. EXERCISES.

1. Translate: 1. Σὰρξ ἐγένετο. 2. Ἐν τῷ κόσμῳ σκηνώ. 3. Τὴν δόξαν αὐτοῦ θεάομαι. 4. Εἰς τὰ ἴδια ἦλθεν ἀπεσταλμένος παρὰ πατρὸς, καὶ ἐσκήνωσεν ἐν ἡμῖν, ἀλλ' οἱ ἴδιοι αὐτὸν οὐκ ἔλαβον. 5. Ἦν μονογενὴς παρὰ θεοῦ, πλήρης φωτὸς καὶ χάριτος. 6. Ἰωάννης ἦλθεν ἵνα μαρτυρήσῃ περὶ αὐτοῦ. 7. Πάντες αὐτὸν οὐκ ἔλαβον. 8. Μαρτυρεῖ, μαρτυρήσῃ; γέγονεν, κέκραγεν; λέγων, ἐρχόμενος, ἀπεσταλμένος.

2. Translate: (a) from the literal translation orally into Greek: 1. Vv. 1-3. 2. Vv. 4, 5. 3. Vv. 6-8. 4. Vv. 9, 10. 5. Vv. 11-13.

(b) 1. This man came for a witness. 2. We beheld the glory of God. 3. He was the only-begotten of the father, full of life and truth. 4. The word became man and dwelt in the world, but the world knew him not. 5. He came in-order-that all might believe in him. 6. He gave to-those-believing in his name power to become children of God.

## 7. TOPICS FOR STUDY.

1. Short and long vowels. 2. Contraction of -εο and -εει. 3. *Formative* lengthening of short vowel. 4. πατρός for πατέρος. 5. ἀνδρός for ἀνέρος. 6. Mutes. 7. Liquids. 8. Adjectives in -ος, -η, -ον. 9. Adjectives in -ης, -ες. 10. Inflection of article. 11. The augment. 12. Reduplication. 13. Participles -ων, -ουσα, -ον. 14. Participles -όμενος, -η, -ον. 15. Personal endings of pres. ind. act. 16. Of 2 aor. ind. act.

## LESSON VIII.

## 1. TEXT.

JOHN i. 15 *b*-17. — οὗτος . . . ἐγένετο.

## 2. NOTES.

1. εἰπών, *having said*: (a) -ων is the sign of a part.; (b) the accent marks it as 2 aor. part.; (c) with the art. the part. is equivalent to the relative with the finite verb: ὁ εἰπών = *he-who-said*.

2. ὀπίσω, *after*: (a) adv., used in N. T. as a prep. with gen., denoting here time.

3. μου, *of-me*: (a) gen. of pers. pron. of 1 pers. ἐγώ; (b) an *enclitic*, as it loses its own accent, and is pronounced as if a part of the preceding word (§ 20, 1, a).

4. ἐρχόμενος, *coming*: (a) -όμενος, sign of pres. part. mid. and pass.; (b) ὁ ἐρχόμενος = *he-who-comes* (see εἰπών above).

5. ἔμπροσθέν, *before*: (a) adv., used also as a prep. with gen., as here; (b) has two accents, because, if a word which has the acute on the antepenult comes before an *enclitic*, it also takes the acute on the *ultima* (§ 20, 2, b).

6. ὅτι, *because*: (a) a causal conj.

7. πρῶτός, *first*: (a) -ος marks an adj. of First and Second declensions; (b) an ordinal numeral adj. (§ 53, 1); (c) adds an acute on the ultimate, because it precedes an *enclitic* (§ 20, 2, b).

8. πληρώματος, *of-fullness*: (a) -ος marks gen. sing. of Third decl.; (b) stem πληρωματ-, ending in a lingual mute (§ 40, 2); (c) to form the nom., final τ of the stem is dropped, τὸ πλήρωμα.

9. χάριν, *grace*: (a) for χάριτα, acc. sing. of χάρις; (b) *barytone* stems (§ 16, 6) in ιτ-, of the Third decl., commonly omit τ in the acc. sing., and take the case-ending -ν (§ 40, 2).

10. ἀντί, *for, instead-of*: (a) prep. always governing the gen.

11. νόμος, *law*: (a) -ος marks the Second decl., cf. λόγος, θεός, ἄνθρωπος, κόσμος.

12. Μωσέως, *of-Moses*: (a) the word *Moses* in N. T. is declined in two ways (§ 42, 3); (b) the gen. always ends in -έως (Third decl.), as if from the nom. Μωϋσεύς (§ 40, 6), which never occurs; (c) the nom. Μων-σῆς is written as a dissyllable by Tr and WH, but T regards it a trisyllable, Μωϋσῆς (on *Diæresis*, cf. § 8).

13. ἐδόθη, *it-was-given*: (a) ε-, augment, sign of past tense; (b) root δο-, *give*; (c) -θη marks the 1 aor. pass., 3 pers. sing. (§ 95, 1; § 108, 1); (d) pres. ind. act. δίδωμι, *I give*.

14. Ἰησοῦ, *of-Jesus*: (a) -ου marks gen. sing. of Second decl.; (b) nom. Ἰησοῦς, the only proper noun of this decl. ending in -ους (§ 37, 6).

15. Χριστοῦ, *of-Christ*: (a) -ου marks gen. sing. of Second decl.

### 3. OBSERVATIONS.

1. The accent sometimes marks a special form, as the accent on -ών in εἰπών, indicating 2 aor. part. act.

2. An enclitic is a word which loses its own accent, as μοῦ.

3. The word before an enclitic preserves its proper accent, as ὀπίσω μου.

4. A word which has the acute on the antepenult (proparoxytone) adds an acute on the ultima, as ἔμπροσθέν μου.

5. A word which has the circumflex on the penult (properispomenon) adds an acute on the ultima, as πρῶτός μου.

6. With the article, the participle is equivalent to the relative with the finite verb: ὁ εἰπών, *he who said*, ὁ ἐρχόμενος, *he who comes*.

7. Ἰησοῦς, gen. Ἰησοῦ, is the only proper noun of the Second decl. ending in -ους.

8. Barytone stems (§ 16, 6) in -ιτ-, of the Third decl., commonly omit τ in the acc. sing., and take the case-ending -ν, as χάριν for χάριτα (§ 40, 2).

9. -έως marks the gen. sing. of nouns of the Third decl. ending in -εύς.

10. The diæresis is a double dot sometimes written over the second of two vowels, to show that they do not form a diphthong.

11. Μων-σῆς, so Tr WH, but T and many others write Μωϋσῆς.

12. -ών is the sign of the 2 aor. part. act.

13. -θή indicates 3 pers. sing. 1 aor. pass., -θησαν 3 pers. plur.: ἐδόθη, ἐγεννήθησαν.

#### 4. GRAMMAR LESSON.

1. § 8. Diæresis.
2. § 20, 1. Enclitics.
3. § 20, 2. Accent of Words before Enclitics.
4. § 27, 2, a. Case-endings of Second Declension.
5. § 35, 1. Terminations of Second Declension.
6. § 39, 1. Formation of Cases of Third Declension.
7. § 71, 1. The Tenses.

#### 5. VOCABULARY.

- |                                |  |
|--------------------------------|--|
| 1. εἶπον, <i>I said.</i>       | 6. νόμος, ὁ, <i>law.</i>               |
| 2. εἰπών, <i>having said.</i>  | 7. ὀπίσω, <i>after.</i>                |
| 3. ἔμπροσθεν, <i>before.</i>   | 8. ὅτι, <i>for, because.</i>           |
| 4. μοῦ, <i>my.</i>             | 9. πλήρωμα, -τος, τό, <i>fullness.</i> |
| 5. Μωυσῆς, -έως, <i>Moses.</i> | 10. πρῶτος, -ης, -ον, <i>first.</i>    |

#### 6. EXERCISES.

1. Translate: 1. Ὁ εἰπών, ὁ ἐρχόμενος. 2. Ὁπίσω μου, ἔμπροσθέν μου, πρῶτός μου. 3. Οὗτος ἐν τῷ κόσμῳ πρῶτός μου ἦν. 4. Ἐκ

τοῦ πληρώματος αὐτοῦ πάντες ἔλαβ. ν. 5. Ἐκ τῆς χάριτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. 6. Τὸν νόμον αὐτοῖς ἔδωκεν. 7. Τὸ φῶς καὶ ἡ ζωὴ καὶ ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐδόθη. 8. Ἦν, ἐγένετο, ἔλαβον, κατέλαβεν, παρέλαβεν, ἦλθεν, ἔγνω, ἐγεννήθησαν.

2. Translate: 1. God gave the law. 2. The law was given to them. 3. We all received grace. 4. Truth came through Jesus Christ. 5. I see him, but I do not know him. 6. John bears witness concerning the truth. 7. He who comes after me has been before me. 8. He came, he was, he became, he received; he shines, he lighteth, he bears witness; he dwelt, we beheld, we received.

### 7. TOPICS FOR STUDY.

1. Diphthong *ων*. 2. Contraction of *-ει*. 3. Diæresis. 4. Enclitics. 5. Accent of word before enclitic. 6. Stems of nouns. 7. Terminations of Second declension. 8. *χάριν* for *χάριτα*. 9. *πατρός* for *πατέρος*. 10. Inflection of *ἐγώ*. 11. Of *αὐτός*. 12. Of the article. 13. The voices. 14. The moods. 15. The tenses. 16. *-ων* and *-ών*.

## LESSON IX.

### 1. TEXT.

JOHN i. 18, 19.

### 2. NOTES.

1. οὐδεὶς, *no-one*: (a) from οὐδέ and εἷς; (b) the numeral εἷς is inflected (§ 54, 1), whence we have nom. sing. οὐδεῖς, οὐδεμία, οὐδέν (§ 54, NOTE 1).

2. ἑώρακεν, *he-has-seen*: (a) an irregular perf. from ὁράω: (b) *ε-* is not the augment, but the reduplication before the vowel *ο*, which is lengthened to *ω*; (c) *-ν* movable; (d) *-ε(ν)* marks the pers. end. of perf. 3 pers. sing., cf. γέγονεν (II. N. 9).

3. ἐξήγγησατο, *he-declared*: (a) compounded of ἐκ (before a vowel ἐξ) and ἡγέομαι, a deponent mid. verb; (b) -σ- marks 1 aor.; (c) -σατο marks 3 pers. sing. of 1 aor. ind. mid. (§ 108, 1); (d) verbs beginning with a vowel take the temporal augment, i. e. the initial vowel is lengthened (§ 74, 2); (e) a long vowel remains unchanged, as ἡγέομαι, ἡγγήσατο.

4. αὕτη, *this*: (a) demonstrative pron., nom. fem. sing. (§ 63, 1); (b) cf. οὗτος, masc. sing.

5. ἐστί, *is*: (a) -ν movable; (b) 3 pers. sing. pres. ind. from εἰμί, *I am* (§ 122, 16).

6. Ἰωάνον, *of-John*: (a) -ον here marks gen. sing. masc. of first declen. (§ 30, 1); (b) nom. sing. Ἰωάνης.

7. ὅτε, *when*: (a) adverb of time.

8. ἀπέστειλαν, *they-sent*: (a) compounded of ἀπό and στέλλω; (b) root στελ-, cf. ἀπεσταλμένος; (c) ε-, the syllabic augment, follows the preposition and takes the place of its final vowel; (d) a liquid verb, because stem ends in λ; (e) 1 aor. stem of liquid verbs rejects -σ- the sign of 1 aor., and lengthens the vowel of the stem (*compensative* lengthening, § 6, 2) in compensation for it (§ 90, 2), στείλ- for στελσ-; (f) -αν marks 3 pers. plur. end. of 1 aor. ind. act. (§ 108, 4).

9. Ἰουδαῖοι, *Jews*: (a) -οι marks the nom. plur. masc. of Second decl.; (b) why circumflex on penult? (§ 17, 3).

10. Ἱεροσολύμων, *of-Jerusalem*: (a) -ων marks gen. plur.; (b) this word is found in a threefold form in N. T., but John always uses it as a neut. plur. of Second decl., nom. plur. Ἱεροσόλυμα.

11. ἱερεῖς, *priests*: (a) -εῖς marks acc. plur. of nouns in -εύς; (b) nom. sing. ἱερεύς, a noun of the Third decl., stem ending in a diphthong (§ 40, 6); (c) the classical Greek would have -ῆας, but in N. T. the acc. plur. of nouns in -εύς always ends in -εῖς, following the contraction of the nom. (§ 42, 1).

12. Λευεῖτας, *Levites*: (a) -ās marks acc. plur. of First decl.; (b) a masc. noun, nom. sing. ending in -ης, gen. -ου (§ 30, 1).

13. ἐρωτήσωσιν, *they-might-ask*: (a) stem ἐρωτα-; (b) -ω- marks the subj. (§ 97, 1, b); (c) -σω-, 1 aor. subj. (§ 108); (d) -σωσι 3 pers. plur. ending of 1 aor. in subj. act. (§ 108, 2); (e) -ν movable; (f) the augment is found only in the ind. (§ 108, 1); (g) cf. πιστεύσωσιν (IV. N. 10).

14. σὺ, *thou*: (a) pers. pron. of second person (§ 57, 1).

15. τίς, *who*: (a) the interrogative pronoun (§ 65, 1); (b) the acute never changes to the grave in τίς.

16. εἶ; *art-thou?* (a) ; = the mark of interrogation (§ 21); (b) εἶ; *art thou?* εἶ, *thou art*; (c) εἶ is ind. pres. 2 pers. sing. of εἰμί, *I am* (§ 122, 16); (d) εἰμί, *I am*; εἶ, *thou art*; ἐστί(ν), *he is*.

### 3. OBSERVATIONS.

1. The acute accent sometimes marks a special word, as τίς, the interrogative pronoun.

2. Final *οι* has the effect of a short vowel on the accent of the penult, as in Ἰουδαῖοι.

3. The mark of interrogation in Greek is the same as the English semicolon.

4. Some masculines of the first declension end in -ης, gen. -ου, as Ἰωάννης, Λευεΐτης.

5. The nom. plur. neut. of nouns of the second declension ends in -ᾶ.

6. The acc. plur. of nouns in -εύς ends in -εῖς.

7. The name *Jerusalem* is found in a threefold form in the N. T. (§ 42, 3).

8. σὺ is the pers. pron. of the second person.

9. The stem which is the basis of the present (στελλ-) is often not the same as the stem which appears in some of the other tenses (ἀπέ-σταιλ-αν, 1 aor., ἀπε-σταλ-μένος, perf.).

10. A verb whose stem ends in a *liquid* is called a *liquid* verb, as ἀποστέλλω.

11. There are two kinds of augment, the syllabic and the temporal.



12. -σ- marks the 1 aor.; -ω- the subj.  
 13. In the 1 aor. the augment is found only in the ind.  
 14. -ωσι is the pers. ending of 3 pers. plur. act. subj.: πιστεύ-  
 σωσι(ν), ἐρωτήσωσι(ν).

#### 4. GRAMMAR LESSON.

1. § 31, 1. Terminations of the First Declension.
2. § 57, 1. Inflection of ἐγώ and σύ.
3. § 63, 1. Inflection of οὗτος.
4. § 65, 1. Inflection of τίς.
5. § 90, 1-3. The First Aorist Stem.
6. § 108. Inflection of 1 Aor. Ind. Act.

#### 5. VOCABULARY.

- |                                       |                                      |
|---------------------------------------|--------------------------------------|
| 1. εἰμί, <i>I am.</i>                 | 8. κόλπος, -ου, ὁ, <i>bosom.</i>     |
| 2. ἐκεῖνος, <i>that one, he.</i>      | 9. ὁράω, -ῶ, <i>I see.</i>           |
| 3. ἐξ-ηγέομαι, <i>I lead out, de-</i> | 10. ὅτε, <i>when.</i>                |
| <i>clare.</i>                         | 11. οὐδεῖς, <i>no one.</i>           |
| 4. ἐρωτάω, -ῶ, <i>I ask.</i>          | 12. πώποτε, <i>at any time.</i>      |
| 5. ἑώρακεν, <i>he has seen.</i>       | 13. τίς, τίς, τί, <i>who? which?</i> |
| 6. ἡγέομαι, <i>I lead, rule.</i>      | 14. υἱός, -οῦ, ὁ, <i>son.</i>        |
| 7. ἱερεῦς, -έως, ὁ, <i>priest.</i>    | 15. ὢν, <i>being.</i>                |

#### 6. EXERCISES.

1. Translate: 1. Τὸν ἄνθρωπον οὐδεὶς ἑώρακεν. 2. Ὁ Χριστὸς μονογενὴς θεὸς ἐστίν. 3. Εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἦν. 4. Αὕτη ἐστὶν ἡ μαρτυρία ἡ ἀληθινή. 5. Ἐξ Ἱεροσολύμων τοὺς ἱερεῖς πρὸς αὐτὸν ἀπέστειλαν. 6. Ἐγὼ οὐκ εἰμὶ ὁ ἄνθρωπος. 7. Σὺ τίς εἶ; σὺ Ἰωάννης εἶ; οὐκ εἰμί. 8. Ὁ προφήτης εἶ σύ; λέγει Οὐκ εἰμί. 9. Ἐσκήνωσεν, ἀπέστειλαν· ἔθεασάμεθα, ἐξηγήσατο· ἐδόθη, ἐγεννήθησαν· μαρτυρήσῃ, πιστεύσῃ· πιστεύσωσιν, ἐρωτήσωσιν.

2. Translate: (a) orally into Greek from the literal translation: 1. Vv. 1-3. 2. Vv. 4, 5. 3. Vv. 6-8. 4. Vv. 9, 10. 5. Vv. 11-13. 6. Vv. 14, 15. 7. Vv. 16-18.

(b) 1. He sent men from Jerusalem that they might ask him, Who art thou? 2. He has seen the man. 3. The law was not given through John. 4. This man; this is the man; this witness; this is the witness. 5. Art thou the man? 6. I am not the man. 7. The Jews did not receive Christ when he came into the world. 8. He came that all might believe through him. 9. I send, I sent, he sent, they sent; I come, he came, they came; he bears witness, he believes, he says.

### 7. TOPICS FOR STUDY.

1. Compensative lengthening of vowels. 2. -ν movable. 3. οὐ and οὐκ, ἐκ and ἐξ. 4. Effect of final οι on the accent. 5. Proclitics. 6. -ης, -ου, -ων. 7. -εύς, -έως, -είς for -έας. 8. Inflection of ἐγώ, σύ, and αὐτός. 9. Inflection of the pres. ind. act. 10. Of the 1 aor. ind. act. 11. Of the 2 aor. ind. act. 12. Augment, syllabic and temporal. 13. Reduplication.

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## LESSON X. — REVIEW.

[This lesson is a review of everything that has preceded it. Nothing is so necessary in the acquisition of a language as constant and thorough review. One should carry forward with him at least nine tenths of what he has learned. The preceding lessons contain in all eighty-five different Greek words (omitting the seven proper names), together with a large number of grammatical forms. Many of the most important principles of the language have been considered. Others might have been brought forward, but it has been deemed wise to hold them in reserve. It is understood that the student will in no case proceed to take up Lesson XI. until this lesson, with all that it includes, is learned. Let every word, every phrase, every principle, be mastered absolutely.]

**1. TEXT.****JOHN i. 1-19.**

In the review of the text pursue the following order of work :

1. Pronounce aloud the Greek text repeatedly.

2. With only the literal English translation before the eye, pronounce the Greek of each verse until this can be done rapidly and without hesitation. After having mastered each additional verse, always repeat from beginning.

3. With only the English translation before the eye, write out the Greek, verse by verse ; compare the result with the printed Greek ; note and correct mistakes ; write the Greek text of each verse until you can reproduce it without error.

4. Write out a grammatical analysis of the material of the text thus far studied under the following heads : (1) noun-forms, classifying separately in both sing. and plur., (*a*) nom. forms, (*b*) gen. forms, (*c*) dat. forms, (*d*) acc. forms ; (2) verb-forms, classify separately (*a*) presents, (*b*) imperfects, (*c*) aorists, (*d*) perfects ; and again, (*e*) indicatives, (*f*) subjunctives, (*g*) participles ; as also (*h*) actives, (*i*) middles, (*j*) passives.<sup>1</sup>

5. Go through the text and select those forms and phrases which still remain unmastered. Read again the notes given upon them. *Do not leave them before these words have been mastered.*

**2. GRAMMAR LESSON.**

1. § 1. The alphabet.

2. § 2, 1, 2. The vowels.

3. § 3, 1, 2. Diphthongs.

4. § 4, 1, 2. Breathings.

5. § 6, 1, 2. Lengthening of vowels.

<sup>1</sup> The teacher should aid the pupil in this work of classifying his material. Blank-books, properly ruled, should be used. It is of extreme importance that, from the beginning, the pupil should be encouraged to do independent work.

6. § 7, 1. Contraction of  $\epsilon$  with  $o$  and  $\epsilon\iota$ .
7. § 8. Diæresis.
8. § 9, 2, *a, b*. Elision.
9. § 10, 1, 2. Movable consonants.
10. § 11, 3. Syncope, — *πατρός* for *πατέρος*.
11. § 12, 2. Classification of consonants.
12. § 12, 2, *a*. Semivowels.
13. § 12, 2, *b*. Mutes.
14. § 12, 2, *c*. Double consonants.
15. § 13, 4. A mute before  $\sigma$ .
16. § 13, 5, *d*.  $\nu$  (also  $\nu\tau$ ) before  $\sigma$ .
17. § 13, 10. Epenthesis, — *άνερος, άνρός, άνδρός*.
18. § 14, 1–4. Syllables.
19. § 15, 1–4. Quantity of syllables.
20. § 16, 1–6. Accent.
21. § 17, 1–3. General rules of accent.
22. § 18, 1, 2, 4. Accent as affected by contraction and elision.
23. § 19, 1. Proclitics.
24. § 20, 1, 2. Enclitics.
25. § 21. Punctuation.
26. § 23, 3, *a–c*. Inflection and stem-characteristic.
27. § 24, 1, 2. Number and gender.
28. § 25, 1–3. Cases.
29. § 26, 1, 2. Stems of nouns.
30. § 27, 1, 2. Declensions.
31. § 28, 1–3. Accent of nouns.
32. § 29, 1, 2. Stems of First declension.
33. § 29, 3, 4. *σκοτία, αρχή, αλήθεια, δόξα, μαρτυρία*.
34. § 30, 1. *Ιωάνης*.
35. § 31, 1. Terminations of First declension.
36. § 34, 1–4. Stems of Second declension.
37. § 34, 3. *λόγος, άνθρωπος, κόσμος*.
38. § 34, 4. *τέκνον*.
39. § 35, 1. Terminations of Second declension.
40. § 38, 1, 2. Stems of Third declension.
41. § 39, 1. Formation of cases of Third declension.
42. § 57, 1. Inflection of *ἐγώ, σύ, αυτός*.
43. § 62, 1. Inflection of article.
44. § 63, 1. *οὗτος*.
45. § 65, 1. *τίς*.
46. § 69, 1, 2. The voices.
47. § 70, 1, 2. The moods.
48. § 71, 1. The tenses.
49. § 72, 1–6. General view of the tenses.
50. § 73, 1–4. Inflection and verb-stem.

- |  |  |
|--|--|
| 51. § 74, 1, 2. The augment.             | 55. § 106, § 111. Personal endings of imperfect and 2 aorist ind. act. |
| 52. § 75, 1, 2. Reduplication.           |  |
| 53. § 90, 1-3. The first aorist stem.    | 56. § 106, § 111. Of imperfect and 2 aorist ind. mid.                  |
| 54. § 104. Inflection of pres. ind. act. | 57. § 108. Inflection of 1 aor. ind. act.                              |

### 3. VOCABULARY.

[The pupil is expected to give the various forms which have occurred of each of the words here given.]

#### VERBS.

- |                 |                 |                   |                  |
|-----------------|-----------------|-------------------|------------------|
| 1. ἀπο-στέλλω.  | 7. εἶπον.       | 13. κράζω.        | 19. ὁράω, -ῶ.    |
| 2. γειννάω, -ῶ. | 8. ἔρχομαι.     | 14. λαμβάνω.      | 20. πιστεύω.     |
| 3. γίνομαι.     | 9. ἐρωτάω.      | 15. κατα-λαμβάνω. | 21. σκηνώνω, -ῶ. |
| 4. γινώσκω.     | 10. θεάομαι.    | 16. παρα-λαμβάνω. | 22. φαίνω.       |
| 5. δίδωμι.      | 11. ἡγέομαι.    | 17. λέγω.         | 23. φωτίζω.      |
| 6. εἰμί.        | 12. ἐξ-ηγέομαι. | 18. μαρτυρέω, -ῶ. |                  |

#### NOUNS.

- |                |                    |                 |
|----------------|--------------------|-----------------|
| 1. τὸ αἷμα.    | 12. τὰ Ἱεροσόλυμα. | 23. τὸ ὄνομα.   |
| 2. ἡ ἀλήθεια.  | 13. ὁ Ἰησοῦς.      | 24. ὁ πατήρ.    |
| 3. ὁ ἄνθρωπος. | 14. ὁ Ἰουδαῖος.    | 25. τὸ πλήρωμα. |
| 4. ὁ ἀνήρ.     | 15. ὁ Ἰωάνης.      | 26. ἡ σάρξ.     |
| 5. ἡ ἀρχή.     | 16. ὁ κόλπος.      | 27. ἡ σκοτία.   |
| 6. ἡ δόξα.     | 17. ὁ κόσμος.      | 28. τὸ τέκνον.  |
| 7. ἡ ἐξουσία.  | 18. ὁ Λευίτης.     | 29. ὁ υἱός.     |
| 8. τὸ θέλημα.  | 19. ὁ λόγος.       | 30. τὸ φῶς.     |
| 9. ὁ θεός.     | 20. ἡ μαρτυρία.    | 31. ἡ χάρις.    |
| 10. ἡ ζωή.     | 21. ὁ Μωυσῆς.      | 32. ὁ Χριστός.  |
| 11. ὁ ἱερεύς.  | 22. ὁ νόμος.       |                 |

## ADJECTIVES.

- |              |               |            |
|--------------|---------------|------------|
| 1. ἀληθινός. | 4. ὁ, ἡ, τό.  | 7. πᾶς.    |
| 2. εἷς.      | 5. μονογενής. | 8. πλήρης. |
| 3. ἴδιος.    | 6. οὐδεὶς.    | 9. πρῶτος. |

## PRONOUNS.

- |             |              |         |
|-------------|--------------|---------|
| 1. αὐτός.   | 4. ὅς, ἣ, ὅ. | 7. σύ.  |
| 2. ἐγώ.     | 5. ὅσος.     | 8. τίς. |
| 3. ἐκεῖνος. | 6. οὗτος.    |         |

## PREPOSITIONS.

## ADVERBS.

## CONJUNCTIONS.

- |               |            |            |          |
|---------------|------------|------------|----------|
| 1. διά.       | 6. ὀπίσω.  | 1. ὅτε.    | 1. ἀλλά. |
| 2. εἰς.       | 7. παρά.   | 2. οὐ.     | 2. δέ.   |
| 3. ἐκ.        | 8. περί.   | 3. οὐδέ.   | 3. ἵνα.  |
| 4. ἔμπροσθεν. | 9. πρός.   | 4. πώποτε. | 4. καί.  |
| 5. ἐν.        | 10. χωρίς. | 5. ὡς.     | 5. ὅτι.  |

## 4. EXERCISES.

1. With the literal translation in your hand, translate orally :  
 1. John i. 1-3. 2. i. 4, 5. 3. i. 6-9. 4. i. 10-13. 5. i. 14-16.  
 6. i. 17-19.

2. Translate into English : 1. The first Greek sentence of each exercise. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

3. Translate into Greek : 1. The first English sentence of each exercise. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

4. Translate : 1. Οὗτος ὁ ἄνθρωπος εἰς μαρτυρίαν ἦλθεν, ἵνα πάντες εἰς τὸ ὄνομα μονογενοῦς υἱοῦ θεοῦ πιστεύσωσιν. 2. Τὰ τέκνα τῶν ἀνθρώπων ἐκ θελήματος τῆς σαρκὸς ἐγεννήθησαν. 3. Ἰωάννης περὶ αὐτοῦ ἐμαρτύρησεν, ἀλλὰ τὸ τῆς ἀληθείας πλήρωμα οὐκ ἔγνω.

5. Translate : 1. All things have been made through the Son of God. 2. The Son of God became man. 3. He believes the testimony of the man because he knows him. 4. The true light, coming into the world, lighteth every man. 5. The Son of man



came into the world, and the world was made through him, but the world received him not. 6. We all received his witness, and we beheld the glory of the only-begotten Son of the Father. 7. The law was given to them through Moses, but grace and life came through Jesus Christ. 8. The Jews and the Levites did not receive the witness of John, because they were born of the will of the flesh.

## LESSON XI.

### 1. TEXT.

JOHN i. 20-22.

### 2. NOTES.

1. ὁμολόγησεν, *he confessed*: (a) from ὁμολογέω; (b) ω- = temporal augment, ο being lengthened into ω (§ 74, 6); (c) -σ-, sign of 1 aor.; (d) -σε, pers. end. of 3 pers. sing. 1 aor. ind. act. (§ 108); (e) -ν movable; (f) stem ὁμολογε-, the ε being lengthened (*formative*, § 6, 1) in the formation of 1 aor. stem.

2. ἡρνήσατο, *he denied*: (a) from ἀρνέομαι, a deponent verb; (b) η- = temporal augment, α being lengthened into η (§ 74, 6); (c) -σα-, sign of 1 aor.; (d) -σατο, pers. end. of 3 pers. sing. 1 aor. ind. mid. (§ 108); (e) stem ἀρνε-, the ε being lengthened into η, cf. ὁμολόγησεν.

3. ὅτι (that): (a) in N. T. the conjunction ὅτι is often used to introduce "direct quotation," and is not to be translated, since it answers to our inverted commas (" ").

4. ἠρώτησαν, *they-asked*: (a) from ἐρωτάω; (b) η- = temporal augment; (c) -σαν, pers. end. of 1 aor. ind. act. 3 pers. plur. (§ 108); (d) stem ἐρωτα-, α being lengthened to η in 1 aor. stem.

5. τί, *what?* (a) interrogative pronoun, nom. sing. neut.



6. οὖν, *then*: (a) conjunction, always postpositive.
7. Ἠλείας, *Elijah*: (a) -ās, masc. end. of First declension.
8. προφήτης, *prophet*: (a) -ης masc. end. of First declension (§ 30, 1); (b) cf. Ἰωάνης, Λευείτης.
9. ἀπεκρίθη, *he-answered*: (a) compounded of ἀπό and κρίνομαι: (b) ε-, augment; (c) -θη marks the 1 aor. pass. 3 pers. sing., cf. ἐδόθη (VIII. N. 13); (d) stem κριν- and κρι-.
10. οὐ, *no*: (a) οὐ, a proclitic, takes the accent when used absolutely.
11. εἶπαν, *they-said*: (a) -αν, pers. end. of 3 pers. plur. 1 aor. ind. act. (§ 108).
12. ἀπόκρισιν, *answer*: (a) stem ἀποκρισ-, ending in a close vowel (§ 2, 2); (b) stems of nouns ending in a close vowel are of the third declension (§ 38, 1; § 40, 5); (c) -ν marks the acc. sing. (§ 40, 5, note).
13. δῶμεν, *we-may-give*: (a) -μεν marks pers. end. of 1 pers. plur.; (b) -ω- marks subj.; (c) root δο-, pres. ind. act. δίδωμι, *I give*: (d) 2 aor. subj. act. 1 pers. plur. (§ 120).
14. πέμψας, *to-the-ones-having-sent*: (a) -ν movable; (b) -σι marks dat. plur. of Third declension (§ 27, 2, b); (c) 1 aor. part. from πέμψας, declined like πᾶς, *all* (§ 47, 2); (d) for πεμψα(ντ)σι, stem πεμπ-, from πέμπω, *I send*; (e) 1 aor. stem πεμψ- = πεμψ- (§ 90, 1; § 13, 4).
15. σεαυτοῦ, *of-thyself*: (a) -ου marks gen. sing. of second declension; (b) the reflexive pronoun of second person, gen. sing. masc. (§ 59, 1).

### 3. OBSERVATIONS.

- Before σ, π becomes ψ, as πεμψ-, πεμψ-.
- The proclitic οὐ, at the end of a sentence, and when used absolutely, takes the acute accent.
- Masculines of the first declension end in ās or ηs, as Ἠλείας, Ἰωάνης, Λευείτης, προφήτης.
- Nouns whose stems end in a *consonant* or *close vowel* (ι, υ), are of the Third declension.

5. The personal pronouns are ἐγώ, *I*, and σί, *thou*. In the oblique cases, αὐτός, *himself*, serves as the personal pronoun of the third person, *him, her, it*.

6. The acute accent of τίς, τί, interrogative, never changes to the grave.

7. The augment, the sign of *past* time, is found only in the indicative of the *historical* tenses (imperf., aor., pluperf.).

8. The *temporal* augment is made by lengthening the first syllable of verbs beginning with a vowel, cf. ὠμολόγησεν, ἡρνίσσατο, ἠρώτησαν.

9. In compound verbs the augment follows the preposition, ἀπ(ε)κρίθη, ἀπ(έ)στειλαν, παρ(έ)λαβον, κατ(έ)λαβεν.

10. In the Greek verb we distinguish *nine* tense-systems, and each tense-system has a separate stem, called a *tense-stem*.

11. The aorist ind. refers to *past* time, and indicates *indefinite* action, *he confessed, he denied, they asked, he answered*.

12. There are two aorists, the *first* and the *second*. The *second* aorist differs from the *first* in form, but not in meaning.

#### 4. GRAMMAR LESSON.

1. § 2, 2. Open and close Vowels.
2. § 30, 1, 2. Inflection of Masculines of the First Decl.
3. § 39, 1, c. Formation of Acc. Sing. of Third Decl.
4. § 40, 5. Stems of Third Decl. ending in ι.
5. § 74, 2, 6. The Temporal Augment.
6. § 76, 3, and N. 3. The First Aorist System.
7. § 108, 1. Inflection of First Aorist Ind. in all Voices.

#### 5. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἀποκρίνομαι, <i>I answer</i> .      | 5. ὁμολογέω, <i>I confess</i> .        |
| 2. ἀπόκρισις, -εως, ἡ, <i>answer</i> . | 6. πέμπω, <i>I send</i> .              |
| 3. ἀρνέομαι, <i>I deny</i> .           | 7. προφήτης, -ου, ὁ, <i>prophet</i> .  |
| 4. Ἠλείας, -ου, ὁ, <i>Elijah</i> .     | 8. σεαυτοῦ, <i>of thyself</i> (masc.). |

## 6. VOCABULARY B.

## 1 AOR. IND. ACT.

ἐρωτά-ω, *I ask.*ἠρώτη-σα, *I asked.*ἠρώτη-σας, *thou didst ask.*ἠρώτη-σε, *he asked.*ἠρωτή-σαμεν, *we asked.*ἠρωτή-σατε, *ye asked.*ἠρώτη-σαν, *they asked.*

## 1 AOR. IND. MID.

ἄρνέομαι, *I deny.*ἤρνη-σάμην, *I denied.*ἤρνη-σω, *thou deniedst.*ἤρνη-σατο, *he denied.*ἤρνη-σάμεθα, *we denied.*ἤρνη-σασθε, *ye denied.*ἤρνη-σαντο, *they denied.*

## 1 AOR. IND. PASS.

ἀποκρίνομαι, *I answer.*ἀπεκρί-θην, *I answered.*ἀπεκρί-θης, *thou didst answer.*ἀπεκρί-θη, *he answered.*ἀπεκρί-θημεν, *we answered.*ἀπεκρί-θητε, *ye answered.*ἀπεκρί-θησαν, *they answered.*

## 7. EXERCISES.

1. Decline ὁ προφήτης, ἐγώ, and τίς. 2. Form the 1 aor. ind. in all voices of μαρτυρέω, ὁμολογέω, γεννάω, σκηνόω, and πιστεύω, and the 1 aor. mid. and pass. of θεάομαι and ἐξηγέομαι.

2. Translate: 1. Σὺ τίς εἶ; σύ Ἰωάννης εἶ; 2. Ἐγὼ οὐκ εἰμὶ ὁ προφήτης. 3. Ἠρώτησεν αὐτόν Τίς εἶ; καὶ ἀπεκρίθη Ἐγὼ εἰμι Ἰωάννης. 4. Αὐτοῖς ἀπόκρισιν δίδωμι. 5. Τί λέγεις περὶ σεαυτοῦ; 6. Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου. 7. Αὐτῷ ἀπόκρισιν ἔδωκεν. 8. Ἡ ἀπόκρισις αὐτοῖς ἐδόθη. 9. Φαίνει, φωτίζει, μαρτυρεῖ, ἐστίν· ἐγένετο, ἔλαβον, κατέλαβεν, παρέλαβον, ἦλθεν· ἐσκήνωσεν, ὡμολόγησεν, ἠρώτησαν· ἐδόθη, ἀπεκρίθη.

3. Translate: 1. Art thou the prophet? 2. He says, I am not. 3. He said to him, Who art thou? 4. What sayest thou of thyself? 5. He answered, I am not a priest, but I am a prophet. 6. The law gave an answer to them. 7. John confessed

and denied not. 8. He came that he might witness concerning the Christ, who is the light of the world. 9. I give, he gave, we may give, it was given.

### 8. TOPICS FOR STUDY.

1. Open and close vowels. 2.  $\pi$  before  $\sigma$ . 3.  $\sigma\upsilon$  at the end of a sentence. 4. Endings  $-\acute{\alpha}\varsigma$  and  $-\eta\varsigma$ . 5. Endings of stems of the Third declension. 6. Inflection of  $\epsilon\gamma\acute{\omega}$ . 7. Inflection of article. 8. The acute accent on  $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$ . 9. Syllabic augment. 10. Temporal augment. 11. Augment in compound verbs. 12. Signification of 1 aor. tense. 13. Of 2 aor. tense. 14. Inflection of 1 aor. ind. act. 15. Of 2 aor. ind. act. 16. Synopsis of 1 aor. act. 17.  $\pi\iota\sigma\tau\epsilon\nu\sigma\iota\nu = \pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\iota\nu$ ,  $\pi\epsilon\mu\psi\alpha\sigma\iota\nu = \pi\acute{\epsilon}\mu\psi\alpha\sigma\iota\nu$ .

## LESSON XII.

### 1. TEXT.

JOHN i. 23-25.

### 2. NOTES.

1.  $\epsilon\phi\eta$ , *he-was-saying*: (a)  $\epsilon$ - = augment; (b)  $-\eta$  sign of imperf. and 2 aor. ind. 3 pers. sing. of verbs in  $-\eta\mu$  (§ 120); (c) root  $\phi\alpha$ -, pres. ind. act.  $\phi\eta\mu\acute{\iota}$ ; (d) imperf. ind. 3 pers. sing. (§ 122, 9).

2.  $\beta\omicron\omega\acute{\nu}\tau\omicron\varsigma$ , *of-one-crying*: (a)  $-\acute{\omega}\nu$ - is a contraction for  $-\acute{\alpha}\omicron\nu$ -; (b)  $\beta\omicron\acute{\alpha}\omega$ , *I cry aloud*, pres. part.  $\beta\omicron\acute{\alpha}\omega\nu$ , gen. sing. masc.  $\beta\omicron\acute{\alpha}\omicron\nu\tau\omicron\varsigma$ , contracted  $\beta\omicron\acute{\omega}\nu\tau\omicron\varsigma$  (§ 48, 1; § 7, 1); (c)  $-\omicron\nu\tau\omicron\varsigma$  is the ending of gen. sing. masc. of participles in  $-\omega\nu$ .

3.  $\epsilon\rho\acute{\eta}\mu\omega$ , *in desert*: (a)  $-\omega$  marks the dat. sing. of the Second decl.; (b) the article  $\tau\eta$  shows it is fem.; (c) nom. sing.  $\epsilon\rho\eta\mu\omicron\varsigma$ , dat. sing.  $\epsilon\rho\acute{\eta}\mu\omega$ , why change of accent?

4. εὐθύνετε, *make-straight*: (a) -ατε, ending of 1 aor. imper. act. 2 pers. plur. (§ 108, 4); (b) a liquid verb, because stem ends in -ν; (c) 1 aor. stem εὐθύν-, as liquid verbs reject σ (§ 90, 2).

5. ὁδόν, *way*: (a) -ν, sign of acc. sing. of Second decl.; (b) the article τήν shows it is fem.

6. Κυρίου, *of-Lord*: (a) -ον marks gen. sing. of Second decl.; (b) Κύριος, nom. sing.; (c) why change of accent in gen.?

7. Ἡσαίας, *Isaiah*: (a) -ās marks nom. masc. of First decl., cf. Ἡλείας; (b) some editors write the word Ἡσαίας (§ 8).

8. ἀπεσταλμένοι ἦσαν, *they-had-been-sent*: (a) cf. ἀπεσταλμένος (§ 111, N. 7); (b) -οι marks nom. masc. plur.; (c) perf. part. pass.; (d) ἦσαν, *they-were*; (e) -σαν marks 3 pers. plur.; (f) pres. ind. εἰμί, *I am*, εἶ, *thou art*, ἐστί, *he is*; (g) imperf. ind. ἦν, *he was*, ἦσαν, *they were* (§ 122, 16); (h) the perf. part. pass. with the 3 pers. plur. of the imperf. of εἰμί is here used as a periphrase of the pluperfect (cf. § 109, 5).

9. Φαρισαίων, *of-Pharisees*: (a) -ων marks gen. plur.; (b) nom. sing. Φαρισαῖος, a masc. noun of Second decl.

10. τί, *why*? (a) acc. neut. of interrogative pronoun used with the force of an adverb.

11. βαπτίζεις, *thou baptizest*: (a) -εις, the sign of 2 pers. sing.; (b) pres. stem βαπτίζ-; (c) 2 pers. sing. pres. ind. act.

12. εἰ, *if*: (a) a conditional conjunction; (b) a proclitic (§ 19, 1, c).

### 3. OBSERVATIONS.

1. α followed by ο contracts into ω, βοάοντος = βοῶντος.

2. For a contracted penult the accent is regular, *i. e.* a word with a *short* ultima, if accented on a *long* penult, has the circumflex.

3. There are but few feminines of the Second declension, and they must be learned mainly by observation, ἡ ἔρμημος, ἡ ὁδός.

4. The ending of the pres. part. act. is -ων, -ουσα, -ον; of pres. part. pass., -όμενος, -η, -ον; of perf. part. pass. -μένος, -η, -ον.

5. Liquid verbs reject  $\sigma$  in the 1 aor., and lengthen the vowel of the stem in compensation for it, as  $\epsilonὐθύν-ατε$ .

6. The mood-suffix is the connecting vowel between the tense-stem and the personal ending.

7. The mood-suffix of the imperative in the 1 aor. act. is  $\alpha$ , as  $\epsilonὐθύν-α-τε$ .

8.  $\epsilonἰ$ , 2 pers. sing. ind. act. of  $\epsilonἰμί$ , can readily be distinguished from the conjunction  $\epsilonἰ$  by the accent.

#### 4. GRAMMAR LESSON.

1. § 34, 1-4. Inflection of Nouns of Second Declension.

2. § 44, 3. Inflection of  $\alpha\pi\epsilon\sigma\tau\alpha\lambda\acute{\mu}\epsilon\nu\omicron\varsigma$ , - $\eta$ , - $\omicron\nu$ .

3. § 76, 1-9. The Tense-Systems.

4. § 77, 1, 2. The Tense-Stem.

5. § 78, 1. General View of the Present Stem.

6. § 122, 16. Inflection of  $\epsilonἰμί$ , Pres. and Imperf. Ind. Act.

7. § 1-8. Review Lesson.

#### 5. VOCABULARY.

1. βαπτίζω, *I baptize.*

2. βοάω, -ῶ, *I cry aloud.*

3. εἰ, *if.*

4. ἔρημος, -ον, ἡ, *desert.*

5. εὐθύνω, *I make straight.*

6. Ἡσαίας, -ον, ὁ, *Isaiah.*

7. καθώς, *according as.*

8. Κύριος, -ον, ὁ, *Lord.*

9. ὁδός, -οῦ, ἡ, *way, road.*

10. Φαρισαῖος, -ον, ὁ, *Pharisee.*

11. φημί, *I say.*

12. φωνή, -ῆς, ἡ, *voice.*

#### 6. EXERCISES.

1. Translate: 1. Ἐφη Ἐγὼ φωνὴ ἐρχομένου εἰς τὸν κόσμον. 2. Τὴν ὁδὸν Κυρίου οἶδα. 3. Εἶπεν οὖν αὐτῷ Ἡσαίας ὁ προφήτης εἰ σύ; 4. Καὶ ὡμολόγησεν ὅτι Ἐγὼ εἰμὶ Φαρισαῖος. 5. Καὶ ἠρώτησεν αὐτὸν καὶ εἶπεν αὐτῷ Τί οὖν μαρτυρεῖς εἰ σὺ οὐκ εἶ ὁ προφήτης; 6. Ἐν ἀρχῇ ἦν ἐν τῇ ἐρήμῳ, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 7. Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 8. Καὶ ἐρχόμενοι ἦσαν ἐκ τῶν Φαρισαίων.



2. Translate: (a) orally from the literal translation: 1. Vv. 16-18. 2. Vv. 19, 20. 3. Vv. 21, 22. 4. Vv. 23, 24.

(b) 1. Why then does he witness concerning him? 2. He answered them saying, This is the true light. 3. This was he who said, I am not Elijah. 4. He makes straight the way of the prophet. 5. They were in the desert. 6. No one has at-any-time seen the prophet. 7. I am the way, the truth, and the life. 8. I am the voice of-one-crying in the darkness of the world. 9. He was in the bosom of the father.

### 7. TOPICS FOR STUDY.

1. The vowels. 2. The diphthongs. 3. The breathings. 4. Diæresis. 5. Lengthening of vowels. 6. Interchange of vowels. 7. Contraction -αο, -αω, -εελ, -εο, -εω, -οω. 8. The proclitics. 9. The enclitic μοῦ. 10. Terminations of First declension. 11. Terminations of Second declension. 12. Adjectives in -ος, -η, -ον. 13. Participles in -ων, -ουσα, -ον, and in -μενος, -μένη, -μενον. 14. Inflection of αὐτός, αὐτή, αὐτό. 15. Liquid verbs. 16. Tense stem. 17. Inflection of εἰμί.

## LESSON XIII.

### 1. TEXT.

JOHN i. 26-28.

### 2. NOTES.

1. ὕδατι, *in* (with) *water*: (a) -ι marks dat. sing.; (b) stem ὕδατ-; (c) irregular neuter noun of Third decl., nom. sing. ὕδωρ (§ 41, 1; § 39, 1, *a*, note); (d) an initial υ always has the rough breathing (§ 4, 3).

2. μέσος, *middle* (*midst of*): (a) adjective with gen.; (b) -ος marks masc. sing.



3. ὑμῶν, *of-you*: (a) -ων marks gen. plur.; (b) initial *υ* always has rough breathing, cf. ὕδατι; (c) pers. pron. of second pers. gen. plur.

4. στήκει, *he-stands*: (a) -ει marks 3 pers. sing. pres. ind. act.

5. ὃν, *whom*: (a) -ν marks acc. sing.; (b) from ὅς, ἧ, ὅ, the relative pronoun (§ 64, 1).

6. οὐκ, *not*: (a) οὐκ, not οὐ, why? (§ 10, 2).

7. οἴδατε, *ye know*: (a) -τε marks 2 pers. plur.; (b) from οἶδα, *I know*, a 2 perf. with the signification of a present; (c) an irregular verb from an obsolete present εἶδω (§ 124, 64), stem ἰδ-.

8. οὗ, *of whom*: (a) -ου, sign of gen. sing.; (b) from ὅς, ἧ, ὅ, the relative pronoun; cf. ὅν, ὅ, οἷ.

9. ἄξιος, *worthy*: (a) -ος marks nom. sing. masc.; (b) stem ἀξι- ending in a vowel; (c) stems ending in a vowel have the fem. in ᾱ (§ 44, 2); nom. sing. in three genders, ἄξιος, ἀξίῃ, ἀξίον.

10. λύσω, *I-should-unloose*: (a) -σ- marks the 1 aor.; (b) -ω indicates the subjunctive (§ 97, 1, b).

11. ἱμάντα, *thong*: (a) stem ἱμαντ-; (b) -α marks acc. sing.; (c) stem ἱμαντ-, ending in a consonant, must be of Third decl.; (d) to form nom. sing., add σ to the stem, and make needful euphonic changes (§ 39, 1, b), ἱμαντς, but τ before σ is dropped (§ 13, 4), = ἱμανς, but ν before σ is dropped (§ 13, 5, d) and the preceding vowel is lengthened, = ἱμάς, gen. sing. ἱμάντ-ος.

12. ὑποδήματος, *of-sandal*: (a) stem ὑποδηματ-; (b) -ος, sign of gen. sing. of Third decl.; (c) initial *υ* has rough breathing, cf. ὕδατι, ὑμῶν, ὑμεῖς; (d) in neuters the nom. is generally the same as the stem, but final τ is dropped (§ 39, 1, a).

13. ταῦτα, *these-things*: (a) -ᾱ marks neut. plur.; (b) nom. neut. plur. of demonstrative pronoun οὗτος, αὗτη, τοῦτο, *this*.

14. Βηθανία, *in-Bethany*: (a) -α marks dat. sing. of First decl.; (b) ᾱ does not change into η because preceded by ι (§ 29, 4).

15. πέραν, *beyond*: (a) an adverb, used like a prep., with the gen.

16. Ἰορδάνου, *of-Jordan*: (a) -ου, gen. sing. masc. of First decl.; (b) nom. sing. Ἰορδάνης, cf. Ἰωάνης, Δευείτης.

17. ὅπου, *where*: (a) adverb of place.

18. βαπτίζων, *baptizing*: (a) -ων marks participle.

### 3. FORMS FOR SPECIAL STUDY.

ἔδατι	αἵματ-ος	αἷμα	σαρκ-ός	σαρξ	σάρξ
υἱός	θελήματ-ος	θέλημα	χάριτ-ος	χαρις	χάρις
ὕμεις	ὄνόματ-ος	ὄνομα	ἱμάντ-α	ἱμαντς	ἱμάς
ὕμῶν	πληρώματ-ος	πλήρωμα	πατρ-ός	πατ(έ)ρος	πατήρ
ὑποδήματος	ὑποδήματ-ος	ὑπόδημα	ἀν(δ)ρ-ός	ἀν(έ)ρ-ος	ἀνήρ

### 4. OBSERVATIONS.

1. An initial *v* always has the rough breathing.

2. Stems of the Third declension may generally be found by dropping the ending -ος of the gen. sing.

3. Most neuter nouns of Third decl. form the nom. sing. by dropping final τ of stem.

4. A word with a short ultima, if accented on the antepenult, has the acute; if on a long penult, the circumflex.

5. To form the nom. sing. of masc. and fem. nouns of Third decl., add σ to the stem and make needful euphonic changes. But stems in ρ reject σ and lengthen a preceding ε to η.

### 5. GRAMMAR LESSON.

1. § 13, 4, 5, *d.* Mutes and *v* before σ.

2. § 39, 1, *a.* Formation of Nom. Sing. of Neuters of Third Declension.

3. § 39, 1, *b.* Formation of Nom. Sing. of Masc. and Fem. Nouns of Third Declension.

4. § 44, 2. Inflection of ἄξιος, -ᾱ, -ον.

5. § 63, 1. Inflection of οὗτος, αὕτη, τοῦτο.

6. § 64, 1. Inflection of ὅς, ἧ, ὅ.

7. § 77, 2. The Variable Vowel of the Ind. and Subj.  
 8. § 97, 1, *a*, *b*. The Mood Suffixes of the Ind. and Subj.  
 9. § 69-73. Review Lesson.

## 6. VOCABULARY.

- |   |  |
|---|--|
| 1. ἄξιος, -ᾱ, -ον, <i>worthy</i> .        | 7. οἶδα, <i>I know</i> .               |
| 2. Βηθανιά, -ᾱς, ἡ, <i>Bethany</i> .      | 8. ὅπου, <i>where</i> .                |
| 3. ἱμάς, ἱμάντος, ὁ, <i>thong</i> .       | 9. πέραν, <i>beyond</i> .              |
| 4. Ἰορδάνης, -ον, ὁ, <i>Jordan</i> .      | 10. στήκω, <i>I stand</i> .            |
| 5. λύω, <i>I loosen, unloose</i> .        | 11. ὕδωρ, ὕδατος, τό, <i>water</i> .   |
| 6. μέσος, -η, -ον, <i>middle, midst</i> . | 12. ὑπόδημα, -τος, τό, <i>sandal</i> . |

## 7. PRINCIPLES OF SYNTAX.

1. Ὁ κόσμος αὐτὸν οὐκ ἔγνω (i. 10).
2. Ὁ νόμος διὰ Μωυσέως ἐδόθη (i. 17).
3. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης (i. 26).

*Principle 1.* The subject of a finite verb is in the nominative case.

1. Ἐγὼ οὐκ εἰμὶ ὁ χριστός (i. 20).
2. Ἐγὼ βαπτίζω ἐν ὕδατι (i. 26).
3. Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (i. 16).
4. Ὁν ὑμεῖς οὐκ οἴδατε (i. 26).

*Principle 2.* The nominatives of the pronouns of the first or second person, though indicated by the verbal suffixes, are expressed to denote emphasis.

## 8. EXERCISES.

1. Decline: Ἐγώ, σύ, ἄξιος, ὅς, ὁ, αὐτός, οὗτος, Ἰωάννης.
2. Analyze: Ἀπεκρίθη, ἐδόθη, ἐγεννήθησαν, οἴδατε, ἐγένετο, ἦν.
3. Translate: 1. Αὐτῷ ἀπεκρίθη λέγων Ἐκ τῆς χάριτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. 2. Οὐκ εἰμὶ ἄξιος ἵνα μαρτυρήσω περὶ τῆς ἀληθείας. 3. Τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ λύω. 4. Πέραν τῆς Βηθανίας, ὅπου ὁ προφῆτης ἐσκήνωσεν, ταῦτα ἐγένετο. 5. Τὴν ἀπόκρισιν ταύτην τοῖς πέμψασιν ἡμᾶς ἔδωκα.

4. Translate: 1. Ye do not know them, but I know them. 2. John baptizes beyond the Jordan, where the prophet bears witness. 3. I see the man of God. 4. This is he who said, He who comes after me has been before me. 5. The prophet is worthy that he should bear witness concerning the Christ. 6. We beheld the glory of the only-begotten of the father. 7. Art thou a prophet? he answered, No. 8. This man and his father came from beyond Jordan. 9. The laws were given through the prophets. 10. If thou art not a prophet, why then dost thou bear witness concerning the light, coming into the world?

### 9. TOPICS FOR STUDY.

1. Initial  $\nu$ . 2. Mutes before  $\sigma$ . 3. Stem of Third declension. 4. Formation of nom. sing. of masc. and fem. nouns of Third decl. 5. Formation of nom. sing. neut. 6. Endings  $-\sigma$ ,  $-\eta$ ,  $-\sigma\nu$ , and  $-\sigma$ ,  $-\bar{\alpha}$ ,  $-\sigma\nu$ . 7. The inflection of article. 8. Of the relative pronoun. 9. The voices. 10. The moods. 11. Principal and historical tenses. 12. The root. 13. Verb-stem. 14. Simple stem. 15. Present stem. 16. Pure, mute, liquid verbs.

## LESSON XIV.

### 1. TEXT.

JOHN i. 29-31.

### 2. NOTES.

1. *ἐπαύριον*, *on the morrow*: (*a*) an adverb of time, compounded of the prep. *ἐπί* and the adverb *αὔριον*; (*b*) the adverb is here accompanied by the article (*τῇ*), a construction implying its use in place of an adjective and the omission of the noun *ἡμέρα*, *day*, dat. sing.

2. *Ἰησοῦν*, *Jesus*: (*a*)  $-\nu$  marks acc. sing. (§ 37, 6).

3. Ἰδε, *behold*: (a) an imper. 2 pers. sing. (from εἶδον, *he saw*), here used as an interjection.

4. ἄρῳν, *bearing*: (a) -ων, the sign of the pres. part.; (b) from ἄρῳ, *I bear*; (c) ὁ ἄρῳν = *he-who-bears*, cf. ὁ εἰπών, ὁ ἐρχόμενος, ὁ ὢν.

5. ἁμαρτίαν, *sin*: (a) stem ending  $\bar{a}$  being preceded by  $\iota$ , does not change into  $\eta$  (§ 29, 4); (b) -ν marks acc. sing.

6. ἐστί, *he is*: (a) -ν movable; (b) no accent, because an enclitic, the accent being thrown on the preceding word; (c) but in case of emphasis, ἐστί retains accent (§ 20, 1, c, 3).

7. ὑπέρ, *about*: (a) initial  $\upsilon$  has rough breathing; (b) prep. here governing the gen.

8. ἔρχεται, *he comes*: (a) -ται, ending of 3 pers. sing., pass. and mid. of principal tenses (§ 98, 1); (b) from ἐρχομαι, deponent verb, 3 pers. sing. pres. mid., cf. ἐρχόμενος.

9. ἀνὴρ, *man*: (a) stem ἀνερ-; (b) stems of the Third decl. in  $\rho$  reject the ending  $\varsigma$  of the nom. sing. and lengthen a preceding  $\epsilon$  to  $\eta$  (§ 39, 1, b); the gen. sing. is ἀνδρός (ἀν(ἐ)ρος, ἀνρός, ἀνδρός) (§ 40, 3, note; § 13, 10).

10. κἀγώ, *and I*: (a) compounded of two words, καί and ἐγώ; (b) -αι and  $\epsilon$ - are contracted into one syllable; (c) the mark ( ' ) over the contracted syllable is the *coronis*; (d) this contraction is called *crasis* (mingling) (§ 9, 1).

11. ᾔδειν, *I knew*: (a) -ειν marks 1 pers. sing. 2 pluperf. (§ 112, 2); (b) an irreg. verb from an obsolete present εἶδω (§ 124, 64); (c) 2 perf. οἶδα *I know*, with signif. of a present; (d) 2 pluperf. ᾔδειν, *I knew*, with signif. of an imperf.; (e)  $\eta$ -, the reduplication, the same as the temporal augment, the first vowel of diphthong  $\epsilon\iota$  (in εἶδω) being lengthened into  $\eta$ , and  $\eta\iota$  then becomes  $\eta$  (§ 74, 6; § 3, b).

12. φανερωθῆν, *he should be made manifest*: (a) vowel stem φανερο-; (b) -θ- marks 1 aor. pass.; (c)  $\omicron$  of stem in 1 aor. stem lengthened to  $\omega$ , cf. ἐσκῆνωσεν (§ 90, 1); (d)  $\eta$  is mood vowel of the subj.; (e) form, 3 pers. sing. 1 aor. subj. pass. (§ 108, 1).

13. Ἰσραήλ, *Israel*: (a) a masc. noun, indeclinable.

14. διὰ, *on account of*: (a) prep. here governing the acc.

15. ἦλθον, *I came*: (a) -ον is the ending of the 1 pers. sing. as well as the 3 pers. plur. 2 aor. ind. (§ 111, 1); (b) the context must decide the form; (c) the subject ἐγώ, being emphatic, is expressed.

### 3. FORMS FOR SPECIAL STUDY.

ἀλλ' ἐκ	ἐκ θεοῦ	ὁ, ἡ, οἱ, αἱ	ἐμπροσθέν μου
ἀλλ' ἵνα	ἐξ αἱμάτων	εἰς, ἐν, ἐκ	ὀπίσω μου
δι' αὐτοῦ	οὐ παρέλαβον	εἰ, ὡς	πρώτός μου
καγὼ for	οὐκ εἰμί	οὐ	οὗτός ἐστιν
καὶ ἐγώ	οὐκ οἶδατε		οὐκ εἰμὶ ἐγώ

### 4. OBSERVATIONS.

1. *Elision* is the cutting off of a short final vowel when the next word begins with a vowel. An apostrophe marks the omission.

2. *Crasis* is the contraction of a vowel or diphthong at the end of a word with one at the beginning of the next word, and is marked with a *corōnis* over the contracted syllable, the accent of the first word being lost.

3. When the next word begins with a vowel, ἐκ becomes ἐξ, and οὐ becomes οὐκ.

4. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word.

5. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word.

6. The word before an enclitic preserves its proper accent, and if proparoxytone or properispomenon, adds an acute on the ultima.

7. In case of emphasis, an enclitic retains its accent.



## 5. GRAMMAR LESSON.

1. § 9, 1. Crasis.
2. § 11, 3; § 40, 3, N. Syncope.
3. § 13, 10. Epenthesis.
4. § 20, 1, c. Enclitics.
5. § 39, 1, b; § 40, 3. Formation of Nom. Sing. of Stems of Third Declension ending in ρ.
6. § 75, 1-3. Reduplication.
7. § 102, 1. The Participle.
8. § 105. Inflection of the Pres. Ind. Mid. and Pass.
9. § 9-12, 14-17. Review Lesson.

## 6. VOCABULARY.

- |                                    |  |
|------------------------------------|--|
| 1. αἶρω, <i>I take away, bear.</i> | 7. ᾔδεν, <i>I knew.</i>                  |
| 2. ἁμαρτία, -ās, ἡ, <i>sin.</i>    | 8. ἴδε, <i>behold! see thou!</i>         |
| 3. ἄμνος, -οῦ, ὁ, <i>lamb.</i>     | 9. καὶ γώ = καὶ ἐγώ, <i>and I.</i>       |
| 4. βλέπω, <i>I see.</i>            | 10. ὑπέρ, <i>about, in reference to.</i> |
| 5. διά, <i>on account of.</i>      | 11. φανερώω, -ῶ, <i>I make manifest.</i> |
| 6. ἐπαύριον, <i>on the morrow.</i> |  |

## 7. PRINCIPLES OF SYNTAX.

1. Ἄλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ (i. 31).
2. Καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ (i. 25).
3. Καὶ ὁμολόγησεν καὶ οὐκ ἠρνήσατο (i. 20).

*Principle 3.* The nominative of the third person is omitted when it is expressed or implied in the context.

1. Ἐγὼ βαπτίζω ἐν ὕδατι (i. 26).
2. Σὺ τίς εἶ; (i. 19).
3. Οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (i. 11).

*Principle 4.* A finite verb agrees with its subject nominative in number and person.



## 8. EXERCISES.

1. Decline : ἁμαρτία, ἁμνός, οὗτος, ὅς, ἐγώ.

2. Conjugate : βλέπω, εἶπον, ἔρχομαι, ἤδειν, γέγονα.

3. Translate : 1. Τὸν ἄνθρωπον ἐρχόμενον πρὸς αὐτοὺς βλέπουσιν.

2. Καὶ λέγει Οὐκ εἰμὶ ὁ ἀνὴρ ἀπεσταλμένος παρὰ θεοῦ. 3. Οὗτός ἐστιν ὁ ἁμνός τοῦ θεοῦ ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν.

4. Εἰς τὸν κόσμον ἦλθεν καὶ γὰρ οὐκ ἤδειν αὐτόν. 5. Ἔρχεται ὁ προφήτης λέγων Διὰ τοῦτο ἦλθον ἐν ὕδατι βαπτίζων. 6. Ἔρχεται ἵνα περὶ τοῦ φωτός μαρτυρήσῃ, καὶ ἵνα ὁ Χριστὸς τῷ Ἰσραὴλ φανερωθῇ.

7. Τὴν ἁμαρτίαν τῶν ἀνθρώπων τὸ φῶς τοῦ κόσμου αἶρει.

4. Translate : (a) from the literal translation orally : 1. Vv. 19, 20. 2. Vv. 21, 22. 3. Vv. 23, 24. 4. Vv. 25, 26. 5. Vv. 27, 28. 6. V. 29. 7. V. 30. 8. V. 31.

(b) 1. This is the lamb of God which beareth the sin of the world. 2. There was a man sent from God. 3. He comes after me, but he has been before me. 4. He came that he might bear witness concerning the light, and that Christ might be manifested to Israel. 5. I am not a prophet, but I know the prophet. 6. I knew this man. 7. The law was not given through John, but through Moses.

## 9. TOPICS FOR STUDY.

1. Iota subscript. 2. Crasis, as in καὶ γὰρ. 3. Syncope, as in πατρός, ἀν(δ)ρός. 4. Epenthesis, as in ἀνδρός. 5. Enclitics μοῦ and forms of εἰμί. 6. Nom. sing. of stems of Third decl. in ρ. 7. Inflection of αὐτός. 8. Inflection of οὗτος. 9. Eight classes of verbs in -ω. 10. Two classes of verbs in -μι. 11. Reduplication. 12. Inflection of the pres. ind. (act., mid., and pass.). 13. Inflection of the pres. part. λύων, λύουσα, λῶν.

## LESSON XV.

## 1. TEXT.

JOHN i. 32-34.

## 2. NOTES.

1. ἐμαρτύρησεν, *he bare witness*: (a) ἐ- augment; (b) stem μαρτυρε-; (c) -σε marks 1 aor. 3 pers. sing.; (d) 1 aor. stem μαρτυρησ- (§ 90, 1); (e) -ν movable; (f) a pure verb (§ 73, 4).

2. Τεθέαμαι, *I have beheld*: (a) from θεάομαι, a deponent verb, cf. ἐθεασάμεθα; (b) -μαι marks perf. mid. and pass. 1 pers. sing.; (c) τε- is reduplication, sign of completed action (§ 75, 1); (d) the rough mute θ becomes smooth in reduplication.

3. καταβαῖνον, *descending*: (a) -ον marks neut. ending of part., -ων, -ουσα, -ον; (b) here acc. sing. neut.; (c) καταβαίνων, but καταβαῖνον, why? (d) from κατά, *down*, and βαίνω, *I go*.

4. περιστερὰν, *dove*: (a) -αν marks acc. sing. of First decl.; (b) -ā does not change into η because preceded by ρ (§ 29, 4).

5. οὐρανοῦ, *of heaven*: (a) -οῦ marks gen. sing. of Second decl.

6. ἔμεινεν, *it-abode*: (a) ε-, augment; (b) -ν movable; (c) -ε(ν) marks 3 pers. sing.; (d) root μεν-, therefore a liquid verb; (e) ε of root is lengthened into ει to form 1 aor. stem (§ 90, 2).

7. με, *me*: (a) μέ is an enclitic (§ 20, 1, a); (b) acc. sing. of ἐγώ.

8. βαπτίζειν, *to baptize*: (a) -ειν marks the infinitive act.; (b) the stem marks the present.

9. μοι, *to-me*: (a) μοί is an enclitic (§ 20, 1 a); (b) dat. sing. of ἐγώ.

10. ἐφ', *upon*: (a) ἐπί before a word beginning with a vowel becomes ἐπ', as ἐπ' αὐτόν; (b) when the vowel of the second word has the *rough* breathing, the smooth mute π changes into its cognate *rough* mute φ (§ 9, 2, c), as ἐφ' οὐν.

11. ἄν: (a) the adverb ἄν, in a dependent clause with the subjunctive, is untranslatable.

12. ἴδῃς, *thou mayst see*: (a) -ῃς marks subj. 2 pers. sing.; (b) from εἶδον, *I saw*, cf. ἴδε; (c) 2 aor. subj. 2 pers. sing. (§ 124, 64; § 111, 1).

13. μένον, *abiding*: (a) -ον marks neut. of part. in -ων; (b) acc. sing. neut. pres. part., stem μεν-; (c) cf. καταβαῖνον.

14. πνεύματι, *with (in) Spirit*: (a) -τι marks the dat. sing.; (b) stem πνευματ-, of the Third decl.; (c) πνεῦμα, nom. sing. neut., τ of stem being dropped (§ 39, 1, a).

15. ἁγίῳ, *holy*: (a) -ῳ, sign of dat. sing.; (b) an adj. of First and Second decl., -ος, -ᾶ, -ον, stem end. in a vowel (§ 44, 2); (c) dat. sing. neut., agreeing with πνεύματι; (d) cf. ἄγιος, -ᾶ, -ον.

16. ἑώρακα, *I have seen*: (a) -κα marks the perf. act. 1 pers. sing.; (b) cf. ἑώρακεν.

17. μεμαρτύρηκα, *I have borne witness*: (a) -κα marks the perf. act. 1 pers. sing. (§ 92, 1); (b) stem μαρτυρε-, a vowel verb; (c) με-, reduplication (§ 75, 1); (d) final ε of stem lengthened before -κα (§ 92, 3).

18. υἱός, *son*: (a) -ος marks Second decl.; (b) υῖ = *hwi*, diphthong with rough breathing.

### 3. FORMS FOR SPECIAL STUDY.

ἐρωτάω, -ῶ	ἠρώτησαν	ἀποστέλλω
μαρτυρέω, -ῶ	ἐμαρτύρησε(ν)	ἀπέστειλαν
ὁμολογέω, -ῶ	ὡμολόγησε(ν)	μένω
σκηνώ, -ῶ	ἐσκήνωσε(ν)	ἐμεινεν

### 4. OBSERVATIONS.

1. Verbs whose themes or stems end in a vowel are called vowel or pure verbs.

2. Verbs in -αω, -εω, and -οω contract the final α, ε, or ο of the theme with the following vowel.

3. The aorist (ἀόριστος, *indefinite*) represents an action as indefinite, that is, as simply *brought to pass*.

4. The aorist indicative represents an action simply as brought to pass or done at a *past* time, without regard to the time it occupied. The sign of past time is the augment.

5. The augment has two forms, the syllabic and the temporal. The syllabic is made by prefixing ε-, the temporal by lengthening an initial vowel.

6. The stem of 1 aor. act. is formed by adding -σα to the theme.

7. In vowel verbs, a short vowel at the end of the theme becomes long before σ.

8. Liquid verbs (*i. e.* verbs whose themes end in λ, μ, ν, ρ,) reject σ in the first aorist, and lengthen the theme-vowel in compensation.

9. The personal endings of the 1 aor. ind. are -ᾶ, -ᾶς, -ε; -ᾶμεν, -ᾶτε, -ᾶν.

### 5. GRAMMAR LESSON.

1. § 12, 2, *b*. Mutes, smooth, middle, rough.
2. § 9, 2, *c*; § 13, 7. Elision before a Rough Breathing.
3. § 20, 1, *a*. The Enclitics of the Pronoun of First Person.
4. § 44, 2. Inflection of δίκαιος.
5. § 79, 1. First Class of Verbs.
6. § 92, 1-3. The First Perfect Stem.
7. § 98, 1-3. Personal Endings of the Indicative.
8. § 99, 1-3. Use of the Endings.
9. § 104. Inflection of the Subjunctive Active.
10. § 109, 2; § 99, 4. Inflection of Perfect Ind. Act.

### 6. VOCABULARY.

- |                                   |                                      |
|-----------------------------------|--------------------------------------|
| 1. ἅγιος, -ᾶ, -ον, <i>holy</i> .  | 5. οὐρανός, -οῦ, ὁ, <i>heaven</i> .  |
| 2. εἶδον, <i>I saw</i> .          | 6. περιστερά, -ᾶς, ἡ, <i>dove</i> .  |
| 3. καταβαίνω, <i>I descend</i> .  | 7. πνεῦμα, -τος, τό, <i>spirit</i> . |
| 4. μένω, <i>I abide, remain</i> . |                                      |

## 7. PRINCIPLES OF SYNTAX.

1. Πάντα δι' αὐτοῦ ἐγένετο (i. 3).
2. Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου (i. 28).

*Principle 5.* A neuter plural nominative often takes a singular verb

1. Καὶ θεὸς ἦν ὁ λόγος (i. 1).
2. Καὶ ὁ λόγος σὰρξ ἐγένετο (i. 14).
3. Ἐγὼ οὐκ εἰμὶ ὁ Χριστός (i. 20).

*Principle 6.* After copulative<sup>1</sup> verbs the predicate noun is in the same case as the subject.

## 8. EXERCISES.

1. Decline: περιστέρα, οὐρανός, πνεῦμα, λέγων.
2. Conjugate: 1 aor. ind. act. of μαρτυρέω, μένω, πέμπω; and perf. ind. act. of ὁράω and μαρτυρέω.
3. Analyze: ἤδειν, ἴδης, φανερωθῇ, ἀπεκρίθη, εὐθύνετε, ἔδωκεν.
4. Translate: 1. Τὸ πνεῦμα ὡς περιστέρα ἐξ οὐρανοῦ καταβαίνει.
2. Περὶ τῆς ἀληθείας ἐμαρτύρησεν ὁ μαθητής. 3. Ἐν ὕδατι βαπτίζει καὶ μαρτυρεῖ περὶ αὐτοῦ. 4. Ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου ἐκείνός μοι εἶπεν Οὗτός ἐστιν ὁ προφήτης. 5. Εἶδον τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 6. Ἐώρακα τὸν υἱὸν τοῦ θεοῦ. 7. Κέκραγεν λέγων Οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 8. Οὗτός ἐστιν ὁ μονογενὴς υἱὸς τοῦ θεοῦ.

5. Translate: 1. I saw the son of man coming from heaven.
2. I have beheld the Holy Spirit descending upon him.
3. He said to me, I baptize with water, but upon whom thou shalt see the Holy Spirit descending, this one it is who baptizes with the Holy Spirit.
4. He who is in the bosom of the father, this one is the only-begotten son of God.
5. I knew him not, but he

<sup>1</sup> εἰμί, to be, is the true copula, but some other verbs admit a similar construction, as γίνομαι, to become, λέγομαι, to be called, etc.

said to me, Art thou the prophet? 6. No one has seen God at any-time. 7. He who comes after me, he who is in the world, he who bears the sins of men, he who sent me to baptize. 8. I have seen, I have borne witness, I have been, I have beheld.

### 9. TOPICS FOR STUDY.

1. Three classes of mutes. 2. Elision before rough breathing. 3. καγώ, ἐξ, ἄν. 4. Enclitics μοῦ, μοί, μέ. 5. Terminations of First declension. 6. Terminations of Second declension. 7. Inflection of ἐγώ. 8. Inflection of ὅς, ἥ, ὅ. 9. Contraction of vowel verbs. 10. Syllabic and temporal augment. 11. Reduplication. 12. Use of the verbal endings. 13. Inflection of pres. ind. 14. Of pres. subj. 15. Principles of Syntax (1-4).

## LESSON XVI.

### 1. TEXT.

JOHN i. 35-38.

### 2. NOTES.

1. ἰστῆκει, *he was standing*: (a) from ἵστημι, *I stand*, a verb in -μι; (b) -κει marks the pluperf. 3 pers. sing. (§ 92, 5); (c) the stem of pluperf. is ἰστη-, but T and Tr read εἰστῆκει, stem εἰστη-; (d) the pluperf. of this verb has the force of the imperf., cf. ἤδεν (XIV. N. 11).

2. ἐμβλέψας, *having looked upon*: (a) compounded of ἐν and βλέπω, ν becoming μ before β (§ 13, 5, a); (b) -ας marks 1 aor. act. part., cf. πέμψας; (c) ψ = πσ, σ being the sign of 1 aor. act.

3. περιπατοῦντι, *walking*: (a) for περιπατέοντι, ι marking dat. sing.; (b) compounded of περί, *around*, and πατέω, *tread*; (c) pres. part. περιπατ(έω)ν, -ῶν, gen. sing. -(έω)ντος, -οῦντος, dat. sing. -(έω)ντι, -οῦντι (εο being contracted into ου).



4. ἤκουσαν, *they heard*: (a) -σαν marks 1 aor. ind. act. 3 pers. plur. (§ 108); (b) ἀκουσ- is 1 aor. stem; (c) temporal augment, α- being lengthened into η- (§ 74, 6).

5. αὐτοῦ, *him*: (a) genitive after ἤκουσαν, as verbs which signify an action of the senses govern the gen.

6. λαλοῦντος, *speaking*: (a) λαλέω, *I speak*, pres. part. λαλέων, contr. λαλῶν, gen. sing. λαλ(έο)ντος, contr. λαλοῦντος, cf. περιπατοῦντι; (b) participle agreeing with αὐτοῦ.

7. ἠκολούθησαν, *they followed*: (a) from ἀκολουθέω, 1 aor. ind. act. 3 pers. plur.; (b) cf. ἤκουσαν, ἠρώτησαν: (c) with the dative, as verbs signifying association or approach govern the dative.

8. στραφεῖς *having turned*: (a) -εῖς marks the part. 2 aor. pass. (§ 113); (b) from στρέφω, *I turn*, stem στρεφ-, but stem of 2 aor. pass. στραφ-, an ε of the stem becoming α (§ 96, 2); (c) this verb in the pass. has a reflexive sense, *to turn one's self*; (d) agreeing with Ἰησοῦς.

9. θεασάμενος, *having beheld*: (a) θεάομαι, *I behold*, stem 1 aor. mid. θεασ-; (b) -άμενος marks part. 1 aor. mid. (§ 108); (c) cf. ἐθεασάμεθα (i. 14), τεθέαμαι (i. 32).

10. ἀκολουθοῦντας, *following*: (a) for ἀκολουθ(έο)ντας; (b) -ας marks acc. plur. of Third or consonant decl. (§ 27, 2, b); (c) pres. part. formed by adding -ων, -ουσα, -ον, gen. sing. -οντος, -ούσης, -οντος; (d) stem of ending -οντ-, -ουσ-, -οντ-; (e) cf. λαλοῦντος, περιπατοῦντι, πιστεύουσιν (i. 12).

11. ζητεῖτε, *ye seek*: (a) for ζητ(έε)τε, εε being contracted into ει (§ 7); (b) -ετε marks 2 pers. plur. pres. ind. (§ 104); (c) cf. λέγει, βαπτίζεις, μαρτυρεῖ.

12. Ῥαββεῖ, *Rabbi*: (a) an initial ρ is generally written with the rough breathing (§ 4, 4).

13. λέγεται, *it is said*: (a) -εται marks pres. ind. pass. 3 pers. sing. (§ 105); (b) from λέγω, *I say*; (c) ὃ λέγεται, *which is called, which is*.

14. μεθερμηνευόμενον, *being interpreted*: (a) -όμενον marks pres. pass. part. nom. neut. agreeing with ὁ.

15. διδάσκαλε, *O master*: (a) -ε marks voc. sing. of second declension.



## 3. FORMS FOR SPECIAL STUDY.

ὦν	βοῶντος for βοάοντος
λέγων	λαλοῦντος for λαλέοντος
βαπτίζων	περιπατοῦντι for περιπατέοντι
καταβαῖνον	πιστεύουσι(ν) for πιστεύοντι(ν)
πέμψας	ἀκολουθοῦντας for ἀκολουθέοντας
ἐμβλέψας	πέμψαντι(ν) for πέμψανσι(ν)

## 4. OBSERVATIONS.

1. The participle is inflected like an adjective.
2. The participle for the active forms its stem by adding -ντ- to the tense-stem (perfect -οτ-) (§ 102, 1).
3. The pres. part. act. nom. sing. ends in -ων, -ουσα, -ον.
4. The 1 aor. part. act. nom. sing. ends in -ās, -āσα, -αν (§ 47, 2).
5. Vowel verbs in αω, εω, and οω are contracted in the present and imperfect.

## 5. GRAMMAR LESSON.

1. § 13, 5, a. ν before a Labial.
2. § 5. Interchange of Vowels.
3. § 48, 1. Declension of pres. part. act. (λέγων).
4. § 47, 2. Declension of 1 aor. part. act. (πέμψας).
5. § 78, 1. Verbs in μι.
6. § 86, 1. Eighth Class of Verbs.
7. § 87, 1. Ninth Class of Verbs.
8. § 92, 5. The First Pluperfect Active.
9. § 110, 1, 2. Inflection of the Pluperfect.

## 6. VOCABULARY.

- |  |                               |
|--|-------------------------------|
| 1. ἀκολουθέω, -ῶ, <i>I follow.</i>     | 4. δύο, <i>two.</i>           |
| 2. ἀκούω, <i>I hear.</i>               | 5. ἐμβλέπω, <i>I look at.</i> |
| 3. διδάσκαλος, -ον, ὁ, <i>teacher.</i> | 6. ζητέω, -ῶ, <i>I seek.</i>  |

- |                                      |                                   |
|--------------------------------------|-----------------------------------|
| 7. ἵστημι, <i>I cause to stand.</i>  | 12. περιπατέω, -ῶ, <i>I walk.</i> |
| 8. λαλέω, -ῶ, <i>I speak.</i>        | 13. ποῦ, <i>where.</i>            |
| 9. μαθητής, -οῦ, ὁ, <i>disciple.</i> | 14. Ῥαββεί, <i>Rabbi.</i>         |
| 10. μεθερμηνεύω, <i>I interpret.</i> | 15. στρέφω, <i>I turn.</i>        |
| 11. πάλιν, <i>again.</i>             |                                   |

## 7. PRINCIPLES OF SYNTAX.

- Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον (i. 9).
- Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου (i. 19).
- Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι (i. 36).

*Principle 7.* Adjectives, adjective pronouns, participles, as also the article, agree with their substantives in case, number, and gender.

1. Ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (i. 12).

2. Οὗτος ἦν ὁ εἰπὼν Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν (i. 15).

3. Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (i. 18).

4. Ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς (i. 22).

5. Ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου (i. 29).

*Principle 8.* The participle preceded by the article is best translated by the relative with a finite verb (*he who* or *those who*).

## 8. EXERCISES.

1. Decline: Ὁ μαθητής, ὁ ἄμνός, λαλέων, ἐμβλέψας.

2. Conjugate: Λέγω, ἤκουσα, ζητέω, εἶπον, εἶπα.

3. Analyze: Γέγονεν, ἔλαβον, ἐθεῶσάμεθα, ἀπέστειλαν, μεμαρτύρηκα, ἐξηγήσατο.

4. Translate: 1. Ἐμαρτύρησεν ὁ Ἰωάννης λέγων ὅτι τεθέαμαι τὸν υἱὸν τοῦ θεοῦ καταβαίνοντα ἐξ οὐρανοῦ. 2. Οὗτος ὁ ἄνθρωπος εἰς τὸν κόσμον ἦλθεν, καὶ αὐτὸν ἑώρακα, καὶ περὶ αὐτοῦ μεμαρτύρηκα. 3. Ὁ προφήτης, ὃν ὑμεῖς οὐκ οἴδατε, τὴν ὁδὸν κυρίου εὐθύνει. 4. Τοῦ προφήτου λαλοῦντος ἤκουσα, καὶ αὐτῷ ἠκολούθησα.

5. Translate: 1. I abide, I abode; thou hearest, ye heard; he seeks, we seek; I bear witness, I bore witness, I have borne witness. 2. The man, whom he sent, knows the way. 3. On account of this he came, that he might be manifested to the world. 4. He said to him, I have seen this man baptizing at Bethany, beyond the Jordan. 5. Where does he abide? I do not know. 6. The disciples heard him speaking, and they said, We have beheld the glory of the only-begotten Son of the Father. 7. The Holy Spirit descends from heaven. 8. This is the true witness, but all do not believe his word.

### 9. TOPICS FOR STUDY.

1.  $\nu$  before a labial. 2.  $\nu$  and  $\nu\tau$  before  $\sigma$ . 3. Contraction of  $-\acute{\alpha}\omega$ ,  $-\acute{\epsilon}\omega$ ,  $-\acute{\omicron}\omega$ ,  $-\epsilon\omicron$ ,  $-\acute{\epsilon}\epsilon\iota$ ,  $-\epsilon\epsilon$ . 4.  $-\bar{a}s$  in  $\pi\acute{\epsilon}\mu\psi\bar{a}s$ . 5.  $\gamma\iota\nu$ -,  $\gamma\epsilon\nu$ -,  $\gamma\omicron\nu$ -,  $\sigma\tau\epsilon\lambda$ -,  $\sigma\tau\epsilon\iota\lambda$ -,  $\sigma\tau\alpha\lambda$ -;  $\mu\epsilon\nu$ -,  $\mu\epsilon\iota\nu$ -. 6.  $-\omega\nu$ ,  $-\omicron\nu\sigma\alpha$ ,  $-\omicron\nu$ ;  $-\bar{a}s$ ,  $-\bar{a}\sigma\alpha$ ,  $-\bar{a}\nu$ . 7. Endings of First declension masc. 8. Endings of pres. ind. act. 9. Endings of 2 aor. and imperf. ind. act. 10. Formation of 1 aor. ind. in three voices. 11. Formation of perf. ind. in three voices. 12. Principles of syntax (5-8).

## LESSON XVII.

### 1. TEXT.

JOHN i. 39-41.

### 2. NOTES.

1.  $\epsilon\rho\chi\epsilon\sigma\theta\epsilon$ , *come ye*: (a) from  $\epsilon\rho\chi\omicron\mu\alpha\iota$ , *I come*, of the 8th or mixed class of verbs (§ 86); (b)  $-\epsilon\sigma\theta\epsilon$  marks 2 pers. plur. imper. mid. and pass. (§ 105).

2.  $\theta\psi\epsilon\sigma\theta\epsilon$ , *ye shall see*: (a) from  $\theta\psi\omicron\mu\alpha\iota$ , the fut. in use for  $\delta\rho\acute{\alpha}\omega$ , of the 8th or mixed class; (b)  $-\epsilon\sigma\theta\epsilon$  marks 2 pers. plur. of fut. ind. mid. (§ 107, § 105); (c) from an assumed pres.  $\theta\pi\tau\omega$ ,

τ being dropped before σ (the sign of the future), πσ then forming ψ.

3. ἦλθαν; *they came*: (a) the regular form of the 2 aor. ind. 3 pers. plur. of ἔρχομαι is ἦλθον, but this word, in critical texts, also occurs with endings of 1 aor. (-α, -ας, -ε(ν), -αμεν, -ατε, -αν).

4. εἶδαν, *they saw*: (a) on the ending -αν instead of -ον see ἦλθαν and § 124, 64, I.

5. τῶν ἀκουσάντων, *of those who heard*: (a) the article with the participle, hence the above translation; (b) -σα- in -σάντων marks 1 aor. part.; (c) -σάντων, the gen. plur. of 1 aor. act. part.; (d) from ἀκούσας, -ᾱσα, -αν.

6. ἀκολουθησάντων, *of those who followed*: (a) the article is understood; (b) 1 aor. act. part. gen. plur. (cf. ἀκουσάντων).

7. εὕρισκει, *he finds*: (a) -ει marks 3 pers. sing. pres. ind.; (b) note rough breathing; (c) simple stem is εὔρ-, but to form the pres. ind. we add -ισκω (§ 84); (d) a verb therefore of the 6th class (verbs in σκω), cf. γινώσκω.

8. πρῶτον, *first*: (a) from πρῶτος, -η, -ον, the neuter used as adverb.

9. εὕρήκαμεν, *we have found*: (a) -καμεν marks perf. 1 pers. plur. (§ 109, 2); (b) from εὕρισκω (see 7), but εὔ- does not receive the reduplication.

### 3. FORMS FOR SPECIAL STUDY.

εἶπον	εἶπαν	μαρτυρέω	μεμαρτύρηκα
εἶδον	εἶδαν	θεάομαι	τεθέαμαι
ἦλθον	ἦλθαν	εὕρισκω	εὕρήκαμεν

### 4. OBSERVATIONS.

1. Three second aorists have also forms with stems in -α, with the inflection of the first aorist.

2. Reduplication, the sign of completed action, belongs to the perfect.

3. In reduplication, verbs beginning with a consonant repeat that consonant with ε.

4. But a rough mute becomes smooth in reduplication.

5. Verbs beginning with a diphthong, in reduplication, lengthen the first vowel, *i. e.* take the temporal augment, but *ευ* is generally without the augment.

### 5. GRAMMAR LESSON.

1. § 9, 2, *b.* Prepositions suffering Elision.
2. § 33, 3. Masculine Proper Nouns in *-ās*.
3. § 39, 1. Declension of *Σίμων*, *-ωνος*.
4. § 47, 2. Declension of 1 Aor. Part. Act. (*ἀκούσας*).
5. § 54, 1. Declension of *εἰς*.
6. § 63, 3. Declension of *ἐκεῖνος* and *αὐτός*.
7. § 84, 1. Sixth Class of Verbs (in *σκω*).
8. § 97, 1, *a.* Mood Suffixes of Ind.
9. § 89, 2. Future Stem of Mute Verbs.
10. § 107, 2, § 105, 1. Conjugation of *ὄψομαι*.
11. § 105, 1. Conjugation of Imperative of *ἔρχομαι*.

### 6. VOCABULARY.

- |                                      |                                       |
|--------------------------------------|---------------------------------------|
| 1. ἀδελφός, -οῦ, ὁ, <i>brother</i> . | 8. παρά, with gen., <i>from be-</i>   |
| 2. Ἀνδρέας, -οῦ, ὁ, <i>Andrew</i> .  | <i>side</i> ; with dat., <i>with,</i> |
| 3. δέκατος, -η, -ον, <i>tenth</i> .  | <i>beside</i> .                       |
| 4. εἰς, μία, ἓν, <i>one</i> .        | 9. Πέτρος, -ου, ὁ, <i>Peter</i> .     |
| 5. εὕρισκω, <i>I find</i> .          | 10. Σίμων, -ωνος, ὁ, <i>Simon</i> .   |
| 6. Μεσσίας, -ον, ὁ, <i>Messiah</i> . | 11. ὥρα, -ās, ἡ, <i>hour</i> .        |
| 7. ὄψομαι, <i>I shall see</i> .      | 12. ὡς, <i>as, about</i> .            |

### 7. PRINCIPLES OF SYNTAX.

1. Καὶ αὕτη ἐστὶν ἡ μαρτυρία (i. 19).
2. Οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ (i. 34).
3. Ὡρα ἦν ὡς δεκάτῃ (i. 39).

*Principle 9.* An adjective which forms part of the predicate must agree in case, number, and gender with the noun it qualifies.

1. Καὶ θεὸς ἦν ὁ λόγος (i. 1).
2. Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν (i. 4).
3. Καὶ ὁ λόγος σὰρξ ἐγένετο (i. 14).
4. Οὐκ ἦν ἐκεῖνος τὸ φῶς (i. 8).
5. Ἐγὼ οὐκ εἰμὶ ὁ Χριστός (i. 20).

*Principle 10.* The predicate noun, in general, is without the article. When it has the article, an essential identity with the subject is asserted.

### 8. EXERCISES.

1. Decline : Ἡ ἡμέρα, ὁ Ἀνδρέας, ὁ ἀδελφός, ὁ Σίμων.
2. Conjugate : Ἦλθον, ἦλθα, ἔμεινα, ἀκούσᾱς, εὔρηκα.
3. Analyze : Ὅψεσθε, εἶδαν, ἀκολουθησάντων, ἑώρακα, πέμψασιν, ἐδόθη, ἐλάβομεν.
4. Translate : 1. Λέγει αὐτῷ Ἐρχου καὶ ὄψῃ. 2. Οὗτος ὁ ἄνθρωπος παρ' αὐτοῖς τὴν ἡμέραν ἐκείνην ἔμεινεν. 3. Εὐρήκαμεν τὸν ἄνθρωπον τοῦτον. 4. Ἠκούσαμεν αὐτῶν λαλούντων. 5. Εἶδαν τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτούς. 6. Οὗτός ἐστιν ὁ ἀδελφὸς τοῦ ἀνδρὸς, ὁλλ' ἐκεῖνος αὐτὸν οὐ γινώσκει.

5. Translate orally from the literal translation : (a) 1. Vv. 29–31. 2. Vv. 32–34. 3. Vv. 35, 36. 4. Vv. 37, 38. 5. 39–41.

(b) 1. He who says, he who said, he who comes, he who sent, they who sent. 2. He said to him, What seekest thou? 3. He answered him, I seek Jesus, but I do not know where he abides. Dost thou know where he dwells? 4. This man first finds his own brothers and says to them, I have found the truth and the life. 5. I gave a true answer to those who sent me.

### 9. TOPICS FOR STUDY.

1. Prepositions suffering elision. 2. Declension of εἰς, αὐτός, ἐκεῖνος. 3. The forms εἶπαν, εἶδαν, ἦλθαν. 4. The ending -εσθε. 5. The augment. 6. Reduplication. 7. Ten classes of verbs. 8. 1 aor. stem act, and mid. 9. Personal endings of the pres. ind. act. 10. Of pres. ind. mid. and pass. 11. Endings of pres. part. act., mid., and pass. 12. Inflection of perf. ind. act.



## LESSON XVIII.

## 1. TEXT.

JOHN i. 42-45.

## 2. NOTES.

1. ἤγαγεν, *he brought*: (a) -ε(ν) marks 3 pers. sing.; (b) from ἄγω, *I lead, bring*, temporal augment ἡγ-; (c) but in the 2 aor. this verb always has a reduplicated stem, ἤγαγ- (§ 124, 2); (d) 2 aor. ind. act. 3 pers. sing.

2. κληθήσῃ, *thou shalt be called*: (a) -ῃ marks 2 pers. sing. pass.; (b) -θησ- marks 1 fut. pass. (§ 95, 3); (c) from καλέω, -ῶ, *I call*, stem of present, καλε-; (d) by syncopation the stem of perf., 1 aor. pass., and fut. pass. of this verb becomes κλε- (§ 95, 2). See General Vocabulary.

3. Κηφᾶς, *Cephas*: (a) of 1 decl., gen. sing. ends in ᾶ (§ 33, 3, 4).

4. ἐρμηνεύεται, *it is interpreted*: (a) -εται marks 3 pers. sing. of pres. ind. pass.

5. ἠθέλησεν, *he was minded*: (a) from θέλω, which forms the 1 aor. ἠθέλησα, as if from root ἐθελε- (§ 124, 96).

6. ἐξέλθειν, *to go forth*: (a) compounded of ἐκ and ἔρχομαι, a verb of 8th or mixed class; (b) -εῖν marks the 2 aor. inf.; (c) stem ἐλθ-, cf. ἦλθον (§ 111, 1).

7. ἀκολούθει, *follow thou*: (a) -ει is contraction for -εε; (b) -ε marks 2 pers. sing. pres. imp. (§ 100, 2); (c) stem ἀκολούθε-.

8. πόλις, *of city*: (a) stem πολι-, which is seen in nom. sing. πόλις; (b) stem ends in ι, a close vowel, and therefore of the Third decl. (§ 40, 5); (c) most ι stems insert an ε before ι, πολ(ε)ι-ος, then the ι drops out (§ 11, 3), πόλε-ος; (d) after ε the gen. sing. has -ως instead of -ος (§ 40, 5, note), but the accent is



not affected by the long vowel  $\omega$ , — an exception to the general principle.

9. ἔγραψεν, *he wrote*: (*a*) root γραφ-; (*b*) stem of 1 aor. ind. ἔγραφσ-, but φσ = ψ (§ 13, 4).

### 3. FORMS FOR SPECIAL STUDY.

πατήρ	ἀνὴρ	πόλις	ὔδωρ
(πατέρ-ος)	ἀνέρ-ος	πολ(ε)ι-ος	ὔδατ-ος
πατρ-ός	ἀνρός	πόλε-ος	ὔδατ-ι
	ἀνδρ-ός	πόλε-ως	

### 4. OBSERVATIONS.

1. A few words whose stems end in  $\epsilon\rho$  are syncopated, as πατήρ, ἀνὴρ (§ 40, 3, *note*).

2. By syncope a short vowel between two consonants, or even a close vowel between two vowels, is sometimes dropped (§ 11, 3).

3. By epenthesis, a consonant sometimes is inserted in inflection to assist the sound (§ 13, 10).

4. A few neuter stems in  $\tau$  change  $\tau$  to  $\rho$ ; but ὔδωρ has irregularly  $\omega$  for  $\alpha$  (§ 39, 1, *a, note*).

### 5. GRAMMAR LESSON.

1. § 2, 2. Open and Close Vowels.
2. § 11, 3. Syncope,
3. § 13, 6, 10. Metathesis and Epenthesis.
4. § 17, *note* 3. Recessive Accent.
5. § 40, 3. Declension of πατήρ and ἀνὴρ.
6. § 40, 5. Declension of πόλις.
7. § 41, 1. Declension of ὔδωρ.
8. § 95, 1–3. The First Passive Stem.
9. § 107, 2. Synopsis of Fut. Ind. in three Voices.
10. § 103, 1–3. Synopsis of Pres. Act.

## 6. VOCABULARY.

- |   |   |
|---|---|
| 1. ἄγω, <i>I lead, bring.</i>               | 9. καλέω, -ῶ, <i>I call.</i>                |
| 2. Βηθσαιδά, ἡ, indecl., <i>Beth-saida.</i> | 10. Κηφᾶς, -ᾱ, ὁ, <i>Cephas.</i>            |
| 3. Γαλιλαίᾱ, -ᾱς, ἡ, <i>Galilee.</i>        | 11. Ναθαναήλ, ὁ, indecl., <i>Nathanael.</i> |
| 4. γράφω, <i>I write.</i>                   | 12. Ναζαρέτ, ἡ, indecl., <i>Nazareth.</i>   |
| 5. ἐξέρχομαι, <i>I go forth.</i>            | 13. πόλις, -εως, ἡ, <i>city.</i>            |
| 6. ἐρμηνεύω, <i>I interpret.</i>            | 14. Φίλιππος, -ου, ὁ, <i>Philip.</i>        |
| 7. θέλω, <i>I will, have in mind.</i>       |   |
| 8. Ἰωσήφ, ὁ, indecl., <i>Joseph.</i>        |   |

## 7. PRINCIPLES OF SYNTAX.

1. Ἦν τὸ φῶς τὸ ἀληθινόν (i. 9).
2. Εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον (i. 41).
3. Ἴδε ὁ ἄμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (i. 29).
4. Εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ (i. 45).

*Principle 11.* An attributive may follow or precede the noun it qualifies, but in either case the article must be placed before the attributive.

## 8. EXERCISES.

1. Decline: Προφήτης, υἱός, πόλις, ἐγώ, αὐτός.
2. Conjugate: Εὐρίσκω, εἵρηκα, ἤγαγον, ἔγραψα, ἐρμηνεύομαι.
3. Analyze: Ἠθέλησεν, ζητεῖτε, λαλοῦντος, πέμψασιν, κέκραγεν, ἐγεννήθησαν.

4. Translate: 1. Παρ' αὐτοῖς τὴν ἡμέραν ταύτην μένω. 2. Ὁ προφήτης ὁ ἀληθινὸς περὶ τῆς χάριτος ἐμαρτύρησεν. 3. Τὴν ἀλήθειαν ἐν τῷ νόμῳ τοῦ θεοῦ εὐρίσκομεν. 4. Τὸν ἀδελφὸν τὸν ἴδιον οὐ γινώσκει. 5. Τὸν λόγον τῶν προφητῶν ἐρμηνεύει, ἀλλ' εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ οὐ πιστεύει.

5. Translate orally: (a) 1. V. 39. 2. Vv. 40, 41. 3. Vv. 42, 43. 4. Vv. 44, 45. 5. Art thou the prophet? 6. I am not,

but I know the prophet. 7. What does he say? 8. He says, This one is the light of the world. 9. This is the true prophet.

(b) 1. When he saw Jesus, he cried, saying, Behold the lamb of God, which taketh away the sins of the world. 2. His disciples heard him and they followed him. 3. Thou art my teacher, but I follow this man. 4. I heard them speaking. 5. The brother of that man came, and he said, I have found the true prophet. 6. He finds the man, but he does not know him. 7. The prophets were born of God, and wrote the law. 8. Looking at the man walking, he says, This is my brother.

### 9. TOPICS FOR STUDY.

1. Open and close vowels. 2. Contraction of  $\alpha\omega$ ,  $\epsilon\omega$ ,  $\omicron\omega$ ,  $\epsilon\epsilon$ ,  $\epsilon\omicron$ ,  $\epsilon\iota$ ,  $\epsilon\epsilon\iota$ . 3. Elision. 4.  $\nu$  movable. 5. Syncope. 6. Metathesis. 7. Epenthesis. 8. Recessive accent. 9.  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ . 10. The augment. 11. The tense-stem. 12. The present stem. 13. Ten classes of verbs. 14. The future stem. 15. The 1 aor. stem. 16. Synopsis of pres. act.

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## LESSON XIX.

### 1. TEXT.

JOHN i. 46-51.

### 2. NOTES.

1.  $\delta\acute{\upsilon}\nu\alpha\tau\alpha\acute{\iota}$ , *it is able*: (a) being before the enclitic  $\tau\grave{\iota}$ , we have an acute on the ultima (§ 20, 2, b); (b)  $-αται$  marks 3 pers. sing. pres. ind. mid. of verbs in  $\mu\iota$  (§ 120); (c) from  $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ , *I am able*, a deponent verb of  $\mu\iota$  class (§ 122, 11).

2.  $\tau\iota$ , *anything*: (a) nom. sing. neut. of indefinite pronoun  $\tau\grave{\iota}\varsigma$  (§ 66, 1); (b) being an enclitic, it loses its accent.

3. ἔρχου, *come thou*: (a) -ου marks 2 pers. sing. pres. mid. imper. (§ 105), cf. ἔρχεσθε (i. 39).

4. ἴδε, *see thou*: (a) cf. 2 aor. εἶδον (§ 124, 64), subj. ἴδῃς (i. 33), imper. ἴδε (i. 29), also ἀκολουθεῖ (ει for εε) (i. 43).

5. πρὸ, *before*: (a) prep. governing the gen.

6. τοῦ, *the*: (a) art., gen. sing.; (b) the neuter art. preceding the whole following clause.

7. σε, *thee*: (a) an enclitic (§ 20, 1, a); (b) acc., the object of φωνῆσαι.

8. Φίλιππον, *Philip*: (a) acc., because the subject of a verb in the infinitive.

9. φωνῆσαι, *to call*: (a) -σαι marks 1 aor. inf.; (b) from φωνέω, -ῶ, *I call*; (c) stem of 1 aor. φωνησ-; (d) why circumflex on penult?

10. ὄντα, *being*: (a) acc. sing. masc. of ὢν; (b) ὢν, ὄντος, ὄντι, ὄντα; (c) pres. part. of εἰμί.

11. συκῆν, *fig-tree*: (a) -ῆν a contraction for -έαν (§ 32, 1); (b) acc. sing. of First decl.

12. μείζω, *greater things*: (a) for μείζονα, neut. plur. of μείζων, which is an irregular comparative of μέγας, μεγάλη, μέγα, *great* (§ 51, 3); (b) in -ονα the ν is dropped, and then οα is contracted into ω (§ 7, 1).

13. τούτων, *these things*: (a) neut. gen. plur. of οὗτος; (b) genitive, because it follows the comparative degree.

14. ὃψῃ, *thou shalt see*: (a) -ῃ marks 2 pers. sing. pers. end. of pres. and fut. mid. and pass. (§ 105, 1); (b) cf. ὄψεσθε (i. 39).

15. ἀμὴν, ἀμὴν, *most assuredly*: (a) ἀμὴν is properly a verbal adjective, coming from the Hebrew, meaning *firm, sure*; (b) St. John always repeats the word (twenty-five times), and thus it has the force of a superlative.

16. ἀνεψγότα, *opened*: (a) -α marks the acc. ending of Third decl.; (b) -ότα, acc. sing. masc. of participles in -ως (§ 48, 5); (c) -ώς (-οις) marks the perf. part. act.; (d) ἀνεψγ- is the stem of 2 perf., from ἀνοίγω (§ 124, 14), which has very irregular forms; (e) in 2 perf. of this verb the initial vowel of -οιγ- is lengthened

(-ωγ-) and ε- prefixed for reduplication (-εωγ-), whence ἀνέωγα, cf. ὁράω, perf. ἑώρακα.

17. ἀγγέλους, *angels*: (a) αγγ- = *ang* as in *anger* (§ 12, 1).

18. ἀναβαίνοντας, *ascending*: (a) -οντας, acc. plur. masc. of pres. part. in -ων; (b) from ἀνά, *up*, and βαίνω, *I go*.

### 3. FORMS FOR SPECIAL STUDY.

ἀνοίγω	ὁράω	(εἶδω)	(εἶδω)	ἔρχου
ἀνέωγα	ἑώρακα	οἶδα	εἶδον	ἦλθον
	ὄψεσθε	ᾗδειν	ᾗδης	ἕξ-ελθεῖν

### 4. OBSERVATIONS.

1. The irregular forms which a few verbs take in reduplication (and otherwise) are given in the list of irregular verbs (§ 124).

2. ἀν-οίγω and ὁράω, beginning with a vowel, in reduplication take the syllabic augment, and lengthen o of the theme.

3. A few irregular verbs, whose tense-stems are derived from themes essentially different, belong to the eighth or mixed class (§ 86).

### 5. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 7, 1. Contraction of <i>oa</i> .   | 8. § 104. Inflection of the Pres. Imp. Act. |
| 2. § 12, 1, a. γ before a Palatal Mute. | 9. § 105. Of the Pres. Imp. Mid. and Pass.  |
| 3. § 34, 3. Inflection of ἄγγε-λος.     | 10. § 108. Synopsis of 1 Aor. Act.          |
| 4. § 43, 5. Of ἀνεωγώς.                 | 11. § 118, 1-4. Verbs in μι.                |
| 5. § 51, 3, a. Of μείζων.               |   |
| 6. § 66, 1. Of τῖς.                     |   |
| 7. § 101, 1. Endings of the Inf. Act.   |   |

## 6. VOCABULARY.

- |  |   |
|--|---|
| 1. ἀγαθός, -ή, -όν, <i>good</i> .          | 12. μείζων, μείζον, <i>greater</i> .    |
| 2. ἄγγελος, -ου, ὁ, <i>angel</i> .         | 13. πόθεν, <i>whence</i> .              |
| 3. ἀληθῶς, <i>truly, indeed</i> .          | 14. πρό, <i>before, always with</i>     |
| 4. ἀμὴν, <i>truly, verily</i> .            | genitive.                               |
| 5. ἀναβαίνω, <i>I go up, ascend</i> .      | 15. ὄνη, -ῆς, ἡ, <i>fig-tree</i> .      |
| 6. ἀνοίγω, <i>I open</i> .                 | 16. τις, τι, <i>any one, anything</i> . |
| 7. βασιλεύς, -έως, ὁ, <i>king</i> .        | 17. ὑπό, <i>under, here with acc</i> .  |
| 8. δόλος, -ου, ὁ, <i>guile, deceit</i> .   | 18. ὑποκάτω, <i>underneath, with</i>    |
| 9. δύναμαι, <i>I can, am able</i> .        | gen.                                    |
| 10. Ἰσραηλίτης, -ου, ὁ, <i>Israelite</i> . | 19. φωνέω, -ῶ, <i>I call</i> .          |
| 11. μέγας, μεγάλη, μέγα, <i>great</i> .    |   |

## 7. PRINCIPLES OF SYNTAX.

1. Ἰωάννης (i. 6, 15, 32, 35, 40, 42); τοῦ Ἰωάννου (i. 19); ὁ Ἰωάννης (i. 26, 28).
2. Ὁ Ἰησοῦς (i. 38); Ἰησοῦς (i. 47).

*Principle 12.* With proper names, the article may or may not be used.

1. Τῷ Ἰσραήλ (i. 31); τοῦ Ἰσραήλ (i. 49); τὸν Ναθαναήλ (i. 45, 47); τοῦ Ἰωσήφ (i. 45).

*Principle 13.* Indeclinable names in the oblique cases most frequently have the article.

## 8. EXERCISES.

1. Decline: Συκῇ, Ἰησοῦς, ἄγγελος, μείζων, ἐρχόμενος, ἀνεωγώς, ἐγώ, σύ, ὅς, ἀναβαίνων.
2. Conjugate: Δύναμαι, ἔρχου, ἴδε, γινώσκω, ἀπεκρίθην, εἶδον.
3. Analyze: Ἐώρακα, ἀνέωγα, οἶδα, ἤδειν, εὐρήκαμεν, φωνῆσαι.

4. Translate: 1. Τὸν ἄγγελον καταβαίνοντα εἶδεν, καὶ ὁ ἄγγελος τῷ ἀνθρώπῳ καὶ τῷ ἀδελφῷ αὐτοῦ ἦλθεν. 2. Τοὺς ἄνδρας ἐρχομένους πρὸς αὐτοὺς εἶδαν, καὶ λέγουσιν περὶ αὐτῶν Ἴδετε οἱ προφῆται τοῦ θεοῦ. 3. Τὸν υἱὸν τούτου τοῦ ἀνθρώπου εὐρήκαμεν. 4. Σὺ τίς εἶ; ὄνομα αὐτῷ Πέτρος. 5. Οἱ προφῆται ἐν τῷ νόμῳ τοῦ θεοῦ τοὺς λόγους τῆς ζωῆς ἔγραψαν. 6. Τὸν οὐρανὸν ἀνεωγότα ὄψη.

5. Translate orally from the literal translation: (a) 1. Vv. 46, 47. 2. Vv. 48, 49. 3. V. 50. 4. V. 51. 5. Who art thou? 6. What sayest thou? 7. Come thou and see! 8. Come ye and see! 9. What seekest thou? 10. I know the truth. 11. Thou art the man. 12. I know thee. 13. Dost thou know me? 14. Where abidest thou?

(b) 1. I saw him under the fig-tree. 2. I saw the angel of God descending upon this man. 3. They saw him and said unto him, This man is a true prophet, because he knows the truth of God and bears witness concerning the true light. 4. The angels came into the world, and they gave testimony to men. 5. He heard him speaking, and answered him. 6. He remains in the desert that day, and his two disciples came unto him. 7. The prophet wrote the words of Moses in the law of God.

### 9. TOPICS FOR STUDY.

1. Contraction of *εα*, *οα*. 2. Formative and compensative lengthening. 3. Three classes of mutes. 4. *γ* before palatal mutes. 5. Inflection of present participle. 6. Inflection of interrogative *τίς*. 7. Inflection of *οὗτος*. 8. Synopsis of *λύω*, pres. act. 9. Inflection of pres. ind. act. 10. Pres. subj. act. 11. Pres. imp. act. 12. Formation and inflection of 1 aor. ind. act. 13. Of 1 aor. ind. mid. 14. Of 1 aor. ind. pass. 15. Synopsis of 1 aor. act. 16. Principles of syntax (9-13).



## LESSON XX. — REVIEW.

[We must again call attention to the necessity of constant and thorough review. The student is earnestly urged to review Lesson X. before he takes up this lesson. In the study of this review, which includes everything of importance in Lessons XI.-XIX., follow carefully the directions given in Lesson X. Much that at first seemed obscure will now appear clear. In the first nineteen verses of the first chapter of John, there are 85 different words (omitting the 7 proper names), in vv. 20-51 (omitting 19 proper names), we have 89 additional words, thus giving a total of 174 common Greek words. Do not take up the study of the next lesson until this review, with all that it includes, vocabulary and grammar, has been thoroughly mastered. The committing of this vocabulary is of the greatest importance. Of the 95 verbs and 196 nouns, adjectives, etc., which occur more than fifty times in the N. T., 42 verbs and 79 nouns, adjectives, etc., are found in this first chapter of St. John.]

## 1. TEXT.

JOHN i. 20-51.

[As to method of review, see directions under text of Lesson X.]

## 2. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 2, 2. Vowels, open or close.                                       | 8. § 12, 1, <i>b</i> . $\gamma$ before palatals.  |
| 2. § 4, 4. Breathing of initial $\rho$ .                                | 9. § 12, 2. Classification of consonants.   |
| 3. § 5. Interchange of vowels.  | 10. § 13, 4. Mutes before $\sigma$ .  |
| 4. § 7. Contraction of vowels.  | 11. § 13, 5, <i>a, d</i> . $\nu$ before a labial, $\nu$ and $\nu\tau$ before $\sigma$ . |
| 5. § 9, 1. Crasis.  | 12. § 13, 6. Metathesis.  |
| 6. § 9, 2, <i>c</i> . Elision before the rough breathing.               | 13. § 13, 7. A smooth mute before the rough breathing.                                  |
| 7. § 11, 3. Syncope, — $\acute{\alpha}\lambda\epsilon\omega\varsigma$ . | 14. § 13, 10. Epenthesis.   |

15. § 17, N. 3. Recessive accent.
16. § 20, 1, *a-c*. The enclitics.
17. § 30, 1, 2. Declension of *Μεσσίας* and *προφήτης*.
18. § 33, 3. Masculines in *-as* when not preceded by a vowel.
19. § 34, 1-4. Stems of Second declension.
20. § 39, 1, *a-c*. Formation of cases of Third declens.
21. § 40, 3, *note*. Inflection of *πατήρ, ἀνήρ*.
22. § 40, 5, *note*. *πόλις*.
23. § 41, 1. *ῥῶρ*.
24. § 42, 3. Proper names of Third declension.
25. § 43, 1-3. Inflection of adjectives.
26. § 44, 1, 2. *σοφός, δίκαιος*.
27. § 44, 3. Participles in *-ος*.
28. § 47, 2. 1 aor. part. in *-ās*.
29. § 48, 1. Pres. part. in *-ων*.
30. § 48, 5. Perf. part. in *-ώς*.
31. § 48, 6. Pres. part. in *-άων* and *-έων*.
32. § 51, 3, *a*. *μείζων*.
33. § 54, 1. *εἷς, μία, ἓν*.
34. § 57, 1. *ἐγώ, σύ, αὐτός*.
35. § 62, 1. The article.
36. § 63, 1, 3. *οὗτος* and *ἐκεῖνος*.
37. § 64, 1. *ὅς, ἥ, ὅ*.
38. § 66, 1. Indefinite pronoun.
39. § 74, 1, 2, 6. The augment.
40. § 75, 1-3. Reduplication.
41. § 76, NN. 1, 3. Tense-systems.
42. § 77, 1, 2. The tense-system.
43. § 78, 1. Present stem.
44. § 79, 1. First class of verbs.
45. § 84, 1. Sixth class (*σχω*).
46. § 86, 1. Eighth class (mixed).
47. § 87, 1. First class in *μι*.
48. § 89, 1, 2. Future stem.
49. § 90, 1-3. First aorist stem.
50. § 92, 1-5. First perf. stem.
51. § 95, 1-3. First pass. stem.
52. § 97, 1, *a, b*. Mood suffixes.
53. § 98, 1-3. Personal endings.
54. § 99, 1-4. Use of the endings.
55. § 101, 1. The infinitive endings.
56. § 102, 1, 2. The participle.
57. § 103, 1-3. Synopsis of the pres. act.
58. § 104. Inflection of ind., subj., imp.
59. § 105. Infl. of pres. ind. and imp., mid. and pass.
60. § 106. Infl. of imperf. in all voices.
61. § 107, 2. Infl. of fut. ind. and mid.
62. § 108, 1. Synopsis of 1 aor. act.

63. § 108, 1. Infl. of 1 aor. ind. in all voices. 66. § 111, 1. Infl. of 2 aor. ind. act.  
 64. § 109, 2. Infl. of perf. ind. act. 67. § 117. Defective verbs in  $\omega$ .  
 68. § 118, 1-4. Verbs in  $\mu$ .  
 65. § 110, 1, 2. Infl. of pluperf. 69. § 122, 16. Infl. of  $\epsilon\iota\mu\acute{\iota}$ .

### 3. VOCABULARY.

[The student is expected to give the various forms in which the words here given have occurred.]

#### VERBS.

- |                  |                   |                 |
|------------------|-------------------|-----------------|
| 1. ἄγω.          | 14. γράφω.        | 27. λύω.        |
| 2. αἶρω.         | 15. δύναμαι.      | 28. μένω.       |
| 3. ἀκολουθέω.    | 16. εἶδον.        | 29. οἶδα.       |
| 4. ἀκούω.        | 17. ἐξ-έρχομαι.   | 30. ὁμολογέω.   |
| 5. ἀνοίγω.       | 18. ἐρμηνεύω.     | 31. ὄψομαι.     |
| 6. ἀπο-κρίνομαι. | 19. μεθ-ερμηνεύω. | 32. πέμπω.      |
| 7. ἀρνέομαι.     | 20. εὐθύνω.       | 33. περι-πατέω. |
| 8. ἀνα-βαίνω.    | 21. εὐρίσκω.      | 34. στήκω.      |
| 9. κατα-βαίνω.   | 22. ζητέω.        | 35. στρέφω.     |
| 10. βαπτίζω.     | 23. θέλω.         | 36. φανερόω.    |
| 11. βλέπω.       | 24. ἵστημι.       | 37. φημί.       |
| 12. ἐμ-βλέπω.    | 25. καλέω.        | 38. φωνέω.      |
| 13. βοάω.        | 26. λαλέω.        |                 |

#### NOUNS.

##### PROPER NOUNS.

- | 1 Decl.         | 2 Decl.        | Indecl.       |
|-----------------|----------------|---------------|
| 1. Ἀνδρέας.     | 10. Πέτρος.    | 14. Βηθσαιδά. |
| 2. Βηθανία.     | 11. Φαρισαῖος. | 15. Ἰσραήλ.   |
| 3. Γαλιλαία.    | 12. Φίλιππος.  | 16. Ἰωσήφ.    |
| 4. Ἡλείας.      |                | 17. Ναζαρέτ.  |
| 5. Ἡσαίας.      | 3 Decl.        | 18. Ναθαναήλ. |
| 6. Ἰορδάνης.    | 13. Σίμων.     | 19. Παββεΐ.   |
| 7. Ἰσραηλείτης. |                |               |
| 8. Κηφᾶς.       |                |               |
| 9. Μεσσίας.     |                |               |

## COMMON NOUNS.

## 1 Decl.

1. ἁμαρτία.
2. μαθητής.
3. περιστέρα.
4. προφήτης.
5. συκῇ.
6. φωνή.
7. ὥρα.

## 2 Decl.

8. ἄγγελος.
9. ἀδελφός.
10. ἄμνός.
11. διδάσκαλος.
12. δόλος.
13. ἔρημος.
14. κύριος.
15. ὁδός.
16. οὐρανός.

## 3 Decl.

17. ἀπόκρισις.
18. βασιλεύς.
19. ἱμάς.
20. πνεῦμα.
21. πόλις.
22. ὕδωρ.
23. ὑπόδημα.

## ADJECTIVES.

1. ἀγαθός.
2. ἄγιος.
3. ἄξιος.
4. δέκατος.
5. δύο.
6. εἷς.
7. μέγας.
8. μείζων.
9. μέσος.

## ADVERBS.

1. ἀληθώς.
2. ἀμήν.
3. ἐπαύριον.
4. ἴδε.
5. καθώς.
6. ὅπου.
7. πάλιν.
8. πέραν.
9. πόθεν.
10. ποῦ.

## PREPOSITIONS.

1. διά.
2. παρά.
3. πρό.
4. ὑπέρ.
5. ὑπό.
6. ὑποκάτω.

## CONJUNCTIONS.

1. εἰ.

## PRONOUNS.

1. σεαυτοῦ.
2. τίς.

## 4. PRINCIPLES OF SYNTAX.

1. Translate all the sentences from which the 13 principles (so far presented) have been drawn, and illustrate.

2. Write at least one new sentence in Greek illustrating each principle.

## 5. EXERCISES.

1. With the literal translation in your hand, translate orally:  
1. John i. 1-5. 2. i. 6-11. 3. i. 12-18. 4. i. 19-28. 5. i. 29-34. 6. i. 35-42. 7. i. 43-51.

2. Translate into English: 1. The first Greek sentence of each exercise in Lessons XI.-XIX. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

3. Translate into Greek: 1. The first English sentence of each exercise in Lessons XI.-XIX. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

4. Translate: 1. Ταῦτα γράφομεν ἡμεῖς περὶ τοῦ λόγου τῆς ζωῆς. 2. Ἡ ζωὴ ἡ ἀληθινὴ ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν. 3. Ὁ λόγος ἐφανερώθη, καὶ ἐωράκαμεν αὐτόν, καὶ μαρτυροῦμεν περὶ τοῦ υἱοῦ τοῦ θεοῦ. 4. Ὁ ἦν ἀπ' ἀρχῆς ἐθεασάμεθα. 5. Ἐν τῷ φωτὶ ἐστίν, ὅτι ἐν τῷ φωτὶ περιπατεῖ.

## LESSON XXI.

## 1. TEXT.

JOHN ii. 1-6.

## 2. NOTES.

1. ἐκλήθη, *he-was-called*: (a) -θη- marks 1 aor. pass.; (b) 1 aor. pass. stem κλε-, pres. stem καλε-, cf. i. 42 (XVIII. n. 2).

2. ὑστερήσαντος, *having-failed*: (a) -σαντος marks 1 aor. act. part. gen. sing. masc. (§ 47, 2); (b) from ὑστερέω, -ῶ, *I fail*; (c) joined with οἶνον in the gen., a word not connected with the main construction of the sentence; (d) the two words are said to be in the *gen. absolute*.

3. ἔχουσιν, *they have*: (a) -ουσι(ν) marks pres. ind. act. 3 pers. plur.; (b) from ἔχω, *I have*.

4. σοί, *to thee*: (a) an enclitic, but retains the accent, because emphatic (§ 20, 1, a, and 3).

5. γύναι, *O woman!* (a) an irreg. noun of 3 decl., nom. sing. γυνή, gen. γυναικός (§ 41, 1); (b) in the voc. sing.

6. ἦκει, *it has (is) come*: (a) -ει marks pres. ind. act. 3 pers. sing.; (b) from ἦκω, *I have come, am present, a present* which includes a *perfect* meaning.

7. ὅτι, *whatever*, ὅτι ἄν, *whatever* (possibly) = *whatsoever*: (a) ὅτι comes from ὅστις, which is compounded of the relative ὅς and the indefinite τὶς (§ 66, 2); (b) here in the acc. sing. neut.; (c) to distinguish it from ὅτι, *because*, T Tr write ὅτι, others write ὁ,τι; (d) on ἄν, cf. i. 33 (XV. N. 11).

8. λέγει, *he may say*: (a) -η marks pres. subj. act. 3 pers. sing.; (b) cf. ἴδης, i. 33 (XV. N. 12), φανερωθῇ, i. 31 (XIV. N. 12), λύσω, i. 27 (XIII. N. 10), ἐρωτήσωσιν, i. 19, μαρτυρήσῃ and πιστεύσωσιν, i. 7 (IV N. 5 and 10).

9. ποιήσατε, *do-ye*: (a) -σατε marks 1 aor. imper. act. 2 pers. plur. (§ 108, 4); (b) from ποιέω, *I make, do*, stem ποιε-, a pure or vowel-verb (§ 73, 4); (c) to form the aor. stem the short vowel ε of stem is lengthened into η, cf. μαρτυρήσῃ ἐγεννήθησαν, ἐσκήνωσεν, ἐξηγήσατο, ἐρωτήσωσιν, ὡμολόγησεν, ἡρνήσατο, ἡρώτησαν, ἐθεῶσάμεθα, φανερωθῇ.

10. ἦσαν, *they-were*: (a) from εἰμί, *I am*; (b) ἦν, *he was*, εἶναι, *to be* (i. 46), ὄν, *being* (i. 18); (c) cf. § 122, 16.

11. κείμεναι, *lying, set*: (a) -μεναι marks pres. part. nom. plur. fem. (§ 44, 3), agreeing with ἰδρύαι; (b) from κείμαι (§ 122, 15).

12. χωροῦσαι, *holding, containing*: (a) -οῦσαι, contraction for -έουσαι; (b) from χωρέω, pres. part. χωρέων, χωρέουσα, χωρέον, contracted -ῶν, -οῦσα, -οῦν; (c) -ουσαι marks pres. part. nom. plur. fem. (§ 48, 6), agreeing with ἰδρύαι.

13. ἀνὰ, *apiece*: (a) prep. used with numerals in a *distributive* sense, governing the acc.

14. μετρητὰς, *measurer*: (a) -ās marks the acc. plur. of nouns of First decl.; (b) nom. sing. ὁ μετρητής.

### 3. FORMS FOR SPECIAL STUDY.

ἡμέρα	μαθηταί	(συκέαν) συκῆν
ώρα	μετρητάς	(συκέας) συκῆς
ὕδρια	προφήτης	ἐν Κανά
	Μεσσίας	

### 4. OBSERVATIONS.

1. The *ā* of the stem of the First declension does not change into *η*, if preceded by *ι* or *ρ*.

2. Masculines of the First declension end in *ās* or *ης*.

3. In the accusative plural -ās stands for -avs.

4. Nouns in -εᾶ are contracted and declined like συκέᾶ (§ 32, 1).

5. Many proper names that might have been declined according to the First declension are indeclinable.

### 5. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 7, 1. Contraction of εα,<br>εο, εω, εου.            | 6. § 54, 1, and N. 2. Of τρεῖς.                                       |
| 2. § 32, 1, b. Irregular Con-<br>traction of First Decl. | 7. § 53. Numerals 1-6.  |
| 3. § 31, 1. Terminations of<br>First Decl.               | 8. § 66, 2. Inflection of ὅστις.                                      |
| 4. § 32, 1. Inflection of (συκέα)<br>συκῆ.               | 9. § 114, 1. Contract Verbs.  |
| 5. § 41, 1. Of γυνή.                                     | 10. § 48, 6. Inflection of (φι-<br>λέων) φιλῶν.                       |
|  | 11. § 115, 1. Synopsis of πι-<br>στεύω, Present Tense, all<br>Voices. |



## 6. VOCABULARY A.

- |  |   |
|--|---|
| 1. ἀνά, <i>up to, apiece.</i>                            | 14. μετρητής, -οῦ, ὁ, <i>measurer,</i><br><i>firkin.</i>  |
| 2. γάμος, -ου, ὁ, <i>marriage-feast.</i>                 | 15. μήτηρ, μητρός, ἡ, <i>mother.</i>                      |
| 3. γυνή, γυναικός, ἡ, <i>woman.</i>                      | 16. οἶνος, -ου, ὁ, <i>wine.</i>                           |
| 4. διάκονος, -ου, ὁ, <i>servant.</i>                     | 17. ὅστις, ἥτις, ὅτι, <i>whoever,</i><br><i>whatever.</i> |
| 5. ἐκεῖ, <i>there (adv.).</i>                            | 18. οὐ-πω, <i>not yet.</i>                                |
| 6. ἔξ, <i>six.</i>                                       | 19. ποίέω, -ῶ, <i>I do, make.</i>                         |
| 7. ἔχω, <i>I have.</i>                                   | 20. τρεῖς, τρία, <i>three.</i>                            |
| 8. ἦ, <i>or (conj.).</i>                                 | 21. τρίτος, -η, -ον, <i>third.</i>                        |
| 9. ἦκω, <i>I have come, am come.</i>                     | 22. ὑδρία, -ᾶς, ἡ, <i>water-jar.</i>                      |
| 10. καθαρισμός, -οῦ, ὁ, <i>purifica-</i><br><i>tion.</i> | 23. ὑστερέω, -ῶ, <i>I fail, lack.</i>                     |
| 11. Κανά, <i>Cana (indecl.).</i>                         | 24. χωρέω, -ῶ, <i>I hold, contain.</i>                    |
| 12. κείμαι, <i>I lie (down).</i>                         |   |
| 13. λίθινος, -η, -ον, <i>of stone.</i>                   |   |

## 7. VOCABULARY B.

1. Under List I., of verbs occurring more than fifty times in the N. T., learn those numbered 1-15.

## 8. PRINCIPLES OF SYNTAX.

1. Ὁν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν (i. 45).

2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον (ii. 2).

*Principle 14.* With two or more subjects, the verb often agrees with the nearest one.<sup>1</sup>

## 9. EXERCISES.

1. Decline: Ἡμέρα, μαθητής, ὑδρία, μετρητής, γάμος, διάκονος, μήτηρ, γυνή, ὑστερήσας, τρεῖς, (χωρέων) χωρῶν.

<sup>1</sup> In this construction the verb usually precedes the nominatives, or stands directly after the first of them.

2. Conjugate: 1. 2 aor. of γίνομαι. 2. 1 aor. ind. pass. of καλέω. 3. Pres. and imperf. ind. of εἰμί. 4. Pres. subj. of λέγω. 5. 1 aor. imp. act. of ποιέω.

3. Translate: 1. Ἴνα μαρτυρήσῃ, ἵνα πάντες πιστεύσωσιν, ἵνα ἐρωτήσωσιν, ἵνα ἀποκρισιν δῶμεν, ἵνα λύσω, ἵνα φανερωθῇ, ἂν ἴδῃς, ἂν λέγῃ. 2. Οὐ ποιοῦμεν τὴν ἀλήθειαν. 3. Ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 4. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν. 5. Ἐφάνερωσεν τὴν δόξαν αὐτοῦ. 6. Ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. 7. Οὗτος ἦλθεν πρὸς αὐτὸν καὶ εἶπεν αὐτῷ Ῥαββεί, οἶδαμεν ὅτι σὺ ὁ διδάσκαλος καὶ ὁ προφήτης εἶ.

4. Translate (a) orally into Greek: 1. ii. 1, 2. 2. ii. 3, 4. 3. ii. 5, 6. 4. i. 1-5. 5. i. 6, 7. 6. i. 8, 9.

(b) 1. On the third day the disciples came to the feast. 2. The mother of this man does not believe on his name. 3. He has seen six water-jars, holding two firkins (measurers) apiece. 4. I saw him under the fig-tree, and I said to him, What have I to do with thee, O man? 5. He sees the heaven opened and the Son of man coming into the world. 6. I saw three water-jars of stone set there. 7. The servants came to his mother and said to her, Who is this man? 8. Jesus was called, and his mother, and his disciples.

## 10. TOPICS FOR STUDY.

1. Contraction of vowels. 2. Terminations of First decl. 3. Of Second decl. 4. Of Third decl. 5. Inflection of πατήρ, μήτηρ. 6. Numerals 1 to 6. 7. Inflection of ὅς, τίς, ὅστις. 8. Inflection of (φιλέων) φιλῶν. 9. Deponent verbs. 10. Subjunctive mood. 11. Tenses as distinguishing (a) time, (b) action. 12. Principal tenses. 13. Historical tenses. 14. Vowel, mute, liquid verbs. 15. Root and simple stem.

## LESSON XXII.

## 1. TEXT.

JOHN ii. 7-11.

## 2. NOTES.

1. γεμίσατε, *fill ye*: (a) -σατε marks 1 aor. act. 2 pers. plur.; (b) as stem is without augment, it must be imper. (§ 108, 1, 4); (c) stem γεμιδ-, a verb of the IV. class (§ 82, 1, b), δ dropped before σ (§ 13, 4); (d) pres. ind. act. γεμίζω (§ 82, 1, b).

2. ἀντλήσατε, *draw ye*: (a) -σατε marks 1 aor. act. 2 pers. plur.; (b) without augment, therefore imper. (§ 108, 1, 4); (c) -η- lengthened from ε (§ 90, 1); (d) stem ἀντλε-, a vowel-verb, of I. class (§ 85, 1, a; § 79).

3. φέρετε, *bear ye*: (a) from φέρω, *I bear*; (b) -ετε marks 2 pers. plur., pres. ind. or pres. imper.; (c) the context decides for the imper.; (d) cf. γεμίσατε, ἀντλήσατε.

4. ἤνεγκαν, *they bore*: (a) -αν marks 1 aor. ind. act. 3 pers. plur.; (b) an irregular 1 aor. from φέρω (§ 124, 196).

5. ἐγέυσατο, *he tasted*: (a) -σατο marks 1 aor. ind. mid. 3 pers. sing.; (b) from γεύω, *I taste*, in N. T. only mid. γεύομαι.

6. γεγενημένον, *having become*: (a) -μένον marks perf. part. pass.; (b) γε- is the redupl., sign of perf.; (c) stem γενε-, ε being lengthened into η; (d) root γεν-, cf. ἐγένετο (II. N. 4), γέγονεν (II. N. 9).

7. ᾔδει, *he knew*: (a) -ει marks pluperf. 3 pers. sing.; (b) from οἶδα, *I know*, cf. i. 31 (XIV. N. 11) and § 124, 64.

8. οἱ ἡντληκότες, *those who drew*: (a) stem ἀντλε- (see 2); (b) temporal augment as redupl.; (c) -ες marks nom. plur. masc. of Third decl.; (d) -ότες marks nom. plur. masc. of participles in -ως (§ 48, 5); (e) -ώς (-οις), gen. -ότος, dat. -ότι, acc. -ότα, marks perf. part. act., cf. ἀνεωγότα (XIX. N. 16).

9. τίθησιν, *he places*: (a) -ν movable; (b) -σι is the pers. end. of verbs in -μι, pres. ind. act. 3 pers. sing. (§ 99, 1); (c) from τίθημι, *I place* (§ 120).

10. ὅταν, *whenever*: (a) compounded of ὅτε and ἄν.

11. μεθυσθῶσιν, *they become drunken*: (a) -θῶσι(ν) marks 1 aor. subj. pass. 3 pers. plur. (§ 108, 4); (b) from μεθύσκω, a verb of the VI. class (§ 84, 1).

12. ἐλάσσω, *less, poorer*: (a) contraction for ἐλάσσονα, the ν being dropped and οα contracted into ω (§ 51, 3, a); (b) acc. sing. masc. from ἐλάσσων, -ον, an adj. of Third decl. (§ 46), declined like μείζων (§ 51, 3, a); (c) comparative of μικρός, *little* (§ 52).

13. τετήρηκας, *thou hast kept*: (a) -κας marks perf. ind. act. 2 pers. sing.; (b) τε- is the redupl.; (c) from τηρέω; (d) cf. μεμαρτύρηκα (XV. N. 17).

### 3. FORMS FOR SPECIAL STUDY.

ἀλήθεια (i. 17)	γυνή	φέρετε	εὐθύνετε (i. 23)
ἀληθείας (i. 14)	γυναικός	ἴδε (i. 46)	ποιήσατε (ii. 5)
δόξα	ῥῶμα	ἔρχον (i. 46)	γεμίσατε
δόξαν	ῥῶματος	ἔρχεσθε (i. 39)	ἀντλήσατε

### 4. OBSERVATIONS.

1. A few nouns of the First declension have short α in the nom., acc., and voc. sing., as ἀλήθεια and δόξα (§ 29, 3, b).

2. The nouns of the Third declension are irregular chiefly in the nom. (§ 41, 1).

3. In the imperative the tenses do not of themselves designate time.

4. The present denotes an action simply as continued.

5. The aorist denotes an action simply as brought to pass.

6. The imperative, though expressing no time, necessarily implies the future.

## 5. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 29, 3, <i>b</i> . Inflection of ἀλή-<br>θεια, δόξα. | 6. § 100, 1-3. Personal End-<br>ings of Imperative. |
| 2. § 37, 6. Of Ἰησοῦς.                                   | 7. § 99, 1-3. Use of Pers. End-<br>ings.            |
| 3. § 41, 1. Of ὕδωρ.                                     | 8. § 99, 1. Inflection of ἵστημι.                   |
| 4. § 48, 5. Of λελυκώς.                                  | 9. § 120. Of τίθημι, Pres. Ind.<br>Act.             |
| 5. § 51, 3, <i>a</i> . Of μείζων.                        |   |

## 6. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἀντλέω, -ῶ, <i>draw up</i> .                        | 10. ἤνεγκα, 1 aor. of φέρω.                      |
| 2. ἄνω, <i>up, above</i> .                             | 11. καλός, -ή, -όν, <i>good</i> .                |
| 3. ἄρτι, <i>now</i> .                                  | 12. μεθύσκω, <i>drink freely, am<br/>drunk</i> . |
| 4. ἀρχιτρίκλινος, -ον, ὁ, <i>ruler-of-<br/>feast</i> . | 13. νυμφίος, -ον, ὁ, <i>bridegroom</i> .         |
| 5. γεμίζω, <i>fill</i> .                               | 14. νῦν, <i>now</i> .                            |
| 6. γεύομαι, <i>taste</i> .                             | 15. ὅταν, <i>whenever</i> .                      |
| 7. ἐλάσσων, -ον, <i>less, worse</i> .                  | 16. τηρέω, -ῶ, <i>keep</i> .                     |
| 8. ἕως, <i>up to, until</i> .                          | 17. τίθημι, <i>place, set</i> .                  |
| 9. ἕως ἄνω, <i>up to the brim</i> .                    | 18. φέρω, <i>bear, carry</i> .                   |

## 7. VOCABULARY B.

1. Under List I. of verbs, learn those words numbered 16-39.

## 8. PRINCIPLES OF SYNTAX.

1. Οἱ δὲ εἶπαν αὐτῷ Παββεῖ (i. 38).
2. Οἱ δὲ ἤνεγκαν (ii. 8).

*Principle 15.* The article often stands without a noun expressed, but, in such a case, always implies some person or persons previously mentioned.

1. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον (i. 9).
2. Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν (ii. 10).

*Principle 16.* Πᾶς in the singular without the article means *every*.

## 9. EXERCISES.

1. Decline: Ἀνθρωπος, ὕδωρ, καλός, -ή, -όν, αὐτός, ἐλάσσων, -ον.

2. Conjugate: 1. 1 aor. ind. act. of γεμίζω, φέρω, ποιέω, φανερόω, πιστεύω. 2. Pres. imper. act. of φέρω, and 1 aor. imper. act. of γεμίζω and ἀντλέω.

3. Analyze: Ἐγεύσατο, ἐθεασάμεθα, γεγενημένον, ἦδει, ἦδισαν, ἡντληκότες, φωνεῖ, μεθυσθῶσιν, τετήρηκας.

4. Translate: (a) At sight John i. 1-18.

(b) 1. Γέμισον τὴν ὑδρίαν ταύτην ὕδατος. 2. Γεμίζει αὐτὴν ἕως ἄνω καὶ τῷ ἀνθρώπῳ φέρει. 3. Ὁ ἀνὴρ οὗτος τὸ καλὸν ὕδωρ ἐγεύσατο. 4. Οἶδα πόθεν ἐστίν, ὃ δὲ διάκονος οὐκ οἶδεν. 5. Ὁ μαθητὴς εἰς τὸ ὄνομα αὐτοῦ ἐπίστευσεν. 6. Ἐν Κανὰ τὴν δόξαν αὐτοῦ ὃ Ἰησοῦς οὐκ ἐφανερώσεν οὐδὲ τὰ σημεῖα ἐποίησεν. 7. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτοῖς Οὐκ ἔχω οἶνον. 8. Ὁ λέγων ἐν τῷ φωτὶ εἶναι, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

5. Translate (a) Orally into Greek: 1. John ii. 7, 8. 2. ii. 9. 3. ii. 10. 4. ii. 11. 5. i. 1-5. 6. i. 6-10.

(b) 1. His disciples came unto him and remained with him that day. 2. They heard the man speaking and they followed him. 3. The bridegroom did not know the ruler-of-the-feast. 4. The servant, he who drew the water, knew the woman. 5. He has kept the good water until now. 6. He manifested his glory, glory as of the only-begotten from the father, full of grace, light, and truth. 7. The King of men speaks to me.

## 10. TOPICS FOR STUDY.

1. δόξα. 2. -ον of 1 decl. 3. -ων of 1 decl. 4. -ās for -αις. 5. Infl. of Ἰησοῦς. 6. ὕδωρ and γυνή. 7. -ότος, -ότς, -ώς. 8. ἐλάσσονα, ἐλάσσω. 9. Infl. of οὗτος. 10. Augment, syllabic and temporal. 11. The present system. 12. Ten classes of verbs. 13. Personal endings of ind. 14. Illustration in ἵστημι, δίδωμι, τίθημι. 15. Personal endings of pres. imper. act. 16. Of 1 aor. imper. act.



## LESSON XXIII.

## 1. TEXT.

JOHN ii. 12-16.

## 2. NOTES.

1. κατέβη, *he went down*: (a) compounded of κατά and βαίνω, i. 32 (XV. N. 3); (b) ἔβην is 2 aor. ind. act.; (c) stem βα-; (d) in 2 aor. has the inflec. of verb in -μι; (e) cf. infl. of 2 aor. ind. of ἵστημι (§ 120); (f) -η marks 3 pers. sing.

2. πολλὰς, *many*: (a) -ās marks the acc. plur. fem. of 1 decl.; (b) acc. plur. fem. of the irreg. adj. πολὺς, πολλή, πολύ, *much*, *many* (§ 49, 1).

3. ἀνέβη, *he went up*: (a) compounded of ἀνά and βαίνω, i. 51 (XIX. N. 18); (b) cf. κατέβη, above, also § 124, 12.

4. εὑρεν, *he found*: (a) -ν movable; (b) -ε(ν) marks 3 pers. sing.; (c) 2 aor., stem εὔρ-, VI. class (§ 84); (d) pres. ind. act. εὕρισκω; (e) cf. εὕρισκει and εὐρήκαμεν, i. 41 (XVII. NN. 7, 9) (§ 124, 85).

5. πωλοῦντας, *selling*: (a) contr. for πωλέοντας; (b) -ας marks acc. plur. of Third decl.; (c) -οντ- is the stem of pres. part. in -ων; (d) -οντας marks acc. plur. masc. of pres. part.; (e) from πωλέω, a vowel verb, pres. part. πωλέων, contr. into πωλῶν (§ 48, 6).

6. βόας, *oxen*: (a) -ας marks acc. plur. of Third decl.; (b) nom. sing. βοῦς, stem ending in a diphthong (§ 40, 6); (c) βοῦς, gen. sing., βοός.

7. καθημένους, *sitting*: (a) -ους marks acc. plur. masc. of pres. part. in -μενος; (b) from κάθημαι, deponent verb in -μι (§ 122, 17); (c) compounded of κατά, *down*, and ἡμαι, *I sit*.

8. ἐξέβαλεν, *he cast out*: (a) compounded of ἐκ and βάλλω, *I throw, cast*; (b) ἐκ before the augment becomes ἐξ (§ 10, 2);



(c) 2 aor. stem βαλ-; (d) -ε(ν) marks 3 pers. sing.; (e) see Gr. § 124, 28; (f) IV. class of verbs, βαλ-, βαλ-ι<sup>ο</sup>|ε-, βαλλ-ι<sup>ο</sup>|ε-, βάλλω (§ 82, 1, c).

9. ἐξέχεεν, *he poured out*: (a) compounded of ἐκ and χέω; (b) ἐξ before the aug.; (c) -ε(ν) marks 3 pers. sing.; (d) 1 aor. ind. act. ἐξέχεα, 3 pers. sing. ἐξέχεε (§ 108, 1; § 124, 71).

10. ἀνέτρεψεν, *he overthrew*: (a) comp. of ἀνά and τρέπω, *turn*; (b) -σεν marks 1 aor. ind. act. 3 pers. sing.; (c) πσ = ψ; (d) -ε- aug., α of ἀνά being dropped.

11. τοῖς . . . πωλοῦσιν, *to those who sell*: (a) -οῦσιν for -έοντσι(ν), dat. plur. masc. of πωλέων (see 5).

12. ἄρατε, *take ye away*: (a) -ατε marks 1 aor. imper. 2 pers. plur. (§ 100, 2); (b) ἄρ-, 1 aor. stem; (c) from αἶρω, *I lift up, raise* (§ 124, 5; also XIV. N. 4); (d) IV. class of verbs, ἄρ-, ἄρ-ι<sup>ο</sup>|ε-, αἶρ-ι<sup>ο</sup>|ε-, αἶρω (§ 82, 1, d).

13. μὴ, *not*: (a) οὐ and μὴ are two negative particles; (b) the imper. always takes μὴ.

14. ποιεῖτε, *make ye*: (a) contracted from ποιέ-ετε; (b) -ετε marks pres. imper. act. 2 pers. plur. (§ 100, 2); (c) cf. φέρετε, ii. 8 (XXII. N. 3).

### 3. FORMS FOR SPECIAL STUDY.

ἐξέβαλεν

κατέβη

ἀνέτρεψεν (1 aor.)

ἐξέχεεν (1 aor.)

ἀνέβη

κατέλαβεν

### 4. OBSERVATIONS.

1. In composition, ἐκ before a vowel becomes ἐξ.
2. In compound verbs the augment generally follows the preposition.
3. Prepositions ending in a vowel lose it before the augment.
4. Primitive verbs form tense-stems directly from a root.
5. As a rule, only primitive verbs have second aorists.
6. The stem of the second aor. is the simple stem, as βαλ-, λαβ-, βα-.

## 5. GRAMMAR LESSON.

- |  |  |
|--|--|
| 1. § 30, 1. Inflection of προφή-<br>της. | 7. § 82, 1, c, d. Fourth Class<br>of Verbs.    |
| 2. § 34, 4. Of δῶρον.                    | 8. § 91, 1, 2. The Second Aor-<br>ist Stem.    |
| 3. § 39, 1. Of σῶμα.                     | 9. § 111, 1. Inflection of 2<br>Aor. Ind. Act. |
| 4. § 40, 6. Of βοῦς.                     |  |
| 5. § 47, 2. Of πᾶς.                      |  |
| 6. § 49, 1. Of πολὺς.                    |  |

## 6. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἀνατρέπω, <i>overthrow</i> .                            | 14. κολλυβιστής, -οῦ, ὁ, <i>money-</i><br><i>changer</i> .         |
| 2. ἀναστρέφω, <i>overturn</i> .                            | 15. μετά, acc., <i>after</i> .                                     |
| 3. βοῦς, βοός, ὁ, ἡ, <i>ox, cow</i> .                      | 16. μή, <i>not</i> .   |
| 4. ἐγγύς, <i>near</i> .                                    | 17. πᾶσχα, τό, indec., <i>passover</i> .                           |
| 5. ἐκβάλλω, <i>cast out</i> .                              | 18. πολὺς, πολλή, πολύ, <i>much</i> ;<br><i>plur., many</i> .      |
| 6. ἐκχέω, <i>pour out</i> .                                | 19. πρόβατον, -ου, τό, <i>sheep</i> .                              |
| 7. ἐμπόριον, <sup>1</sup> -ου, τό, <i>mart</i> .           | 20. πωλέω, -ῶ, <i>sell, trade</i> .                                |
| 8. ἐντεῦθεν, <i>hence</i> .                                | 21. σχοινίον, <sup>1</sup> -ου, τό, <i>cord</i> ,<br><i>rope</i> . |
| 9. ἱερόν, -οῦ, τό, <i>temple</i> .                         | 22. τέ, <i>and</i> ; τέ... καί, <i>both... and</i> .               |
| 10. κάθημαι, <i>sit down</i> .                             | 23. τράπεζα, -ης, ἡ, <i>table</i> .                                |
| 11. Καφαρναούμ, indec., <i>Capernaum</i> .                 | 24. φραγέλλιον, <sup>2</sup> -ου, τό, <i>scourge</i> .             |
| 12. κέρμα, -τος, τό, <i>money</i> .                        |  |
| 13. κερματιστής, -οῦ, ὁ, <i>money-</i><br><i>changer</i> . |  |

## 7. VOCABULARY B.

Under List I. of verbs, learn those words numbered 40-69.

<sup>1</sup> Here and Acts xxvii. 32.

<sup>2</sup> Only here.

## 8. PRINCIPLES OF SYNTAX.

1. Πάντα δι' αὐτοῦ ἐγένετο (i. 3).
2. Ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ (i. 7).
3. Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (i. 16).
4. Πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ (ii. 15).

*Principle 17.* The plural πάντες generally omits the article when the substantive is implied.

1. Ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί (ii. 12).
2. Καὶ τὰς τραπέζας ἀνέτρεψεν (ii. 15).

*Principle 18.* For an unemphatic possessive pronoun the article is often employed.

## 9. EXERCISES.

1. Decline : Κερματιστής, περιστερά, πρόβατον, ἱερόν, κέρμα, βούς, πᾶς, πολὺς, (πωλέων) πωλῶν.

2. Conjugate : 1. 1 aor. ind. act. of μένω, ἐκχέω, ἀνατρέπω, ἀναστρέφω, ποιέω. 2. 2 aor. ind. act. of εὑρίσκω, ἐκβάλλω, ἀναβαίνω, καταβαίνω.

3. Analyze : Πωλοῦντας, πωλοῦσιν, ποιεῖτε, ποιήσας, καθημένους, φωνεῖ, ἑώρακα, εὐρήκαμεν.

4. Translate : (a) At sight John i. 19-34.

(b) 1. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς τὸν γάμον. 2. Καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 3. Οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς τὸ φῶς τοῦ κόσμου. 4. Πάντα ἐκ τοῦ ἱεροῦ ἐκβάλλει καὶ λέγει αὐτοῖς Οὗτος ἐστὶν ὁ οἶκος τοῦ θεοῦ. 5. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς. 6. Ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἀπέστειλεν.

5. Translate : (a) Orally into Greek : 1. John ii. 12. 2. ii. 13, 14. 3. ii. 15. 4. ii. 16. 5. i. 11-13. 6. i. 14, 15. 7. i. 16-18.

(b) 1. After this he went up into Jerusalem. 2. He drove out the oxen and the sheep, and those who sold doves. 3. He overthrows their tables, and says to the money-changers, Why do you

make my father's house a house of merchandise? 4. He made whips of cords. 5. His disciples were called to the marriage-feast. 6. Whatsoever he may say, do thou. 7. Fill thou the water-jar with water and bear it to the teacher. 8. This water-jar contains three (measurers) firkins.

### 10. TOPICS FOR STUDY.

1. -οὔντας, -οὔσιν. 2. Masculines of First decl. 3. Neuters of Second decl. 4. Neuters of Third decl. 5. βούς. 6. πᾶς. 7. πολὺς. 8. The tense-stems. 9. First class of verbs. 10. Fourth class. 11. Sixth class. 12. Eighth class. 13. Ninth class. 14. The 1 aor. system. 15. The 1 aor. stem. 16. The 2 aor. system. 17. The 2 aor. stem. 18. Inflection of 1 aor. ind. act., mid., pass. 19. Inflection of 2 aor. ind. act.

## LESSON XXIV.

### 1. TEXT.

JOHN ii. 17-25.

### 2. NOTES.

1. ἐμνήσθησαν, *they remembered*: (a) -θησαν marks 1 aor. ind. pass. 3 pers. plur.; (b) ε-, augment; (c) simple stem μνα-, 1 aor. pass. stem μνησ- (§ 95, 2; § 13, 10); (d) of the VI. class of verbs, pres. ind. μιμνήσκω, *I remind*, with the reduplication (§ 84, 1, b).

2. γεγραμμένον ἐστίν, *it is written*: (a) -μένον marks perf. part. pass.; (b) γε- is the redupl., the sign of the perf. or completed action; (c) stem γραφ-, which becomes γραμ- before μ (§ 13, 3); (d) the perf. part. with εἶναι is used here for the regular form of the finite verb,

3. καταφάγεται, *he will eat*: (a) -εται marks 3 pers. sing. mid. or pass., primary tenses; (b) from καταφάγομαι, *I will eat*, fut. of κατ-εσθίω, *I eat* (§ 124, 80), an irreg. verb, and therefore of the VIII. class (§ 86, 1).

4. δεικνύεις, *thou showest*: (a) -εις marks 2 pers. sing. of pres. ind. act.; (b) from δεικνύω, *I show*.

5. λύσατε, *destroy ye*: (a) -σατε marks 1 aor. imper. act. 2 pers. plur. of λύω; (b) cf. γεμίσατε, ἀντλήσατε (XXII. n. 1, 2).

6. ἐγερῶ, *I will raise up*: (a) -ῶ contr. for -έω; (b) a liquid verb, stem ending in ρ; (c) liquid stems add ε to simple stem (ἐγερ-) to form fut. (ἐγερέω, -ῶ, *I will raise up*) (§ 89, 3); (d) of the IV. class; pres. ind. ἐγείρω (§ 82, 1, d).

7. ἔτεσιν, *years*: (a) -σιν marks dat. plur. of Third decl.; (b) stem ἐτεσ-, σ of the stem falling away before all case-endings; (c) nom. sing. ἔτος (§ 40, 4).

8. οἰκοδομήθη, *it was built*: (a) -θη marks 1 aor. ind. pass. 3 pers. sing.; (b) from οἰκοδομέω, the -ε- being lengthened; (c) in our text without augment; (d) some editors for οἰ- read φ-, with temporal augment (§ 74, 6).

9. ἐγρεῖς, *thou wilt raise*: (a) -εῖς contr. for -έεις, fut. ind. 2 pers. sing. of ἐγείρω, see ἐγερῶ (6).

10. ἔλεγεν, *he said, spoke*: (a) -εν marks 3 pers. sing.; (b) ε-, augment; (c) λεγ-, stem of present system (§ 78, 1); (d) imperf. ind. act. 3 pers. sing. (§ 106).

11. ἡγέρθη, *he was raised*: (a) -θη marks 1 aor. ind. pass. 3 pers. sing.; (b) ἡ-, temporal augment; (c) simple stem ἐγερ-; (d) from ἐγείρω, cf. ἐγερῶ (6).

12. θεωροῦντες, *beholding*: (a) -οῦντες contr. for -έοντες; (b) from θεωρέω, pres. act. part. θεωρέων, -ῶν, inflected like φιλῶν (§ 48, 6).

13. ἐποίει, *he was doing*: (a) -ει contr. for -εε; (b) ε-, augment, stem ποιε- marks imperf.; (c) ποιέω, being a vowel verb, is contr. in the imperf. (§ 114, 1); (d) imperf. ind. act. 3 pers. sing. (§ 106).

14. ἐπίστευεν, *he was trusting*: (a) -εν marks 3 pers. sing.; (b) ε-, augment; (c) ἐπιστευ-, stem of imperf. (§ 78, 1; § 106).

15. αὐτὸν, *himself*: (a) contr. for ἐαυτὸν (§ 59, 2).

16. διὰ τὸ, *on account of that*: (a) τὸ is the article with the infinitive.

17. γινώσκειν, *to know*: (a) -ειν marks the inf. act.; (b) pres. stem γινωσκ-<sup>ο</sup>|<sub>ε</sub>-; (c) the connecting vowel ε with -ειν, the sign of the inf. act., is contr. into -ειν (§ 101, 1).

18. εἶχεν, *he was having*: (a) -ε(ν) marks 3 pers. sing.; (b) from ἔχω, which in the imperf. takes the syllabic augment, which with ε is contracted into ει (§ 74, 7; § 124, 89).

19. ἐγίνωσκειν, *was knowing*: (a) pres. stem γινωσκ- with the augment marks the imperf.; (b) -ε(ν) marks 3 pers. sing.

### 3. FORMS FOR SPECIAL STUDY.

ἐξ Ἱεροσολύμων (i. 19)

ἔλεγεν

ἐπίστευεν

εἰς Ἱεροσόλυμα (ii. 13)

ἐποίει

ἐγίνωσκειν

ἐν τοῖς Ἱεροσολύμοις (ii. 23)

### 4. OBSERVATIONS.

1. John everywhere uses *Jerusalem* as a neut. plur. of the Second decl.

2. The imperfect expresses continued past action.

3. The imperfect is found only in the indicative, and takes the augment.

4. It always has the same stem as the present.

5. It has the personal endings of the historical tenses.

### 5. GRAMMAR LESSON.

- |                                  |                                 |
|----------------------------------|---------------------------------|
| 1. § 13, 3. Labials before μ.    | 6. § 55, 1. Compound Num-       |
| 2. § 40, 4. Inflection of γένος. | bers.                           |
| 3. § 42, 3. Of Ἱεροσόλυμα.       | 7. § 71, 1; § 72, 2. The Imper- |
| 4. § 59, 1, 2. Of ἐαυτοῦ.        | flect Tense.                    |
| 5. § 61, 2. Of αὐτοῦ.            | 8. § 78, 1. Stem of the Imperf. |

9. § 98, 1-3. Personal End- 11. § 114, 1. Of Imperf. Act.  
ings of the Imperfect. of ποιέω.  
10. § 106. Inflection of the Im- 12. § 89, 3. Future of Liquid  
perfect. Verbs.

### 6. VOCABULARY A.

- |                                   |                                     |
|-----------------------------------|-------------------------------------|
| 1. αὐτοῦ, <i>of himself.</i>      | 10. καταφάγομαι, <i>I will eat.</i> |
| 2. γραφή, -ῆς, ἡ, <i>writing.</i> | 11. λύω, <i>loose, destroy.</i>     |
| 3. δεικνύω, <i>show.</i>          | 12. μιμνήσκω, <i>remind.</i>        |
| 4. ἐγείρω, <i>raise up.</i>       | 13. ναός, -οῦ, ὁ, <i>temple.</i>    |
| 5. ἐορτή, -ῆς, ἡ, <i>feast.</i>   | 14. νεκρός, -ά, -όν, <i>dead.</i>   |
| 6. ἔτος, ἔτους, τό, <i>year.</i>  | 15. οἰκοδομέω, -ῶ, <i>build.</i>    |
| 7. ζῆλος, -ου, ὁ, <i>zeal.</i>    | 16. σῶμα, -τος, τό, <i>body.</i>    |
| 8. θεωρέω, -ῶ, <i>behold.</i>     | 17. τεσσαράκοντα, <i>forty.</i>     |
| 9. κατεσθίω, <i>eat, consume.</i> | 18. χρεῖα, -ās, ἡ, <i>need.</i>     |

### 7. VOCABULARY B.

Under List I., of verbs, learn those words numbered 70-95.

### 8. PRINCIPLES OF SYNTAX.

1. Κατέβη . . . αὐτὸς καὶ ἡ μήτηρ αὐτοῦ (ii. 12).
2. Αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς (ii. 24).
3. Αὐτὸς γὰρ ἐγένωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ (ii. 25).

*Principle 19.* The intensive pronoun αὐτός, when used in the nominative, is always emphatic, *i. e.* = *he himself, I myself.*

1. Θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς (i. 38).
2. Καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ (i. 25).
3. Πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ (ii. 23).

*Principle 20.* The oblique cases of the intensive pronoun αὐτός serve as the personal pronoun of the third person.



## 9. EXERCISES.

1. Decline : Μαθητής, χρεία, έορτή, ήμέρα · οίκος, ναός · σῶμα, ἔτος · πᾶς, πολὺς · τρεῖς, ἐγώ, αὐτός, ἑαυτοῦ, τίς, ὅς.

2. Conjugate : 1. Pres. ind. act. of δεικνύω, ποιέω ; 2. Imperf. ind. act. of λέγω, ποιέω, πιστεύω, γινώσκω ; 3. 1 aor. ind. pass. of μιμνήσκω, ἀποκρίνομαι, οἰκοδομέω, ἐγείρω.

3. Analyze : Καταφάγεται, εἶπαν, εἶπεν, λύσατε, ἐγερῶ, ἐπίστευσαν, ἐποίει, γινώσκειν, μαρτυρήσῃ, ἦν.

4. Translate : (a) At sight John i. 35-42.

(b) 1. Ἐν τούτῳ γινώσκωμεν ὅτι ἐν αὐτῷ ἐσμέν. 2. Γράφω ὑμῖν, πατέρες, ὅτι ὑμᾶς γινώσκω. 3. Οὐκ ᾔσαν ἐξ ἡμῶν. 4. Ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 5. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω τὸν θεόν. 6. Καὶ οἴδατε ὅτι ἐκείνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.

5. Translate : (a) Orally into Greek : 1. John ii. 17. 2. ii. 18, 19. 3. ii. 20, 21. 4. ii. 22. 5. ii. 23. 6. ii. 24, 25. 7. i. 19, 20. 8. i. 21-23. 9. i. 24-28.

(b) 1. They asked him, What sign does he show to them? 2. He answered and said to them, He does many signs. 3. He built these temples. 4. He will raise that man from the dead. 5. He believed this disciple, but many did not believe his testimony. 6. When he was at the feast he saw the signs which Jesus did. 7. Jesus himself was knowing all things and what was in men. 8. In forty and three years this house was built, and will he raise that temple in six days?

## 10. TOPICS FOR STUDY.

1. Labials before  $\mu$ . 2. Epenthesis. 3. Terminations of First decl. 4. Stems of Third decl. ending in  $\sigma$ . 5. Inflection of πᾶς and πολὺς. 6. The intensive use of αὐτός. 7. αὐτόν. 8. The use of the imperfect. 9. Its stem. 10. Personal endings and inflection of imperf. ind. act. 11. Future stem of liquid verbs. 12. Synopsis of pres. act. 13. Inflection of pres. ind. act. 14. Of pres. subj. act. 15. Of pres. imper. act. 16. Of pres. part. act. 17. Synopsis of 1 aor. ind. act., mid., pass.

## LESSON XXV.

## 1. TEXT.

JOHN iii. 1-10.

## 2. NOTES.

1. ἄρχων, *ruler*: (a) -ων marks pres. part. act.; (b) from ἄρχω, *I am first, ruler*; (c) used as a noun.

2. νυκτὸς, *by night*: (a) -ος marks gen. sing. of Third decl.; (b) stem νυκτ-, nom. sing. νυκ(τ)ς, νύξ, ἡ (§ 39, 1, b).

3. ἐλήλυθας, *thou hast come*: (a) -ας marks 2 pers. sing.; (b) from ἔρχομαι, perf. ἐλήλυθα, *I have come* (§ 124, 78).

4. ποιεῖν, *to do*: (a) contr. for ποιέειν, which is contr. for ποιέειν (§ 114; § 101, 1); (b) pres. inf. act. of ποιέω, a vowel-verb.

5. ἐὰν μὴ, *except*: (a) ἐάν is a contr. of εἰ and ἄν, usually followed by the subj.

6. ἦ, *he may be*: (a) -η marks subj. 3 pers. sing.; (b) ἦ is subj. 3 pers. sing. of εἰμί, *I am*, subj. ᾧ, ᾗς, ᾗ, plur. ᾧμεν, ᾗτε, ᾧσι (§ 122, 16; § 104).

7. γεννηθῆ, *he may be born*: (a) -θῆ marks 1 aor. subj. pass. 3 pers. sing. (§ 108, 4); (b) cf. φανερωθῆ (XIV. N. 12), μεθυσθῶσιν (XXII. N. 11).

8. δύναται, *he is able*: (a) cf. XIX. N. 1.

9. ἰδεῖν, *to see*: (a) -εῖν (contr. for -έειν) marks 2 aor. inf. act.; (b) from εἶδον (§ 124, 64); (c) cf. ἰδῆς (XV. N. 12), ἰδε (XIX. N. 4).

10. γεννηθῆναι, *to be born*: (a) -θῆναι marks 1 aor. inf. pass. (§ 108).

11. εἰσελθεῖν, *to enter in*: (a) compounded of εἰς and ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι (§ 124, 78); (b) on -εῖν cf. ἰδεῖν (9); (c) cf. pres. imper. ἔρχου, ἔρχεσθε, 2 aor. ἦλθον, perf. ἐλήλυθα.

12. γεγεννημένον, *having been born*: (a) -μένον marks neut. perf. part., cf. ἀπεσταλμένος (III. N. 7), γεγεννημένον (XXII. N. 6); (b) γε- is redupl. sign of perf.; (c) stem is γεννα-, a being lengthened into η.

13. θαυμάσῃς, *thou mayst wonder*: (a) -ῃς marks subj. act. 2 pers. sing.; (b) -σ- marks 1 aor.; (c) stem θαυμαδ-, pres. stem θαυμαζ-, of the IV. class of verbs, δ uniting with ι to form ζ (§ 82, 1, b); (d) cf. N. 6 and 7.

14. δεῖ, *it is necessary*: (a) an impersonal verb, used only in 3 pers. sing.; (b) pres. ind. (§ 116, 1).

15. πνέι, *he breathes, blows*: (a) contr. for πνέει, pres. ind. 3 pers. sing. of πνέω (§ 124, 164); (b) of II. class of verbs (§ 80, 2).

16. ὑπάγει, *he goes*: (a) -ει marks pres. ind. act. 3 pers. sing.; (b) comp. of ὑπό and ἄγω (§ 124, 2).

17. γενέσθαι, *to be, become*: (a) -έσθαι marks 2 aor. inf. mid.; (b) 2 aor. stem. (c) γεν- is the simple stem, γιν- pres. stem, γον- perf. stem (§ 124, 44).

### 3. FORMS FOR SPECIAL STUDY.

ποιεῖς for ποιέεις

ποιεῖν for ποιέειν

πνέι for πνέει

ιδεῖν for ιδέειν

εἰσελθεῖν for εἰσελθέειν

γενέσθαι

### 4. OBSERVATIONS.

1. Vowel verbs are contracted in the present and imperfect.

2. All the vowel-verbs, save a few in -εω, belong to the first class, in which the present is formed directly from the simple stem by adding the variable vowel -ο|ε-.

3. In the pres. inf. of ποιέω, we have the stem ποιε-, the mood vowel ε, and the inf. ending -εν (ποιέειν, ποιέειν, ποιεῖν).

4. As a general rule the verb has the recessive accent, but the 2 aor. inf., act. and mid., accent the end of the stem.

## 5. GRAMMAR LESSON.

- |  |  |
|--|--|
| 1. § 40, 1. Stems of Third Decl. ending in Palatal Mute. | 7. § 97, 1, <i>a, b</i> . Mood Suffixes.           |
| 2. § 40, 2. Stems of Third Decl. ending in Lingual Mute. | 8. § 101, 1. Infinitive Endings.                   |
| 3. § 44, 1. Infl. of σοφός, -ή, -όν.                     | 9. § 108, 1. Inflection of 1 Aor. Subj. Pass.      |
| 4. § 48, 1. Of ἄρχων.                                    | 10. § 108, 1. Synopsis of 1 Aor. in three Voices.  |
| 5. § 82, 1, <i>b-d</i> . Fourth Class of Verbs.          | 11. § 111, 1, 2. Synopsis of 2 Aor., Act. and Mid. |
| 6. § 95, 1-2. First Pass. Stem.                          |  |

## 6. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἀνωθεν, <i>anew, from above</i> .               | 11. ἐλήλυθα, perf. of ἔρχομαι.                                     |
| 2. ἄρχων, -οντος, ὁ, <i>ruler</i> .                | 12. θαυμάζω, <i>wonder, marvel</i> .                               |
| 3. βασιλείᾱ, -ᾱς, ἡ, <i>kingdom</i> .              | 13. κοιλίᾱ, -ᾱς, ἡ, <i>womb</i> .                                  |
| 4. γέρων, -οντος, <sup>1</sup> ὁ, <i>old man</i> . | 14. μετά (with gen.), <i>with</i> ;<br>(with acc.), <i>after</i> . |
| 5. δεῖ, <i>it is necessary</i> .                   | 15. Νικόδημος, -ου, ὁ, <i>Nicodemus</i> .                          |
| 6. δεύτερος, -έρα, -ερον, <i>second</i> .          | 16. νύξ, νυκτός, ἡ, <i>night</i> .                                 |
| 7. δεύτερον, adv., <i>a second time</i> .          | 17. οὕτως, <i>thus</i> .   |
| 8. εἰάν, <i>if</i> (perchance).                    | 18. πνέω, <i>breathe, blow</i> .                                   |
| 9. ἐὰν μή, <i>except, unless</i> .                 | 19. ὑπάγω, <i>go away</i> .  |
| 10. εἰσέρχομαι, <i>enter in</i> .                  |  |

## 7. VOCABULARY B.

Under List IV., of nouns, adjectives, etc., occurring more than fifty times in N. T., learn those words numbered 1-29.

## 8. PRINCIPLES OF SYNTAX.

1. Οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὅπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν (i. 30).

<sup>1</sup> Only here.

2. Ὁν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ (i. 45).

3. Οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς (iii. 2).

*Principle 21.* The relative pronoun agrees with its antecedent in gender and number, but its case is determined by the structure of its own clause.

1. Μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου (ii. 16).

2. Μὴ θαυμάσῃς ὅτι εἰπόν σοι (iii. 7).

*Principle 22.* The negative with imperative and subjunctive forms is always μή.

### 9. EXERCISES.

1. Decline: Βασιλεία, ἄνθρωπος, ὄνομα, ἄρχων, νύξ, γέρων, σάρξ, ὕδωρ, σύ, ὅς, πᾶς, αὐτός, οὗτος.

2. Conjugate: 1. Pres. ind. of ποιέω, ἀκούω, δύναμαι. 2. 2 aor. and perf. of ἔρχομαι. 3. 1 aor. ind. pass. of ἀποκρίνομαι. 4. 1 aor. subj. pass. and perf. part. pass. of γεννάω.

3. Analyze: Ἦλθεν, οἶδαμεν, ἐλήλυθας, δύναται, ποιεῖν, ἦ, ἰδεῖν, γεννηθῆναι, ὢν, εἰσελθεῖν, θαυμάσῃς, πνεῖ, γενέσθαι.

4. Translate: (a) At sight John i. 43-51.

(b) 1. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἁμαρτίαν οὐ ποιεῖ. 2. Ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον. 3. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς. 4. Ἐξ ὕδατος καὶ πνεύματος ἐγεννήθησαν. 5. Ὁ γέρων δύναται εἰς τὴν πόλιν δεύτερον εἰσελθεῖν. 6. Εἶδον ταῦτα τὰ σημεῖα ἃ ἐποίει.

5. Translate: (a) Orally into Greek: 1. John iii. 1, 2. 2. iii. 3, 4. 3. iii. 5, 6. 4. iii. 7, 8. 5. iii. 9, 10. 6. i. 29-31. 7. i. 32-34. 8. i. 35-37. 9. i. 38-40. 10. i. 41, 42.

(b) 1. He does not know whence they come and whither they go. 2. The ruler of those men came to the teacher. 3. The signs which that prophet does, I am not able to do. 4. I say to them, except they be born again, they cannot see the kingdom of heaven. 5. They were born of the will of man, because they do not know God. 6. He himself knows all things, and he

had no need that these men should bear witness concerning the word. 7. He hears the voice of the wind, but he does not know whither it blows.

### 10. TOPICS FOR STUDY.

1. Stems of the Third decl. 2. Stems ending in palatal mute. 3. In a lingual mute. 4. In a liquid. 5. In  $\sigma$ . 6. In  $\iota$ . 7. In a diphthong. 8. First class of verbs. 9. Fourth class. 10. Sixth class. 11. Eighth class. 12. Ninth class. 13. Present stem. 14. Synopsis of pres. act. 15. Synopsis of 1 aor. act. 16. Of 1 aor. mid. 17. Of 1 aor. pass.

## LESSON XXVI.

### 1. TEXT.

JOHN iii. 11-18.

### 2. NOTES.<sup>1</sup>

11. (a) ὅτι: "recitative" ὅτι, equal to our quotation marks. (b) λαλοῦμεν for λαλέομεν. (c) μαρτυροῦμεν for μαρτυρέομεν. (d) λαμβάν-ετε, pres. stem λαμβαν-, from simple stem λαβ- (§ 83, 1, c), of V. class.

12. (a) τὰ ἐπί-γεια, *things done on earth*. (b) ἐὰν from εἰ ἂν. (c) εἶπω: subj. 2 aor. from εἶπον, an irregular 2 aor. (§ 124, 68). (d) τὰ ἐπ-ουράνια, *the things that take place in heaven*. (e) πιστεύετε: -σε- marks fut., -τε marks ind. act. 2 pers. plur. (§ 89).

13. (a) ἀνα-βέβηκεν: from ἀνα-βαίνω, perf. stem βα-, with redupl. and ending -κα, -κας, -κε(ν) (§ 92, 1; § 109, 1, 2). (b) εἰ μὴ, *except*. (c) ὁ . . . καταβάς, *he who descended*: from κατα-βαίνω, 2 aor. ind. κατέβην (XXIII. N. 1), part. καταβάς (§ 124, 12).

14. (a) ὑψωσεν, *he lifted up*: -σεν marks 1 aor. ind. act. 3 pers. sing.; -ω- the formative lengthening of ο, from ὑψόω.

<sup>1</sup> The notes hereafter will be divided according to verses.



(b) ὄφιν: stem ends in ι (§ 40, 5), gen. sing. ὄφεως. (c) ὑψωθῆναι, *to be lifted up*; -θῆναι marks 1 aor. inf. pass. (§ 108). (d) τὸν υἱὸν, the subj. of the inf. is always in the acc.

15. (a) ἵνα: a final conj. denoting purpose or end, with the subj. (ἐχῆ). (b) αἰώνιον, *eternal*: this adjective has usually but two terminations, -ος, -ος, -ον (§ 50, 2).

16. (a) ἠγάπησεν, *he loved*: -σε(ν) marks 1 aor. ind. act. 3 pers. sing., -η- the formative lengthening of final α of root ἀγαπα-, η- temporal augment. (b) ὥστε, *so that*, expressing *event* without reference to *purpose* (ecbatic, not telic); generally with inf., but here (also Gal. ii. 13) with the ind. (c) μονογενῆ for μονογενέα (§ 46, 1). (d) ἀπόλγται: -ηται marks subj. mid. 3 pers. sing.; ἀπολ-, 2 aor. stem of ἀπόλλυμι, *I destroy* (§ 123, 13; § 111, 2).

17. (a) κρίνῃ, *he may judge*; -ῃ marks subj. act. 3 pers. sing.; κρῖν- is 1 aor. stem; a liquid verb rejecting σ and lengthening the vowel of the stem (§ 90, 2). (b) σωθῇ, *it may be saved*: -θῇ marks 1 aor. subj. pass. 3 pers. sing.; stem σωδ-, final δ of stem before θ changing into σ (§ 13, 2), which is then dropped (§ 13, 9); pres. ind. act. σώζω, *I save*, IV. class (§ 82, 1, b).

18. (a) κρίνεται, *he is judged*: -εται marks pres. ind. pass. 3 pers. sing. (§ 105). (b) κέκριται, *he has been judged*: -ται marks perf. ind. pass, 3 pers. sing. (§ 109); κε-, reduplication; stem κρι-, dropping ν of pres. stem κριν- (§ 124, 121). (c) μονογενοῦς for μονογενέος (§ 46, 1).

### 3. FORMS FOR SPECIAL STUDY.

πιστεύετε

ἐωράκαμεν

κέκριται

πιστεύσετε

ἀναβέβηκεν

πεπίστευκεν

### 4. OBSERVATIONS.

1. The stem of the fut. act. and mid. is formed by adding -σ<sup>o</sup>|ε- to the simple verb stem, which generally differs from the present stem.



- 2 The pers. endings are the same as those of the pres.
3. To form the perf. act. stem, we add -κα to the reduplicated simple stem.
4. To form the perf. mid. and pass., we add -μαι.
5. A few liquid stems in -ν drop ν before -κα and -μαι.

### 5. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 13, 2. A Lingual Mute before another Lingual. | 8. § 107, 1-2. Synopsis and Inflection of Future. |
| 2. § 13, 9. σ in the Inflection of Verbs.          | 9. § 92, 1-4. Stem of Perf. Act.                  |
| 3. § 40, 5. Inflection of πόλις.                   | 10. § 94, 1-4. Stem of Perf. Mid. and Pass.       |
| 4. § 46, 1. Of ἀληθής.                             | 11. § 83, 1. Fifth Class of Verbs.                |
| 5. § 50, 2. Of αἰώνιος.                            |   |
| 6. § 89, 1-4. Future Stem.                         |   |
| 7. § 95, 3. Stem of 1 Fut. Pass.                   |   |

### 6. VOCABULARY A.

- |  |                                    |
|--|------------------------------------|
| 1. ἀγαπάω, -ῶ, <i>love</i> .                         | 6. ἤδη, adv., <i>already</i> .     |
| 2. αἰώνιος, -ος, -ον, <i>eternal</i> .               | 7. κρίνω, <i>judge</i> .           |
| 3. ἀπ-όλλυμι, <i>destroy</i> ; mid., <i>perish</i> . | 8. ὄφις, -εως, ὅ, <i>serpent</i> . |
| 4. ἐπί-γειος, -ος, -ον, <i>earthly</i> .             | 9. σώζω, <i>save</i> .             |
| 5. ἐπ-ουράνιος, -ος, -ον, <i>heavenly</i> .          | 10. ὑψόω, -ῶ, <i>lift up</i> .     |
|  | 11. ὥστε, <i>so that</i> .         |

### 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 30-69.

### 8. PRINCIPLES OF SYNTAX.

1. Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῇν εἰδόν σε (i. 48).

2. Οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας (ii. 24).

3. Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν (iii. 7).

4. Οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου (iii. 14).

*Principle 23.* The subject of the infinitive, when expressed, is in the accusative case.

### 9. EXERCISES.

1. Decline: Μαρτυρία, υἱός, ὄφεις · μονογενής, ἐπίγειος, πᾶς, καταβάς · ἐγώ, σύ, αὐτός.

2. Conjugate: Οἶδα, ἐώρακα, πεπίστευκα, κέκριμαι · πιστεύω, πιστεύσω, λαλέω · ἀπόλωμαι, σωθῶ, κρίνομαι.

3. Analyze; Μαρτυροῦμεν, πιστεύετε, ἀναβέβηκεν, ἠγάπησεν, ἔδωκεν, ἀπόληται, ἔχη, ἀπέστειλεν, κρίνη, σωθῇ.

4. Translate: (a) At sight, John ii. 1-25.

(b) 1. Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἐωράκαμεν, ὃ ἐθεασάμεθα, περὶ τοῦ λόγου τῆς ζωῆς, λέγομεν ὑμῖν. 2. Ἡ ζωὴ ἡ αἰώνιος ἥτις ἦν πρὸς τὸν πατέρα ἡμῖν ἐφανερώθη. 3. Ἐὰν ἐν τῇ σκοτίᾳ περιπατῶμεν, οὐ ποιοῦμεν τὴν ἀλήθειαν. 4. Ὁ λέγων ἐν αὐτῷ μένειν δεῖ καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς περιπατεῖν. 5. Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.

5. Translate: (a) Orally into Greek: 1. John iii. 11-13. 2. iii. 14, 15. 3. iii. 16, 17. 4. iii. 18. 5. i. 43-45. 6. i. 46, 47. 7. i. 48, 49. 8. i. 50, 51.

(b) 1. They received our witness because they believe that we speak the truth. 2. The Son of man ascended into heaven. 3. God loved the world from the beginning, and he gave his only-begotten Son, that every one who believes on him may have eternal life. 4. He came that he might judge the world. 5. He has been judged because he has not believed. 6. They loved the world, and they did not believe the testimony which the angel gave. 7. They lifted up this serpent in this wilderness.

## 10. TOPICS FOR STUDY.

1. Lingual mutes before linguals. 2. Stems of Third decl. in *ι*. 3. Declension of *μονογενής*. 4. Fifth class of verbs. 5. Formation of fut. act., mid., pass. 6. Synopsis of future tense. 7. Formation of the perf. act., mid., pass. 8. Synopsis of pres. act. 9. Synopsis of 1 aorist. 10. Personal endings of prin. tenses, act. 11. Personal endings of hist. tenses, act. 12. Personal endings of prin. tenses, mid. and pass. 13. Personal endings of hist. tenses, mid. and pass.

## LESSON XXVII.

## 1. TEXT.

JOHN iii. 19-36.

## 2. NOTES.

19. (a) *ἐλήλυθεν*: cf. XXV. N. 3. (b) *μᾶλλον . . . ἤ, more . . . than*. (c) *πονηρὰ*: -a marks nom. neut. plur. (§ 44, 1).

20. (a) *φᾶντα*: -a marks acc. neut. plur.; (b) *πράσσω*: pres. part. act., from *πράσσω*, IV. class (§ 82, a). (c) *ἵνα μὴ, lest*: foll. by subj. (d) *ἐλεγχθῇ*: -θῇ marks 1 aor. subj. pass. 3 pers. sing.; stem *ἐλέγχω, convict* (§ 124, 73); -χθ-, mutes of same order (§ 13, 1; § 12, 2).

21. *ἐστὶν ἐργασμένα*: a periphrase for *ἐργασται, they are wrought* (§ 124, 77); -μένα marks perf. part. pass. neut. plur., agreeing with *τὰ ἔργα*; from *ἐργάζομαι*, the temporal aug. *ει-* used as redupl. *ἐστὶν* is sing., because subj. is neuter.

22. (a) *γῆν*: acc. sing. of *γῆ*, contr. for *γέα* (§ 32, 1). (b) *διέτριβεν, διατρίβω*, imperf. 3 pers. sing. (c) *ἐβάπτιζεν*: imperf., because it has the pres. stem (§ 78, 1).

23. (a) *παρεγίνοντο*, *they were coming*: from *παρα-γίνομαι*; -οντο marks 3 pers. plur. mid. or pass. of past tenses; pres. stem *γιν-* marks the imperf. (b) *ἐβαπτίζοντο*: the stem, with aug. and pers. end., marks imperf. pass. 3 pers. plur.

24. (a) *βεβλημένος*, *cast*: -μένος marks perf. part. pass.; *βε-* is the redupl.; stem *βλα-*, by metathesis (§ 92, 4; § 13, 6) from *βαλ-*; pres. stem *βαλλ-*, IV. class (§ 82, c); cf. *εἰργασμένα*, v. 21.

25. (a) *ἐκ*, *out of, from*: denoting source, the opposite of *εἰς*; *ἐκ* always governs the gen.

26. (a) *μετὰ*, *with*: with the gen. it always has the meaning *in association with*. (b) *ὧ*, dat. sing. masc. of the relative pron. *ὅς*.

27. (a) *οὐ . . . οὐδέν*, *not . . . anything*: a negative followed by a compound negative strengthens the negation, but in English only one negative can be used. (b) *ἡ δεδομένον*, *it may have been given*: -μένον marks perf. part. pass.; *ἡ* marks the subj. 3 pers. sing. (§ 109, 5); stem *δο-*, pres. stem *δίδωμι* (§ 122, 3).

29. (a) *ἑστηκώς*: from *ἵστημι*, *I place* (§ 121); perf. *ἑστηκα*, intrans. with pres. force, *I stand*; perf. part. masc. *ἑστηκώς*, *standing*. (b) *χαρᾷ χαίρει*, *he rejoiceth with joy*. (c) *ἐμὴ*: cf. § 61, 1, 2. (d) *πεπλήρωται*, from *πληρόω*, -ῶ; perf. ind. pass. 3 pers. sing. (§ 94, 2; § 109).

30. (a) *ἐλαττοῦσθαι*: -οῦσθαι contr. for -ό-εσθαι, pres. inf. pass. of *ἐλαττόω* -ῶ, *make less*, pass., *decrease*.

33. (a) *ἐσφράγισεν*: 1 aor. ind. act. from *σφραγίζω*, IV. class (§ 82, b).

35. (a) *ἀγαπᾷ*: -ᾷ contr. for *ἀει* (§ 114; § 7); ind. pres. 3 pers. sing. of *ἀγαπάω*, -ῶ.

36. (a) *ἀπειθῶν*: -ῶν contr. for -έων, pres. part. act.

### 3. FORMS FOR SPECIAL STUDY.

*ἐστὶν εἰργασμένα* (iii. 21)      *ἀπεσταλμένος εἰμί* (iii. 28)  
*ἦν βαπτίζων* (ii. 28; iii. 23)      *γεγραμμένον ἐστίν* (ii. 17)  
*ἦν βεβλημένος* (iii. 24)

## 4. OBSERVATIONS.

1. In the N. T. we find periphrases of very common tense-forms, in which verbs are resolved into their component parts.

2. Only those passages can be considered here in which the participle has no article.

3. The participles used in this periphrastic form are always of the present or perfect tense.

## 5. GRAMMAR LESSON.

- |  |  |
|--|--|
| 1. § 7, 1. Contraction of <i>a, ε, o</i> ,<br>with other Vowels. | 7. § 80, 1, 2. Second Class of<br>Verbs.               |
| 2. § 13, 1. Palatal Mutes be-<br>fore a Lingual.                 | 8. § 85, 1, <i>a</i> . Seventh Class<br>of Verbs.      |
| 3. § 32, 1. Inflection of <i>συκῆ</i> ,<br><i>γῆ</i> .           | 9. § 91, 1, 2. Second Aorist<br>Stem.                  |
| 4. § 40, 4. Of <i>γένος, σκότος</i> .                            | 10. § 111, 1, 2. Synopsis and<br>Inflection of 2 Aor.  |
| 5. § 40, 5. Of <i>πόλις, κρίσις</i> .                            | 11. § 109, 1-5. Synopsis and<br>Inflection of Perfect. |
| 6. § 61, 1, 2. Possessive Pro-<br>nouns.                         |  |

## 6. VOCABULARY A.

- |   |  |
|---|--|
| 1. Αἰών, ἡ, indecl., <i>Aeon</i> .                        | 11. ἐργάζομαι, <i>work</i> .               |
| 2. ἀληθής, -ής, -ές, <i>true</i> .                        | 12. ἤ, conj., <i>than</i> .                |
| 3. ἀπειθέω, -ῶ, <i>disobey, refuse</i><br><i>belief</i> . | 13. ζήτησις, -εως, ἡ, <i>questioning</i> . |
| 4. αὐξάνω, <i>increase</i> .                              | 14. κρίσις, -εως, ἡ, <i>judgment</i> .     |
| 5. γῆ, γῆς, ἡ, <i>land, earth</i> .                       | 15. μᾶλλον, adv., <i>more</i> .            |
| 6. διατρίβω, <i>tarry, sojourn</i> .                      | 16. μέτρον, -ου, τό, <i>measure</i> .      |
| 7. ἐλαττώω, -ῶ, <i>make less</i> .                        | 17. μισέω, -ῶ, <i>hate</i> .               |
| 8. ἐλέγχω, <i>reprove, convict</i> .                      | 18. νύμφη, -ης, ἡ, <i>bride</i> .          |
| 9. ἐμός, -ή, -όν, <i>my</i> .                             | 19. ὀργή, -ῆς, ἡ, <i>wrath</i> .           |
| 10. ἐπάνω, <i>above</i> .                                 | 20. παρα-γίνομαι, <i>come near</i> .       |
|   | 21. πληρώω, -ῶ, <i>fill, fulfil</i> .      |

- |   |  |
|---|--|
| 22. πονηρός, -ά, -όν, <i>evil, bad.</i> | 28. φαῦλος, -η, -ον, <i>evil, bad.</i> |
| 23. πράσσω, <i>practise.</i>            | 29. φίλος, -ου, ὁ, <i>friend.</i>      |
| 24. ῥῆμα, -τος, τό, <i>word.</i>        | 30. φυλακή, -ῆς, ἡ, <i>prison.</i>     |
| 25. Σαλείμ, τό, indecl., <i>Salim.</i>  | 31. χαίρω, <i>rejoice.</i>             |
| 26. σκότος, -ους, τό, <i>darkness.</i>  | 32. χαρά, -ās, ἡ, <i>joy.</i>          |
| 27. σφραγίζω, <i>seal.</i>              | 33. χεῖρ, χειρός, ἡ, <i>hand.</i>      |

## 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 70-109.

## 8. PRINCIPLES OF SYNTAX.

1. Λύσατε τὸν ναὸν τοῦτον (ii. 19). Οἰκοδομήθη ὁ ναὸς οὗτος (ii. 20).
2. Αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται (iii. 29).
3. Οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν (iii. 2).
4. Καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην (i. 39).

*Principle 24.* Nouns defined by the demonstrative pronouns, οὗτος, *this*, ἐκεῖνος, *that*, nearly always take the article, the pronouns preceding the article or following the noun.

1. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς, *this did Jesus as a beginning of his signs* (ii. 11).

*Principle 25.* The article is regularly wanting when the noun is taken as a predicate, and separated from the demonstrative.

## 9. EXERCISES.

1. Decline: Ἀλήθεια, γῆ, φίλος, ἔργον, υἱός, χεῖρ, κρίσις, σκότος, ὕδωρ, ζήτησις, ῥῆμα, ἀληθής, πολὺς, ὅς, ἔστηκώς, ἐκεῖνος, οὗτος.

2. Conjugate: εἰμί, ἐλήλυθα, ἔρχομαι, ἐλεγχθῶ, παρεγινόμεν, δύναμαι, δεδομένος ᾧ, μαρτυρέω, πεπλήρωμαι, δίδωμι, ἀγαπάω, δέδωκα.

3. Analyze: Ἐλήλυθεν, ἠγάπησαν, ἦν, μισεῖ, ἐλεγχθῆ, διέτριβεν, παρεγίνοντο, ἦν βεβλημένος, μεμαρτύρηκας, ἔρχονται, μαρτυρεῖτε, ἔστη



κός, πεπλήρωται, ἐλαττοῦσθαι, λαβών, ἐσφράγισεν, ἀπέστειλεν, ἀγαπᾷ, δίδωσιν, ὕψεται.

4. Translate : (a) at sight, John iii. 1-18.

(b) 1. Τὴν κρίσιν πᾶσαν ἔδωκεν τῷ υἱῷ. 2. Λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται. 3. Ἐγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. 4. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. 5. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 6. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν ᾗ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

5. Translate : (a) Orally into Greek : 1. John iii. 19-21. 2. iii. 22-24. 3. iii. 25-27. 4. iii. 28-30. 5. iii. 31-34. 6. iii. 35, 36.

(b) 1. This woman came into the city. 2. Who is this man? 3. After these things, he finds this man in the temple and said to him, Who art thou? 4. He gave power to him to make judgment. 5. If I bear witness concerning this truth, my witness is true. 6. I know that true is the witness which he witnesses concerning him. 7. They beheld these signs which Jesus did. 8. I have come in the name of my father. 9. Ye do not wish to come unto me, that ye may have eternal life.

## 10. TOPICS FOR STUDY.

1. Contraction of *α* with vowels and diphthongs. 2. Of *ε*. 3. Of *ο*. 4. Classes of mutes. 5. Palatal before linguals. 6. Declension of *γῆ*, *γένος*, *πόλις*. 7. Possessive pronouns. 8. The tenses. 9. The tense-systems. 10. General view of the present stem. 11. Classes 1, 2, 4, 5, 6, 7, 8, 9. 12. Synopsis of present in all voices. 13. Stem of the imperfect. 14. Synopsis and inflection of imperfect. 15. Formation of the future in all voices. 16. Synopsis of future in all voices. 17. 2 aor. stem. 18. Synopsis of 2 aor. act. and mid.



## LESSON XXVIII.

## 1. TEXT.

JOHN iv. 1-14.

## 2. NOTES.

1. (a) ἔγνω, *he knew*: from γινώσκω (§ 124, 45); 2 aor. ἔγνω, stem γνο-, inflected like the 2 aor. ind. of verbs in μι (§ 120); -ω marks 3 pers. sing. (b) πλείονας: acc. plur. masc. of πλείων, comp. of πολὺς, *much* (§ 52, 1); declined like μείζων (§ 51, 3, a), both the contr. and uncontr. forms being in use in N. T.

2. (a) καίτοιγε, *although*: compounded of καί, *and*, τοί, *surely*, γέ, *at least*.

3. (a) ἀφῆκεν, *he went away*: compounded of ἀπό and ἔημι (§ 122, 2; § 9, 2, b, c); 1 aor. ἀφήκα, -ες, -ε(ν).

4. (a) ἔδει, *it was necessary*: imperf. of δεῖ (XXV. N. 14), 3 pers. sing.

6. (a) κεκοπιακὸς, *having grown weary*: -ὢς marks perf. part. act.; from κοπιάω, -ῶ. (b) ἐκαθέζετο, *he was sitting*: from καθέζομαι; -ετο marks 3 pers. sing.; the stem, being the same as the pres., marks the imperf. (§ 78, 1).

7. (a) ἀντλήσαι: from ἀντλέω, 1 aor. inf. act. (§ 108), cf. ἀντλήσατε (XXII. N. 2), ἡντληκότες (XXII. N. 8). (b) δός: from δίδωμι, stem δο-; 2 aor. imp. act. 2 pers. sing. (§ 120); cf. ἔδωκεν (i. 12; iii. 16; 1 aor., § 90, 3), ἐδόθη (i. 17; 1 aor. pass., § 108), δῶμεν (i. 22; 2 aor. subj. act.; § 120), δεδομένον ἦ (iii. 27; perf. subj. pass., § 109, 5), δίδωσιν (iii. 34; pres. ind. act. § 120). (c) πείν, *to drink*: -εῖν marks 2 aor. inf.; contr. for πιεῖν, which is a contr. for πῖέν, from πίνω, *I drink* (§ 124, 157); simple stem πι-, the verb being of V. class (§ 83, 1, a).

8. (a) ἀπεληλύθεισαν, *they had gone*: -εισαν marks pluperf. 3 pers. plur. (§ 92, 5; § 110, 1, 2); compounded of ἀπό and ἔρχομαι (§ 124, 78); cf. ἐλήλυθας (XXV. N. 3). (b) ἀγοράσωσιν, *they might buy*: -ωσι(ν) marks subj. act. 3 pers. plur., -σωσι(ν), that it is 1 aor., from ἀγοράζω, a verb of IV. class (§ 82, b).

9. (a) συνχρῶνται, *they-have-dealings-with*: -ῶνται is a contr. for -ά-ονται; -ονται marks pres. ind. mid. 3 pers. plur.; from συν-χράομαι; some editions read συγχ- (§ 13, 5, b).

10. (a) ἂν ᾗτησας, *thou wouldst have asked*: -σας marks 1 aor. ind. 2 pers. sing.; ᾗ- is the temporal augment; from αἰτέω; ᾗν, taken by itself, cannot be adequately translated, but with the past tenses of the ind. (§ 71) marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact. (b) ἔδωκεν ἄν, *he would have given*: the same construction as in (a). (c) ζῶν: contr. for ζάων, pres. part. act. of ζάω, *I live*.

12. (a) μεῖζων, *greater*: compar. of μέγας (§ 51, 3, and a). (b) ἔπιεν, *he drank*: 2 aor. ind.; from πίνω, cf. N. v. 7, c.

13. (a) διψήσει, *he shall thirst*: from διψάω, the short vowel of a vowel verb being lengthened in the fut. (§ 89, 1).

14. (a) ἂν πίη, *he may drink*: -η marks subj. 3 pers. sing.; πι- marks simple stem, i. e. 2 aor. stem of πίνω (cf. N. v. 7, c; v. 12, b); ἄν with the subj. is untranslatable. (b) δώσω, *I shall give*: root δο-, pres. ind. δίδωμι (§ 121), fut. δώσω. (c) οὐ μὴ: a double negative, making the negation emphatic; here used with fut. ind., but in N. T. mainly with aor. subj. (d) γενήσεται: fut. ind. mid. 3 pers. sing. of γίνομαι (§ 124, 44).

### 3. FORMS FOR SPECIAL STUDY.

δίδωμι	δῶμεν (i. 22)	φημί	τίθημι
δίδωσι(ν) (iii. 34)	δός (iv. 7, 10)	ἔφη (i. 23)	τίθησιν (ii. 10)
δώσω (iv. 14)	δέδωκε(ν) (iii. 35)	ἵστημι	ἔγνω (i. 10, iv. 1)
ἔδωκε(ν) (i. 12, iii. 16, iv. 5, 10, 12)	ἐδόθη (i. 7)	ἵσθηκει (i. 39)	
	ᾗ δεδομένον (iii. 27)	ἔσθηκός (iii. 29)	

## 4. OBSERVATIONS.

1. Tense-stems are inflected either according to the common inflection ( $\omega$  form), or the  $\mu$  form.

2. The peculiar inflection of verbs in  $\mu$  affects only the present and those 2 aor. systems of verbs whose tense-stem does not end in a variable vowel.

3. The simple stem  $\delta\sigma$ -, *give*, can be traced in each of the nine forms in which it has appeared so far.

4. Some verbs whose stems end in  $\alpha$ ,  $\epsilon$ , and  $\omicron$ , reduplicate the simple stem in the present stem (§§ 87, 122), and all these verbs belong to the first class in  $\mu$ .

5. The final vowels of these simple stems are lengthened before the suffix  $\mu$  (§ 87).

6. The principal parts of a verb are the 1 pers. sing. ind. of every system which it has in use ( $\deltaίδωμι$ ,  $\deltaώσω$ ,  $\xiδωκα$ ,  $\δέδωκα$ ,  $\δέδομαι$ ,  $\ξδόθην$ ).

## 5. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 13, 5, <i>b</i> . $\nu$ before a Palatal.            | 7. § 120. Infl. of Pres. Ind. Act.                              |
| 2. § 47, 1. Inflection of $\deltaξύς$ ,<br>-εία, -ύ.      | of $\iotaστημι$ , $\τίθημι$ , $\deltaίδωμι$ .                   |
| 3. § 13, 8. $\tauίθημι$ for $\thetaιθημι$ .               | 8. § 120. Infl. of 2 Aor. Ind.                                  |
| 4. § 76, N. 2. Principal Parts<br>of $\lambdaύω$ .        | of $\gammaινώσκω$ .   |
| 5. § 87, 1. Ninth Class of Verbs<br>(I. Class in $\mu$ ). | 9. § 120. Of 2 Aor. Subj. and<br>2 Aor. Imp. of $\deltaίδωμι$ . |
| 6. § 118, 1-4. Verbs in $\mu$ .                           | 10. § 120. Of Pres. Ind. Mid.<br>of $\iotaστημι$ .              |
|   | 11. § 121. Synopsis of $\deltaίδωμι$ .                          |

## 6. VOCABULARY A.

- |   |   |
|---|---|
| 1. $\acute{\alpha}\gammaοράζω$ , <i>buy</i> .   | 4. $\alphaἰτέω$ , - $\tilde{\omega}$ , <i>ask</i> .   |
| 2. $\alphaῖών$ , - $\tilde{\omega}\nu\omicron\varsigma$ , $\acute{\omicron}$ , <i>age, eternity</i> . | 5. $\alphaἰλλομαι$ , <i>spring up</i> .   |
| 3. $\alphaἰώνιος$ , - $\tilde{\alpha}$ , - $\nu$ , <i>eternal</i> .                                   | 6. $\acute{\alpha}\nuτλημα$ , - $\tau\omicron\varsigma$ , $\tau\acute{\omicron}$ , <i>bucket</i> . <sup>1</sup> |

<sup>1</sup> Only here.

- |  |   |
|--|---|
| 7. ἀπ-έρχομαι, <i>go away.</i>                           | 22. οὔτε . . . καί, <i>neither . . .</i>            |
| 8. ἀφ-ίημι, <i>leave, go away.</i>                       | <i>and.</i>   |
| 9. βαθύς, -εῖα, -ύ, <i>deep.</i>                         | 23. πηγῇ, -ῆς, ἡ, <i>fountain, well.</i>            |
| 10. δι-έρχομαι, <i>go through.</i>                       | 24. πίνω, <i>drink.</i>                             |
| 11. διψάω, -ῶ, <i>thirst.</i>                            | 25. πλείων, -ονος, πλεῖον, <i>more.</i>             |
| 12. δωρεά, -ās, ἡ, <i>gift.</i>                          | 26. πλησίον, <i>adv., near.</i>                     |
| 13. ἕκτος, -η, -ον, <i>sixth.</i>                        | 27. Σαμαρείτης, -ου, ὁ, <i>a Samaritan.</i>         |
| 14. ζάω, -ῶ, <i>am alive.</i>                            | 28. Σαμαρεῖτις, -ιδος, ἡ, <i>a Samaritan woman.</i> |
| 15. θρέμμα, -τος, τό, <i>flock, cattle.</i> <sup>1</sup> | 29. Σαμαριά, -ās, ἡ, <i>Samaria.</i>                |
| 16. Ἰακώβ, ὁ, <i>indecl., Jacob.</i>                     | 30. συνχράομαι, -ῶμαι, <i>have dealings with.</i>   |
| 17. Ἰωσήφ, ὁ, <i>indecl., Joseph.</i>                    | 31. Συχάρ, ἡ, <i>indecl., Sychar.</i>               |
| 18. καθ-έζομαι, <i>sit down.</i>                         | 32. τροφή, -ῆς, ἡ, <i>food.</i>                     |
| 19. καίτοιγε, <i>although.</i>                           | 33. φρέαρ, -ατος, τό, <i>a well.</i>                |
| 20. κοπιάω, -ῶ, <i>grow weary, labor.</i>                | 34. χωρίον, -ου, -τό, <i>field.</i>                 |
| 21. ὁδοιπορία, -ās, ἡ, <i>journey.</i>                   |   |

## 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 110-149.

## 8. PRINCIPLES OF SYNTAX.

1. Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; (iii. 4).

2. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; (iv. 12).

*Principle 26.* A question introduced by the adverb μή expects a negative answer.

1. Οὗτος ἦλθεν . . . ἵνα μαρτυρήσῃ . . ., ἵνα πάντες πιστεύσωσιν (i. 7).

2. Ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι . . . ἵνα ἐρωτήσωσιν αὐτόν Σὺ τίς εἶ; (i. 19.)

3. Εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς (i. 22).

<sup>1</sup> Only here.

4. Οὐ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος (i. 27).

5. Ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγώ (i. 31).

6. Οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου (ii. 25).

7. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν . . . ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος (iii. 17).

8. Ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα (iii. 21).

9. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν . . . ἵνα τροφὰς ἀγοράσωσιν (iv. 8).

*Principle 27.* The final conjunction ἵνα is usually followed by the subjunctive.

## 9. EXERCISES.

1. Decline: Πηγὴ, μαθητής, ὦρα, δωρεά, κύριος, αἰών, πόλις, θρέμμα, γυνή, ὕδωρ, ἀντλημα, φρέαρ, βαθύς, πᾶς, πλείων, ζάων (ζῶν), ὦν, κεκοπιακῶς.

2. Conjugate: Ἔγνων, ἤκουσα, ποιέω, ἐβάπτισον, ἔρχομαι, ἐκαθεζόμεν, ἤμην, δός, ἀπεληλύθειν, συνχράομαι, ἀπεκρίθην, διψήσω, δώσω.

3. Analyze: Ἔγνω, ποιεῖ, ἐβάπτισεν, ἀφῆκεν, ἀπῆλθεν, ἔδει, διέρχεσθαι, ἔδωκεν, ἐκαθέζετο, ἀντλήσαι, δός, ἀπεληλύθεισαν, ἀγοράσωσιν, πείν, αἰτέις, οὔσης, συνχρῶνται, εἶπεν, ἦδεις, ἦτησας, ζῶν, ἔπιεν, πίνων, διψήσει, πίνῃ, δώσω, γενήσεται, ἄλλομένου.

4. Translate: At sight (a) John iii. 19–36. (b) Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν,<sup>1</sup> ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν,<sup>2</sup> περὶ τοῦ λόγου τῆς ζωῆς, — καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν<sup>3</sup> ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν, — ὃ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν<sup>4</sup> ἔχητε μεθ' ἡμῶν · καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα<sup>5</sup> μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ · καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη (1 John i. 1–4).

<sup>1</sup> ἀκήκοα, perf. of ἀκούω.

<sup>2</sup> ψηλάφω, -ῶ, handle.

<sup>3</sup> ἀπαγγέλλω, declare.

<sup>4</sup> κοινωνία, ἡ, fellowship.

<sup>5</sup> ἡμέτερος, -ᾶ, -ον, our.

5. Translate: (a) Orally into Greek: 1. John iv. 1-3. 2. iv. 4-6. 3. iv. 7-9. 4. iv. 10-12. 5. iv. 13, 14.

(b) 1. The prophet was baptizing the disciples of Jesus beyond the Jordan. 2. It is necessary for me to go through Samaria. 3. Being wearied of their journey, the men were sitting by the well. 4. These men came to draw water. 5. He had departed into the city that he might buy food. 6. Do ye ask of me water to drink? 7. Whence have ye this living water? 8. Are ye greater than God? 9. I will give to him the water of life, and he shall not thirst unto eternity. 10. My fellowship is with the Father. 11. We declare unto you the testimony which we have seen, and which we have heard. 12. These things we write unto you, because we believe his testimony concerning the word of life.

#### 10. TOPICS FOR STUDY.

1. Three classes of mutes. 2. *ν* before labials and palatals. 3. Inflection of -ύς, -εία, -ύ. 4. Inflection of -ώς, -νία, -ός. 5. Of μείζων. 6. Principal parts of λύω, δίδωμι, ποιέω, μαρτυρέω. 7. Ninth class of verbs. 8. Inflection of verbs in μι. 9. Inflection in pres. ind. act. of ἵστημι, τίθημι, δίδωμι. 10. Inflection of δύναμαι. 11. Synopsis of pres. of πιστεύω in all voices. 12. Imperfect, in all voices. 13. Future, in all voices. 14. 1 aor., in all voices. 15. Perfect, in all voices. 16. Pluperfect, in all voices.



## LESSON XXIX.

## 1. TEXT.

JOHN iv. 15-42.

## 2. NOTES.

15. (a) ἵνα μὴ διψῶ: cf. Principles 22 and 27. (b) ἀντλείν: pres. inf., contr. for ἀντλέειν contr. for ἀντλέειν (§ 101, 1).

16. ὕπαγε, φώνησον . . . ἐλθέ: note the personal endings of the imperative; ὕπαγ- pres. stem, φωνησ- 1 aor. stem, ἐλθ- 2 aor. stem.

17. (a) καλῶς, *well*: most adverbs end in -ως (§ 126, 1).

18. (a) ἔσχες, *thou didst have*: 2 aor. of ἔχω (§ 124, 89), cf. εἶχεν (XXIV. N. 18). (b) ἀληθές, (*as*) *true*: an adj.; the adverb would be ἀληθῶς (cf. i. 47). (c) εἶρηκας, *thou hast said*: -κας marks perf. 2 pers. sing., used as an irreg. perf. of εἶπον (§ 124, 68).

20. προσεκύνησαν: 1 aor. ind. act. 3 pers. plur. from προσκυνέω, -ῶ, pres. inf. act. προσκυνεῖν.

21. οὔτε . . . οὔτε, *neither . . . nor* (§ 131, 2).

23. τοιούτους, *such*: acc. plur. masc. of τοιοῦτος, a demons. pron. of quality (§ 63, 5).

24. τοὺς προσκυνῶντας, *those who worship*: pres. part. acc. plur. masc., subject of προσκυνεῖν (cf. Principle 23).

25. ἀναγγελεῖ, *he will declare*: -εῖ is contr. for εῖ; ἀναγγελ-, a liquid stem; the future of liquid stems is formed by adding ε in place of σ (§ 89, 3), which then contracts.

27. ἐλάλει, *he was speaking*: -ει is contr. for εε; ε- marks augment; the form is imperf. act. 3 pers. sing. of λαλέω, -ῶ.

29. μήτι: compounded of μή and τί; an interrog. particle expecting a negative answer, generally untranslated.



30. ἤρχοντο, *they were coming*: -οντο marks imperf. mid. 3 pers. plur.; with temporal augment; from ἔρχομαι.

31. (a) ἐν τῷ μεταξύ, *in the meanwhile*: μεταξύ is an adv. = *between*; χρόνῳ, dat. sing. of χρόνος, *time*, is understood. (b) ἠρώτων, *they were asking*: -ων is contr. for -αον; with temporal aug., from ἐρωτάω; the form is imperf. act. 3 pers. plur. (§ 114). (c) φάγε, *eat thou*: 2 aor. imper. act. from ἐσθίω (§ 124, 80); fut φάγομαι, 2 aor. ἔφαγον (cf. καταφάγεται, XXIV. N. 3).

32. φαγεῖν, *to eat*: -εῖν is contr. for εῖν, and marks 2 aor. inf., from ἐσθίω (cf. preceding note).

33. (a) μή (cf. Principle 26). (b) ἤνεγκεν (cf. ἤνεγκαν, XXII. N. 4).

34. ἵνα ποιήσω . . . καὶ τελειώσω (cf. Principle 27).

35. (a) ἐπ-άρ-ατε, *lift ye up*: from ἐπ-αίρω, compounded of prep. ἐπί and αἶρω (cf. XXIII. N. 12). (b) θεάσασθε: -ασθε marks 1 aor. imper. mid. 2 pers. plur. (§ 108).

36. ἵνα . . . χαίρῃ (cf. Principle 27).

41. πολλῷ πλείους, *many more*: literally *more by much*; the dat. of neuter adj. πολύ (from πολύς, § 49, 1) is often used adverbially with the comparative; πλείους is contr. for πλείονες (§ 51, 3, a).

42. ἀκηκόαμεν, from ἀκήκοα, perf. of ἀκούω (§ 124, 8).

### 3. FORMS FOR SPECIAL STUDY.

ἐποίει, -ει (ii. 23)	διψήσει (iv. 13)	καλῶς (iv. 17)
ἐλάλει, -ει (iv. 27)	προσκυνήσουσιν (iv. 23)	ἀληθῶς (i. 48, iv. 42)
ἠρώταον, -ων (iv. 31, 40)	ἀναγγελέει, -εῖ (iv. 28)	ἐνθάδε (iv. 15, 16)

### 4. OBSERVATIONS.

1. Vowel verbs are contracted in the imperfect as well as in the present.

2. In the fut. of vowel stems a final short vowel is generally lengthened.

3. Liquid stems add  $\epsilon$  in place of  $\sigma$  to form the future, and then contract.

4. Most adverbs are formed from adjectives, and end in  $-\omega\varsigma$ .

5. Adverbs may also be formed by adding the suffix  $-\delta\epsilon$ .

### 5. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 49, 1. Inflection of $\pi o\lambda\acute{\upsilon}\varsigma$ .    | 7. § 107, 1, 2. Synopsis of the Future Tense.         |
| 2. § 51, 3, <i>a</i> . Of $\pi\lambda\acute{\epsilon}\iota\omega\nu$ . | 8. § 114. Infl. of Pres. Ind. Act. of Contract Verbs. |
| 3. § 60, 1. The Reciprocal Pronoun.                                    | 9. § 114. Of Imperf. Ind. Act. of Contract Verbs.     |
| 4. § 63, 5. Infl. of $\tau o\iota o\ddot{\upsilon}\tau o\varsigma$ .   | 10. § 126, 1-6. Formation of Adverbs.                 |
| 5. § 67, 1. Of $\acute{\alpha}\lambda\lambda o\varsigma$ .             |   |
| 6. § 89, 1-4. The Future Stem.   |   |

### 6. VOCABULARY A.

- |   |   |
|---|---|
| 1. $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omega\nu$ , <i>one another</i> .                                    | 16. $\kappa\acute{o}\pi o\varsigma$ , $-\omega\nu$ , $\acute{o}$ , <i>labor</i> .                               |
| 2. $\acute{\alpha}\lambda\lambda o\varsigma$ , $-\eta$ , $-o$ , <i>another</i> .  | 17. $\lambda a\lambda\acute{\iota}\alpha$ , $-\acute{\alpha}\varsigma$ , $\acute{\eta}$ , <i>speech</i> .       |
| 3. $\acute{\alpha}\nu\text{-}\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ , <i>declare</i> .                 | 18. $\lambda e\upsilon\kappa\acute{o}\varsigma$ , $-\acute{\eta}$ , $-\acute{o}\nu$ , <i>white</i> .            |
| 4. $\acute{\alpha}\text{-}\pi\acute{\alpha}\varsigma$ , $-\acute{\alpha}\sigma a$ , $-\acute{\alpha}\nu$ , <i>all</i> . | 19. $\mu\acute{\epsilon}\nu\tau o\iota$ , <i>but yet</i> .  |
| 5. $\beta\rho\acute{\omega}\mu a$ , $-\tau o\varsigma$ , $\tau\acute{o}$ , <i>food, meat</i> .                          | 20. $\mu e\tau a\acute{\xi}\acute{\upsilon}$ , <i>meanwhile</i> .   |
| 6. $\beta\rho\acute{\omega}\sigma\iota\varsigma$ , $-\epsilon\omega\varsigma$ , $\acute{\eta}$ , <i>food, meat</i> .    | 21. $\mu\eta\delta\acute{\epsilon}$ , <i>and not, neither</i> .   |
| 7. $\delta e\ddot{\upsilon}\tau e$ , <i>adv., come here</i> .   | 22. $\mu\acute{\eta}\tau\iota$ . <sup>1</sup>   |
| 8. $\epsilon\ddot{\iota}\rho\eta\kappa a$ , <i>I have said</i> .  | 23. $\mu\iota\sigma\theta\acute{o}\varsigma$ , $-\omega\ddot{\upsilon}$ , $\acute{o}$ , <i>reward</i> .         |
| 9. $\epsilon\nu\theta\acute{\alpha}\delta e$ , <i>hither</i> .  | 24. $\acute{o}\mu o\ddot{\upsilon}$ , <i>together</i> .   |
| 10. $\epsilon\pi\text{-}\acute{\alpha}\rho\omega$ , <i>lift up, raise</i> .   | 25. $\acute{o}\rho o\varsigma$ , $-\omega\nu\varsigma$ (§ 40, 4), $\tau\acute{o}$ , <i>mountain</i> .           |
| 11. $\acute{\epsilon}\tau\iota$ , <i>yet, still</i> .   | 26. $\omega\ddot{\upsilon}\kappa\text{-}\acute{\epsilon}\tau\iota$ , <i>no longer</i> .                         |
| 12. $\theta e\rho\acute{\iota}\zeta\omega$ , <i>reap</i> .  | 27. $\omega\ddot{\upsilon}\tau e \dots \omega\ddot{\upsilon}\tau e$ , <i>neither ... nor</i> .                  |
| 13. $\theta e\rho\iota\sigma\mu\acute{o}\varsigma$ , $-\omega\ddot{\upsilon}$ , $\acute{o}$ , <i>harvest</i> .          | 28. $\acute{o}\phi\theta a\lambda\mu\acute{o}\varsigma$ , $-\omega\ddot{\upsilon}$ , $\acute{o}$ , <i>eye</i> . |
| 14. $\kappa a\lambda\acute{\omega}\varsigma$ , <i>well</i> .  | 29. $\pi\acute{\epsilon}\nu\tau e$ , <i>five</i> .  |
| 15. $\kappa a\rho\pi\acute{o}\varsigma$ , $-\omega\ddot{\upsilon}$ , $\acute{o}$ , <i>fruit</i> .                       |   |

<sup>1</sup> An interrogative, expecting a negative answer ; generally untranslatable.

- |   |  |
|---|--|
| 30. προσκυνέω, -ῶ, <i>worship</i> .     | 37. τελειόω, -ῶ, <i>complete, accom-</i> |
| 31. προσκυνητής, -οῦ, ὁ, <i>wor-</i>    | <i>plish</i> .                           |
| <i>shiper</i> . <sup>1</sup>            | 38. τετράμηνος, -ος, -ον, <i>of four</i> |
| 32. σός, σή, σόν, <i>thy</i> .          | <i>months</i> .                          |
| 33. σπείρω, <i>sow</i> .                | 39. τοιοῦτος, <i>such</i> .              |
| 34. συν-άγω, <i>gather</i> .            | 40. τόπος, -ον, ὁ, <i>place</i> .        |
| 35. σωτήρ, -ῆρος, ὁ, <i>saviour</i> .   | 41. χώρα, -ās, ἡ, <i>field</i> .         |
| 36. σωτηριά, -ās, ἡ, <i>salvation</i> . |  |

## 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 150-196.

## 8. PRINCIPLES OF SYNTAX.

1. Ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (i. 17).
2. Ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (iv. 22).

*Principle 28.* The Greek very often uses the article with abstract nouns, in which case it generally must be left untranslated in English.

1. Ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ (iii. 2).
2. Καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν (iii. 22).
3. Ἐγένετο οὖν ζήτησις . . . μετὰ Ἰουδαίου (iii. 25).
4. Ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου (iii. 26).
5. Καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει (iv. 27).
6. Τί λαλεῖς μετ' αὐτῆς; (iv. 27).
7. Μετὰ τοῦτο κατέβη εἰς Καφαρναούμ (ii. 12).
8. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς . . . εἰς τὴν Ἰουδαίαν γῆν (iii. 22).

*Principle 29.* The prep. μετά, in N. T., governs two cases, the gen. and the acc.; with the gen. it means *among, with* (association), *together with*; with the acc., *after*, of time or place.

<sup>1</sup> Only here.

## 9. EXERCISES.

1. Decline : Προφήτης, σωτηρία, Μεσσίας, χώρα, καρπός, γυνή, άνήρ, πατήρ, βρώσις, ὄρος, βρώμα • ὁ, αὐτός, ἄλλος, σύ, ἐκείνος, οὗτος, πολὺς, ἀλλήλων, τοιοῦτος, σός, ἅπας, οὐδεὶς (§ 54, 1, N. 1).

2. Conjugate : Λέγω, δός, διψῶ, διέρχωμαι, φώνησον, ἐλθέ, ἀπεκρίθη, ἔσχον, εἰμί, πίστευε, προσεκύνησα, προσκυνήσω, προσκυνέω, ἔρχομαι, ἐλθῶ, ἀναγγελῶ, ἐθαύμαζον, ἐλάλουν, ἀφήκα, ἤρχόμην, κεκοπίακα.

3. Analyze : Οἶδαμεν, ἀκηκόαμεν, πιστεύομεν, ἐπίστευσαν, ἔμεινεν, μέιναι, ἡρώτων, μαρτυρούσης, εἰσεληλύθατε, κεκοπιάκασιν, ἀπέστειλα, θερίζω, σπείρων, χαίρη, θεάσασθε, ἐπάρατε, τελειώσω, φαγεῖν, φάγε, ἤρχοντο, ἀπῆλθεν, ζητεῖς, ἐλθῇ, προσκυνούντας, προσκυνεῖτε, προσκυνήσετε.

4. Translate at sight : (a) John iv. 1-14.

(b) Καὶ ἔστιν αὕτη ἡ ἀγγελία <sup>1</sup> ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκοτεῖ περιπατῶμεν, ψευδόμεθα <sup>2</sup> καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν • ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἔστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ καθαρίζει <sup>3</sup> ἡμᾶς ἀπὸ πάσης ἁμαρτίας (1 John i. 5-7).

5. Translate : (a) Orally into Greek : 1. John iv. 15-18. 2. iv. 19-22. 3. iv. 23-26. 4. iv. 27-30. 5. iv. 31-34. 6. iv. 35-38. 7. iv. 39, 40. 8. iv. 41, 42.

(b) 1. He comes hither to draw water, in order that he may not thirst. 2. Do not call your wives, but come hither. 3. They saw that he was a prophet. 4. I will worship God in this temple. 5. I worshipped the Father in this mountain. 6. They will announce to them the truth. 7. He marvels that the woman

<sup>1</sup> Message, only 1 John i. 5 ; iii. 11.

<sup>2</sup> ψεύδομαι, lie, speak falsely.

<sup>3</sup> καθαρίζω, cleanse, purify.

speaks with this man. 8. He has food to eat which the others do not know. 9. They brought me food to eat, but I was not able to eat it. 10. He who sows reaps his reward.

### 10. TOPICS FOR STUDY.

1. Inflection of ὅρος, ἔτος. 2. Of γυνή, ὕδωρ. 3. Of οὐδείς, ἄλλος. 4. Of πᾶς, πολὺς, πλείων. 5. Future system. 6. 1 passive system. 7. Principal parts of λύω, πιστεύω. 8. Synopsis of imperf. of πιστεύω. 9. Synopsis of future of πιστεύω in all voices. 10. Of 1 aorist. 11. Inflection of τιμάω, διαψάω, ἐρωτάω. 12. Inflection of φιλέω, προσκυνέω. 13. Inflection of δηλόω, τελειόω. 14. Inflection of ἐτίμαον, ἠρώταον. 15. Inflection of ἐφίλειον, ἐλάλεον.

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## LESSON XXX.

### 1. TEXT.

JOHN iv. 43-54.

### 2. NOTES.

43. (a) μετὰ, *after*: cf. Prin. 29. (b) ἐκεῖ-θεν, *thence*: the suffix -θεν is often used to form adverbs (§ 126, 3), denoting place *whence*, as -δε denotes place *whither*, cf. ἐνθά-δε (iv. 15, 16). (c) εἰς: this prep., denoting entrance into, or direction and limit, always governs the acc., and is correlative with ἐν, *in*, and opposite to ἐκ, ἐξ, *out of* (§ 125, 2, c).

44. ἐν, *in*: always with the dative, denoting *place in*, *sphere in*, *time in*, *instrument*, *power* (§ 125, 2, b).

45. (a) ἐδέξαντο, *they received*: -αντο marks 1 aor. mid. 3 pers. plur., from δέχομαι; stem δεχ-, -χ- of stem with σα, the sign of 1 aor. mid., forming ξα (§ 13, 4). (b) ἐωρακότες: -κότες marks

nom. plur. masc. of perf. part. act. in -ώς (§ 48, 5). (c) ὅσα, *whatsoever things*: acc. neut. plur. after ἐποίησεν.

46. ἡσθένει, *he was sick*: ἡ-, temporal augment, -ει, contr. for -εε, imperf. ind. act. 3 pers. sing. of ἀσθενέω, *am sick, weak*.

47. (a) ἐκ, *out of, from*: always with the gen. (opposite to εἰς), denoting *place out of, origin, material from* (§ 125, 2, a). (b) ἠρώτα, *he was asking*: -α = contr. for -αε; imperf. ind. act. 3 pers. sing. of ἐρωτάω, -ῶ. (c) καταβῆ: -βῆ marks 2 aor. subj. act. 3 pers. sing. of -βαίνω (§ 124, 12), of the μι inflection (§ 120). (d) ἰάσεται, *he might heal*: -σεται marks 1 aor. subj. mid. 3 pers. sing. (§ 108) of depon. verb ἰάομαι, -ῶμαι. (e) ἤμελλεν, *he was about to*: the imperf. ind. of μέλλω has two forms in the N. T., ἔμελλον and ἤμελλον, as here, the augment being irregular (§ 74, 4). (f) ἀπο-θνήσκειν, *to die*: -ειν marking the inf.; -θνήσκ- is the pres. stem, formed from the stem θνα- by adding -σκω (§ 84, 1), and is therefore of VI. class (cf. § 124, 100).

48. πιστεύσητε: -σητε marks 1 aor. subj. act. 2 pers. plur.

49. (a) κατάβηθι: -θι marks 2 aor. imper. act. of μι inflection (§ 120), cf. v. 47, c. (b) ἀπο-θανεῖν, *to die*: 2 aor. inf. act. of ἀπο-θνήσκω (v. 47, f); θαι- is the simple stem, θνα- the perfect stem (§ 124, 100).

50. (a) πορεύου: -ου marks pres. imper. mid. (§ 105). (b) ζῆ, *he lives*: -ῆ is an irreg. contr. of -άει (§ 114, 1; § 124, 90).

52. (a) ἐπύθετο, *he inquired*: πνθ- is the stem of 2 aor.; to form the pres. stem (πυνθαν-) add αν<sup>0</sup>ε-, and as the vowel of πνθ- is short, insert a ν (§ 83, 1, c); of the V. class; a depon. verb, πυνθάνομαι, *I inquire* (§ 124, 169). (b) ἔσχεν (cf. iv. 18).

54. τοῦτο, cf. Principle 25.

### 3. FORMS FOR SPECIAL STUDY.

ἡλθεν	καταβῆ	ἐπύθετο
ἑωρακότες	ἀποθανεῖν	ἔσχεν
ἀφῆκεν	ἔγνω	ἵδητε



## 4. OBSERVATIONS.

1. Many verbs are irregular, different parts of the verb being derived from themes essentially different.

2. The special information needed concerning each verb may be found by referring to the list of irregular verbs given in § 124.

## 5. GRAMMAR LESSON.

- |                                       |  |
|---------------------------------------|--|
| 1. § 74, 4. Imperf. of μέλλω.         | 7. § 125, 2. The Meaning of the Prepositions.          |
| 2. § 75, 4. Perfect of ἀκούω.         | 8. § 130. The Neg. Adverbs.                            |
| 3. § 125, 1. The Use of Prepositions. | 9. § 131, 1-3. Copulative and Disjunctive Particles.   |
| 4. § 125, 2, a. Use of ἀπό and ἐκ.    | 10. § 131, 1-3. Adversative and Inferential Particles. |
| 5. § 125, 2, b. Use of ἐν and εἰς.    |  |
| 6. § 125, 2, d. Use of μετά.          |  |

## 6. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἀπο-θνήσκω, <i>die.</i>                   | 14. μέλλω, <i>am about to do any-thing.</i>        |
| 2. ἀσθενέω, -ῶ, <i>am sick, weak.</i>        | 15. οἰκίᾱ, -ᾱς, ἡ, <i>house.</i>                   |
| 3. βασιλικός, -ή, -όν, <i>royal.</i>         | 16. ὅλος, -η, -ον, <i>whole.</i>                   |
| 4. βασιλικός, -οῦ, ὁ, <i>king's officer.</i> | 17. παιδίον, -ον, τό, <i>child.</i>                |
| 5. δέχομαι, <i>receive.</i>                  | 18. παῖς, παιδός, ὁ, <i>child.</i>                 |
| 6. δοῦλος, -ον, ὁ, <i>servant.</i>           | 19. πατρίς, -ίδος, ἡ, <i>one's native country.</i> |
| 7. ἑβδομος, -η, -ον, <i>seventh.</i>         | 20. πορεύομαι, <i>go, depart.</i>                  |
| 8. ἐκείθεν, <i>thence.</i>                   | 21. πρίν, <i>before that.</i>                      |
| 9. ἐχθές, <i>adv., yesterday.</i>            | 22. πυνθάνομαι, <i>inquire.</i>                    |
| 10. ἤδη, <i>now, already.</i>                | 23. πυρετός, -οῦ, ὁ, <i>fever.</i>                 |
| 11. ἰάομαι, -ῶμαι, <i>heal, cure.</i>        | 24. τέρας, -ατος, τό, <i>wonder.</i> <sup>1</sup>  |
| 12. κομψότερον, <i>adv., better.</i>         | 25. τιμή, -ῆς, ἡ, <i>honor.</i>                    |
| 13. κομψότερον ἔχω, <i>am better.</i>        | 26. ὑπ-αντάω, -ῶ, <i>meet.</i>                     |

<sup>1</sup> Only in plur. in N. T., and always joined with σημεῖα.



## 7. VOCABULARY B.

1. Learn the Correlative Pronouns given under List VII.
2. Learn the Prepositions given under List VIII.

## 8. PRINCIPLES OF SYNTAX.

1. Ὅτε οὖν ἡγέρθη ἐκ νεκρῶν (ii. 22).
2. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς (iii. 22).
3. Ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (iv. 22; cf. iv. 9).
4. Ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες (iv. 45).
5. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει· λέγει πρὸς αὐτὸν ὁ βασιλικός (iv. 46, 49).

6. Ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν (iv. 54; cf. iii. 22).

*Principle 30.* An adjective is often used alone as a noun, the substantive being omitted.

1. Of place, *into* :

1. Ἐρχόμενον εἰς τὸν κόσμον (i. 9).
2. Ἦλθεν εἰς τὴν Γαλιλαίαν (iv. 45).
3. Οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης (iii. 24).

2. Of motion or direction to, *unto* :

1. Εἰς τὰ ἴδια ἦλθεν (i. 11).
2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς . . . εἰς τὸν γάμον (ii. 2).
3. Αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτὴν (iv. 45).

3. Of end or aim, *unto* :

1. Πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον (iv. 14).
2. Καὶ συναγεῖ καρπὸν εἰς ζωὴν αἰώνιον (iv. 36).

4. Of purpose, result, *for* :

1. Οὗτος ἦλθεν εἰς μαρτυρίαν (i. 7).

5. Of ethical direction, *on* :

1. Τοῖς πιστεύουσιν εἰς<sup>1</sup> τὸ ὄνομα αὐτοῦ (i. 12).
2. Καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ (ii. 11).
3. Ὁ πιστεύων εἰς αὐτόν (iii. 16, 18).
4. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον (iii. 36).

<sup>1</sup> Πιστεύειν εἰς τινα, *to believe on any one*, is characteristic of St. John's Gospel, and means more than πιστεύειν τινί, *to believe any one*, and is really *constructio praegnans*, i. e. it virtually contains the latter thought.

6. Of time, denoting duration, *through, during* :

1. Οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα (iv. 14).

7. *Constructio praegnans*, a double construction, implying also rest in, *in* :

1. Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνος ἐξηγήσατο (i. 18).

*Principle 31.* The preposition εἰς always governs the accusative.

## 9. EXERCISES.

1. Decline: Ἡμέρα, τιμή, οἶνος, υἱός, σημεῖον, παιδίον, πατρίς, τέρας, παῖς, ὅσος, τὶς, ἀκούσας, ἐκεῖνος, ὅλος, δεύτερος, ἐλθών, ἑωρακώς.

2. Conjugate: Ἐξῆλθον, ἐμαρτύρησα, ἔχω, ἐδεξάμην, ἤμην, ἡσθέουν, ἡρώτων, καταβῶ, ἰάσωμαι, κατάβηθι, πορεύου, ζάω, ἀφήκα.

3. Analyze: Ἐξῆλθεν, ἐδέξαντο, ἑωρακότες, ἡσθέειν, ἦκει, ἡρώτα, καταβῆ, ἰάσεται, ἡμελλεν, ἴδητε, πιστεύσητε, κατάβηθι, ἀποθανεῖν, πορεύου, ζῆ, ἐπορεύετο, ὑπήντησαν, ἐπύθετο, ἔσχεν, ἀφήκεν, εἶπεν, ἐλθών.

4. Translate at sight: (a) John iv. 15-42.

(b) 1. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν,<sup>1</sup> καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ<sup>2</sup> ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ,<sup>3</sup> ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν (1 John i. 8-10).

5. Translate: (a) Orally into Greek: 1. John iv. 43-45. 2. iv. 46, 47. 3. iv. 48-50. 4. iv. 51, 52. 5. iv. 53, 54.

(b) 1. After these things he goes up into the mountain, and abides there two days. 2. He came into his own country, but they did not receive him. 3. He was coming unto the feast. 4. They were asking that he should come up. 5. He is not willing to die, but he must die. 6. Come up before that my father dies. 7. His father will live, and he shall eat of the fruit of his labor. 8. The men believed the word which he spoke to

<sup>1</sup> πλανᾶω, -ῶ, *deceive*.

<sup>3</sup> 1 aor. subj.

<sup>2</sup> 2 aor. act. subj. of ἀφίημι, *send away, forgive*.

them, and the father of the child in that hour believed on the name of the Saviour of the world. 9. This did Jesus as a second miracle.

### 10. TOPICS FOR STUDY.

1. Augment. 2. Reduplication. 3. Tense systems. 4. Present stem. 5. Eighth class of verbs. 6. 2 aor. stem. 7. Contract verbs. 8. Principal parts of λύω, δίδωμι, ποιέω, πιστεύω, τιμάω. 9. Use of prepositions. 10. Use of ἀπό and ἐκ. 11. Use of ἐν. 12. Use of εἰς. 13. Use of μετά. 14. -ως, -θεν, -δε. 15. Use of μή. 16. Copulative conjunctions. 17. Disjunctive conjunctions.

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## LESSON XXXI. — REVIEW.

[The attention of the student is again called to the necessity of a thorough review. He is earnestly urged to review Lesson XX. before taking up this lesson. The vocabularies learned thus far must be absolutely mastered.]

### 1. VOCABULARY.

1. Review the words given in the vocabulary of Lesson X., covering John i. 1-19.

2. Review the words given in the vocabulary of Lesson XX., covering John i. 20-51.

3. Review the vocabularies given in Lessons XXI.-XXIV., covering second chapter of John.

4. Review the vocabularies given in Lessons XXV.-XXX., covering third and fourth chapters of John.

5. Review List I., of 95 verbs occurring more than fifty times in N. T., and note how many verbs are found in John i. 1-iv. 54.

6. Review List IV., of 196 nouns, etc., occurring more than fifty times in N. T., and note how many of these words are found in John i. 1-iv. 54.

7. Review List VII., table of correlative pronouns, and write from memory the different classes.

8. Review List VIII., table of prepositions, and write from memory a list of prepositions, with their respective meanings, governing (1) gen. only; (2) dat. only; (3) acc. only; (4) gen. and acc.; (5) gen., dat., and acc.

## 2. TEXT.

### JOHN ii. 1-iv. 54.

1. Pronounce aloud the Greek text until it can be read fluently.

2. With only the literal translation before the eye, pronounce the Greek of each verse until this can be done without hesitation.

3. Then write the Greek text of each verse until it can be reproduced without error.

4. Read aloud slowly the Greek text, and write down, in three columns, according to their declensions, the various nouns of Chapter IV. as they occur.<sup>1</sup>

5. Arrange in alphabetical order, according to their declensions, all the nouns which occur in the second, third, and fourth chapters of John, and tabulate the result: (1) first decl., (*a*) feminines in  $\bar{\alpha}$ , (*b*) in  $\tilde{\alpha}$ , (*c*) in  $\eta$ , (*d*) masculines in  $\eta\varsigma$ , (*e*) in  $\bar{\alpha}\varsigma$ , (*f*) contracts in  $\hat{\eta}$ ; (2) second decl., (*a*) masc. in  $\omicron\varsigma$ , (*b*) fem. in  $\omicron\varsigma$ , (*c*) neut. in  $\omicron\nu$ ; (3) third decl., (*a*) stems ending in a palatal mute, (*b*) in a lingual mute, (*c*) in a liquid, (*d*) in  $\sigma$ , (*e*) in  $\iota$ , (*f*) in a diphthong, (*g*) irregular.

6. Arrange in alphabetical order (1) the adjectives, (2) numerals, (3) pronouns, (4) prepositions, (5) adverbs, and (6) conjunctions, which occur in the second, third, and fourth chapters.

7. Arrange in alphabetical order, in four classes ( (1) vowel, (2) in  $\omega$ , (3) deponent, (4) in  $\mu\iota$  ), all the verbs which occur in these chapters of John.

<sup>1</sup> To fulfil this and the various requirements which follow, time, accuracy, and patience will be needed. No student who has ever done such work will fail to appreciate the good results which will surely follow.

8. Make a list of all verb-forms occurring in the indicative, classifying them according to voices and tenses.

9. Make a similar list of all verb-forms occurring in the subjunctive.

10. Make a list of all verb-forms occurring in (1) the imperative, (2) the infinitive.

11. Make a list of all verb-forms occurring as participles.

12. Prepare a tabular statement for future use, covering all these topics.

### 3. GRAMMAR LESSON.

[Before the student begins this review, he should study the Grammar Lesson given in the reviews of Lessons X. and XX.]

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|--|--|
| 1. § 4, 3. Breathing of initial <i>v</i> .   | 16. § 41, 1. Inflection of <i>γυνή</i> , <i>ὔδωρ</i> .   |
| 2. § 7, 1, 2. Contraction of vowels.   | 17. § 42, 1. Gen. plur. of <i>ὄρος</i> .   |
| 3. § 13, 1-13. Euphony of Consonants.  | 18. § 44, 4. Adjectives in <i>-ος</i> , <i>-ον</i> .   |
| 4. § 27, 1-4. Declension and case-endings.   | 19. § 46, 1. Inflection of <i>ἀληθής</i> .   |
| 5. § 31, 1. Terminations of First decl.  | 20. § 47, 1, 2. <i>ὀξύς</i> , <i>πᾶς</i> .   |
| 6. § 32, 1. Inflection of <i>σुकῆ</i> , <i>γῆ</i> .                                | 21. § 48, 1, 5, 6. Of participles in <i>-ων</i> , <i>-ώς</i> , <i>-άων</i> , <i>-έων</i> , <i>-όων</i> . |
| 7. § 33, 2. Proper names of First decl.  | 22. § 49, 1. Of <i>πολύς</i> .   |
| 8. § 35, 1. Terminations of Second decl.   | 23. § 50, 2. Of <i>αἰώνιος</i> .   |
| 9. § 37, 6. Inflection of <i>Ἰησοῦς</i> .  | 24. § 51, 3, <i>a</i> . Of <i>μείζων</i> , <i>πλείων</i> .   |
| 10. § 40, 1. Inflection of <i>σάρξ</i> .   | 25. § 53, 1. Numerals 1-6.   |
| 11. § 40, 2. Inflection of <i>χάρις</i> , <i>νύξ</i> , <i>παῖς</i> , <i>σῶμα</i> . | 26. § 54, 1, <i>N</i> . 1. Inflection of <i>εἷς</i> , <i>τρῆς</i> , <i>οὐδείς</i> .                      |
| 12. § 40, 3. Inflection of <i>πατήρ</i> , <i>μήτηρ</i> , <i>ἀνὴρ</i> .             | 27. § 55. Compound numbers.  |
| 13. § 40, 4. Inflection of <i>ἔτος</i> , <i>ὄρος</i> .                             | 28. § 59. Inflection of <i>σεαυτοῦ</i> , <i>ἐαυτοῦ</i> .   |
| 14. § 40, 5. Inflection of <i>πόλις</i> , <i>ὄφεις</i> , <i>κρίσις</i> .           | 29. § 60, 1. The reciprocal pronoun.   |
| 15. § 40, 6. Inflection of <i>βασιλεύς</i> , <i>βοῦς</i> .                         | 30. § 61, 1, 2. Possessive pronouns.   |
|  | 31. § 63, 5. Inflection of <i>τοιοῦτος</i> .   |
|  | 32. § 66, 1. Of <i>τις</i> .   |
|  | 33. § 67, 1. Of <i>ἄλλος</i> .   |
|  | 34. § 72, 1-6. The tenses.   |
|  | 35. § 74, 1-10. The augment.   |

36. § 75, 1-6. Reduplication.
37. § 76, 1-9. The tense-systems.
38. § 78, 1. The present stem.
39. § 79, § 80. First and second class.
40. § 82, § 83. Fourth and fifth class.
41. § 84, § 85. Sixth and seventh class.
42. § 86, § 87. Eighth and ninth class.
43. § 89, 1-4. Future stem.
44. § 90, 1-3. 1 aorist stem.
45. § 91, 1, 2. 2 aorist stem.
46. § 92, 1-5. 1 perfect stem.
47. § 94, 1-4. Perf. middle stem.
48. § 95, 1-3. 1 passive stem.
49. § 97, 1, *a*, *b*. Mood suffixes.
50. § 98, 1-4. Personal endings.
51. § 99, 1-6. Use of the endings.
52. § 100, 1-3. The imperative.
53. § 101, 1. The infinitive.
54. § 102, 1, 2. The participle.
55. § 103, 1-3. Synopsis of the present of λύω.
56. § 104. Inflection of λύω, pres. act. ind., subj., imper., part.
57. § 105. Pres. mid. and pass. ind., subj., imper., part.
58. § 106. Imperf. act., mid., and pass.
59. § 107, 1, 2. Synopsis of the future of λύω.
60. § 107, 2. Inflection of λύσω, λύσων, λύσομαι, λυσόμενος, λυθήσομαι, λυθησόμενος.
61. § 108, 1-4. Synopsis of 1 aor.
62. § 108, 2-4. Inflection of ἔλυσα, λύσω, λῦσον, λύσας, ἐλυσάμην, λύσωμαι, λῦσαι, λυσάμενος, ἐλύθην, λυθῶ, λύθητι.
63. § 109, 1-5. Synopsis of perf.
64. § 109, 2-5. Inflection of λέλυκα, λελύκω, λέλυκε, λελυκώς, λέλυμαι, λελυμένος ᾧ, λελυμένος.
65. § 110, 1, 2. Inflection of the pluperf. act.
66. § 111, 1, 2. Synopsis of 2 aor. of λέιπω.
67. § 111, 1, 2. Inflection of ἔλιπον, λίπω, λίπε, λιπών.
68. § 114, 1. Contract verbs.
69. § 114, 1. Inflection of τιμάω, φιλέω, δηλώω.
70. § 114, 1. Inflection of ἐτίμαον, ἐφίλειον, ἐδήλοον.
71. § 114, 1. Inflection of τιμάομαι.
72. § 114, 1. Of ζάω.
73. § 115. Synopsis of πιστεύω and τιμάω, in all tenses and voices.
74. § 116, 1. Impersonal verbs.
75. § 117. Defective verbs.
76. § 118, 1-4. Verbs in μι.
77. § 120. Inflection of ἵστημι, τίθημι, δίδωμι.
78. § 120. Of ἀνέβην, ἔγνων, καταβῶ, δῶ, κατάβηθι, δός.
79. § 120. Of δύναμαι.
80. § 121. Principal parts of δίδωμι.
81. § 122, 16. Inflection of pres. and imperf. ind., pres. subj., and pres. part. of εἰμί.
82. § 125, 1, 2. The use and meaning of the prepositions.
83. § 126, 1-6. Formation of adverbs.
84. § 130. Negative adverbs.
85. § 131, 1-3. Conjunctions connecting co-ordinate sentences.



#### 4. PRINCIPLES OF SYNTAX.

1. Review Principles 1–13, illustrating by additional examples.

2. Illustrate Principle 14 with additional examples (cf. ii. 12; iii. 22).

3. Illustrate Principles 15 (cf. iv. 32) and 16 (cf. iii. 8, 15, 20; iv. 13) by additional examples.

4. Principles 17 (cf. ii. 24; iii. 26, 31, 35; iv. 29, 39, 45) and 18 (cf. iii. 16, 17).

5. Principles 19 (cf. iv. 2, 12, 44, 53; iii. 28; iv. 42, 45) and 20 (cf. in iv. 1–54, 16 examples of *αὐτόν*; 12 of *αὐτοῦ*; 1 of *αὐτῆς*, iv. 27; 2 of *αὐτῶν*, iv. 38, 52; 13 of *αὐτῶ*; 3 of *αὐτοῖς*; 7 of *αὐτῇ*).

6. Principles 21 (cf. iv. 5, 14, 50) and 22 (cf. iii. 16, 20; iv. 15).

7. Principles 23 (cf. iii. 30; iv. 14, 24), 24 (cf. iv. 13, 15, 20, 21), and 25 (cf. iv. 54).

8. Review and illustrate Principles 26–31.

#### 5. EXERCISES.

1. Translate orally John i. 1–iv. 54.

2. Translate into English orally the Greek sentences of each exercise in Lessons XXI.–XXX.

3. Translate into Greek orally the first five English sentences in same Lessons.

4. With the Revised Version in your hand, translate orally:

1. 1 John i. 1–4. 2. i. 5. 3. i. 6, 7. 4. i. 8, 9. 5. i. 10.



## LESSON XXXII.

[New words will be found in the vocabulary at the end of the Greek text of the Gospel of St. John. The student will prepare for himself a list of all the new words occurring in each lesson, and memorize the same. This list may be kept in a small note-book and preserved for future reference and comparison.]

## 1. TEXT.

JOHN v. 1-23.

## 2. NOTES.

2. (a) ἐπὶ τῇ προβατικῇ, *at the sheep (gate)*: πύλη, *gate*, being understood, cf. Prin. 30. (b) ἐπιλεγομένη: pres. pass. part. of ἐπὶ λέγω, *name, surname*.

3. (a) κατέκειτο, *was lying down*: imperf. ind. act. 3 pers. sing. of κατά-κειμαι (§ 122, 15). (b) ἀσθενούντων: contr. for ἀσθενέοντων, gen. plur. of pres. act. part. of ἀσθενέω, ὦ, *am weak, sick*. (c) τυφλῶν, etc.: adjectives without substantives expressed, cf. Prin. 30.

6. (a) κατακείμενον, *lying down*: pres. act. part. (b) γνούς: 2 aor. act. part. of γινώσκω; stem γνο-; inflected like διδούς (§ 48, 2).

7. (a) παραχθῇ: -θῇ marks 1 aor. subj. pass. 3 pers. sing., from ταρασσω, *agitate, trouble*; stem παραγ-, of the Iota (IV.) class, γ uniting with ι and becoming σσ (§ 82, 1, a); γ before θ being changed into χ (§ 13, 1). (b) βάλῃ: -ῃ marks subj.; βαλ-, 2 aor. stem, of Iota class (§ 82, 1, c). (c) ἐν ᾧ, *while*: ἐν with the neuter of the relative ὅς forms a periphrase for a conjunction, here in a temporal sense.

10. (a) τετραπευμένῳ: perf. part. pass. of θεραπεύω; for redupl. see § 75, 1. (b) ἄραι: 1 aor. inf. act. of αἴρω (§ 124, 5).

11. (a) ὅς δέ, *but this one*: the relative pron. has the force here of a demonstrative. (b) ὅλη, *whole*: acc. sing. of ὅλης, -ές (§ 46, 1). (c) περιπάτει: -ει contr. for εε; pres. imper. act. 2 pers. sing.

13. (a) ἰαθείς: -θείς marks 1 aor. pass. part. of ἰάομαι (§ 124, 102), inflected like λυθείς (§ 48, 3). (b) ἐξέενυσεν: 1 aor. of ἐκνεύω, *withdraw*.

14. (a) ἀμάρτανε: pres. imper. act. (b) χεῖρον: neut. comp. of κακός (§ 52, 1; § 51, 3, a). (c) γένηται: 2 aor. subj. mid.

16. ἐδίωκον, ἐποίει: both imperfects.

17. ἀπεκρίνατο: 1 aor. mid. (7 times in N. T.); 1 aor. pass. ἀπεκρίθη is mainly used.

18. (a) ἐζήτουν: contr. imperf. act. (b) ἀποκτεῖναι: 1 aor. inf. act. (c) ἔλνε, ἔλεγε: both imperfects.

19. (a) οὐ . . . οὐδέν: the compound negative (οὐδέν) strengthens the negation, but in English only one negative is used. (b) ἄν μή τι, *except what*.

20. (a) δείκνυσιν: pres. ind. act. 3 pers. sing. of δείκνυμι (§ 120). (b) δείξει: fut. ind. act. of δείκνυμι (§ 121).

23. (a) τιμῶσι: pres. subj. act. 3 pers. plur. contr. of τιμάωσι (§ 114). (b) τιμᾷ: contr. for τιμάει.

### 3. OBSERVATIONS.

1. V. 2. This is the third occurrence of ἐπί with the dat. implying *rest on* (cf. iv. 6, 27), twice of place and once of time. There have been five cases of ἐπί with the acc. (i. 32, 33 (twice), 52; iii. 36), three of which are *constructio praeagnans*, i. e. implying not only motion towards, but *resting on*.

2. V. 3. κατά in composition generally means *down*, as in κατὰκειμαι, καταβαίνω.

3. V. 6. -ους marks the ending of the part. act. of stems in -ο- of the μι inflection, γνούς (2 aor. part.), δίδους (pres.), δούς (2 aor.), cf. § 119.

4. V. 8. There are three imperatives in this sentence, two with the present stem, one with 1 aor. stem.

5. V. 11. The use of the relative pronoun for the demonstrative is comparatively rare in the N. T.

6. Vv. 16, 18. The imperfect is regularly used to denote a frequently repeated past action, and also often denotes an attempted action.

7. Vv. 17, 19. The 1 aor. mid. of ἀποκρίνομαι is found only seven times in N. T., the 1 aor. pass. being generally used.

8. V. 23. τιμάωσι (pres. subj.) and τιμάουσι (pres. ind.) have the same form after contraction, τιμῶσι.

#### 4. GRAMMAR LESSON.

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|---|--|
| 1. § 48, 2. Inflection of διδούς.                 | 6. § 88, 1. Tenth Class.                                     |
| 2. § 48, 3. Of λυθείς.                            | 7. § 114, 1. Inflection of Pres.                             |
| 3. § 52, 1-3. Comparison of<br>κακός, πολύς, πρό. | Subj. Act. of Contract<br>Verbs.                             |
| 4. § 68. Correlation of Pro-<br>nouns.            | 8. § 121. Of Pres. Ind. Act. of<br>δείκνυμι.                 |
| 5. § 82, 1, a-d. Iota Class of<br>Verbs.          | 9. § 125, 2, a. Meaning of Pre-<br>positions in Composition. |

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Learn the correlative adverbs given under List IX.

3. Learn under the List of Verbs of the First Class in -μι (§ 122), the verbs, with their compounds, numbered 1, 2, 3, 4, 9, 11, 15, 16, 17.

#### 6. PRINCIPLES OF SYNTAX.

1. (a) Μείζω τούτων ὄψη (i. 50). (b) Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; (iv. 12). (c) Καὶ μείζονα τούτων δείξει αὐτῷ ἔργα (v. 20).

2. (a) Ἰησοῦς πλείονας μαθητὰς ποιεῖ ἢ Ἰωάννης (iv. 1). (b) Καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς (iii. 19).

*Principle 32.* The comparative degree usually takes the object of comparison in the genitive, or it may be followed by the comparative particle ἢ, the things compared generally being in the same case.

1. Clauses with relatives :

(a) Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε (ii. 5). (b) Ὃς δ' ἂν πίνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ (iv. 14). (c) Ἀ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ (v. 19).

2. Clauses with the conditional εἰ (ἐάν = εἰ ἂν) :

(a) Πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύετε ; (iii. 12). (b) Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε (iv. 48).

3. Temporal clauses (ὅταν = ὅτε ἂν) :

(a) Καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω (οἶνον τίθησιν) (ii. 10). (b) Ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα (iv. 25). (c) Ἀνθρωπον οὐκ ἔχω ἵνα — ὅταν παραχθῇ τὸ ὕδωρ — βάλῃ με εἰς τὴν κολυμβήθραν (v. 7).

*Principle 33.* All relative, conditional, and temporal clauses containing the hypothetical particle ἂν, are followed by the subjunctive.

## 7. EXERCISES.

1. Write the inflection of οὗτος, ὁ, πολὺς, ὑγίης, ἐγώ, τίς, πᾶς.
2. Decline : Ἑορτή, στοά, πλῆθος, ἔτος, τόπος, κρίσις, γνούς, ὕδωρ, ἰαθεῖς, χείρων, μείζων, ποιήσας, πατήρ, ἑαυτοῦ, οὐδεὶς, ὅς.
3. Write the inflection of ἀνέβη, εἰμί, ἔχων, κατεκείμεν, ἄρον.
4. Conjugate : Ἀπεκρίθην, παραχθῶ, βάλω, ἔρχομαι, ἔγειρε, ἐγενόμην, γέγονα, γένωμαι, ἐδίωκον, ἐποίηον, ἀπεκρινάμην, ἐργάζομαι, δύναμαι, δέικνυμι, δείξω, τιμᾶω (pres. ind.), τιμᾶω (pres. subj.).
5. Analyze : Δέδωκεν, ζωοποιεῖ, ἐγείρει, θαυμάζετε, δέικνυσιν, φιλεῖ, ποιῇ, ποιῶντα, δύναται, ἀποκτείνει, ἐξήτουν, ἐργάζεται, ἀπεκρίνατο, ἐποίει, γένηται, ἀμάρτανε, ἐξένευσεν, ἠρώτησαν.

6. Translate orally :<sup>1</sup> (a) John ii. 1-11. (b) v. 1-23.

(c) 1. Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε.<sup>2</sup> 2. καὶ εἰάν τις ἀμάρτη,<sup>2</sup> παράκλητον<sup>3</sup> ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον, καὶ αὐτὸς ἰλασμός<sup>4</sup> ἐστὶν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. 3. καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν<sup>5</sup> αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.<sup>6</sup> 4. ὁ λέγων ὅτι Ἔγνων αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. 5. ὃς δ' ἂν<sup>7</sup> τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται.<sup>8</sup> 6. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμέν. 7. ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει<sup>9</sup> καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς περιπατεῖν (1 John ii. 1-6).

7. Translate: 1. He was lying down at the well. 2. The sick man saw the Saviour coming unto him. 3. The lame and the blind wish to become sound. 4. The lame (man) has not any one who may throw him into the pool. 5. O men, arise, take up your beds, and walk. 6. These men took up their beds and were walking. 7. They who were healed did not know who the man was who said to them, Behold ye have been made whole. 8. He does not work and he shall not eat. 9. Whatsoever thing this man may do, this thing I also will do. 10. I show him good works, but he will show me greater works than these.

### 8. TOPICS FOR STUDY.

1. Participles in -ούς and -είς. 2. Terminations of First decl. 3. Of Second decl. 4. Of Third decl. 5. Inflection of πᾶς, πολὺς.

<sup>1</sup> We lay the greatest stress on intelligent reading at sight. We especially urge the student not to use the English Version in reading the Epistles of John, selections from which are given for sight reading. The vocabulary of the Epistles of John is included in the vocabulary at the end of the Gospel.

<sup>2</sup> 2 aor. subj. with simple stem.

<sup>3</sup> Comforter, helper.

<sup>4</sup> Propitiation.

<sup>5</sup> Perf., stem γνο-.

<sup>6</sup> Pres. subj.

<sup>7</sup> We have three illustrations of *Prin.* 33 in this section.

<sup>8</sup> Perf. pass.

<sup>9</sup> ὀφείλω, I owe.

6. Iota class of verbs. 7. Two classes in *μι*. 8. Inflection of pres. ind. act. of ἵστημι, τίθημι, δίδωμι, δέικνυμι. 9. Usage of *μετά*. 10. Of *εἰς*. 11. *ἐπί* with the dat. 12. *ἐπί* with the acc. 13. Constructio praegnans. 14. *κατά* in composition. 15. Meaning of imperfect. 16. Usage of comparative. 17. Of *ἄν* with relative clauses. 18. With conditional and temporal clauses. 19. Principles 1-10.

## LESSON XXXIII.

### 1. TEXT.

JOHN v. 24-47.

### 2. NOTES.

**24.** *μετα-βέβηκεν* : stem *-βα̃-*, pres. stem *-βαιν-*; perf. ind. act.; *μετά* in comp. implying change, transfer. **28.** *μὴ θαυμάζετε* :

cf. Prin. 22. **29.** *πράξαντες* : simple stem *πραγ-*, 1 aor. stem *πραξ-* (*γσ = ξ*), pres. stem *πρασσ-* (§ 82, 1, *a*. Cf. § 124, 168).

**33.** *ἀπε-στάλ-κατε* : perf. stem *σταλ-*, cf. *ἀπε-σταλ-μένος*; simple stem *-στελ-*, as seen in fut. (§ 124, 179); 1 aor. stem *-στειλ-*, cf. *ἀπέστειλεν* in *v.* 38; pres. stem *στελλ-* (§ 82, 1, *c*). **34.** *σωθήτε* : 1 aor. subj. pass. (XXVI. N. 17, *b*) (§ 124, 183).

**35.** (*a*) *καίόμενος* : pres. part. pass.; we have three stems in N. T. of this verb, simple *καν-* (§ 82, 1, *e*), 2 pass. *κα-* (§ 96), and pres. *και-* (§ 124, 109). (*b*) *ἡθελήσατε* : cf. XVIII. N. 5. (*c*) *ἀγαλλιαθῆναι* : 1 aor. inf. pass.; some mss. read *-σθῆναι* (§ 95, 2; § 13, 10). (*d*) *πρός* : with acc., denoting time, *during*, *for*.

**36.** *αὐτὰ τὰ ἔργα, the very works.* **37.** *οὔτε . . . οὔτε, neither . . . nor* : negative disjunctives (§ 131). **39.** (*a*) *ἐραυνάτε* : contr. for *ἐραυνάετε*, 2 pers. plur. pres. ind. or pres. imper. (§ 114) of *ἐραυνάω, I search*. (*b*) *δοκεῖτε* : contr. for *δοκέετε*

(§ 114); simple stem *δοκ-*, VII. class (§ 85, 1; § 124, 56).



42. *ἔγνωκα* : perf. ind. act.; stem *γνω-*, pres. stem *γινωσκ-* (§ 84, 1, b; § 124, 45).

43. (a) *ἐλήλυθα* : perf. ind. of *ἐρχομαι* (§ 124, 78). (b) *λήμψεσθε* : fut. ind. act. of *λαμβάνω* : simple stem *λαβ-*, pres. stem *λαμβάν-* (§ 124, 125).

44. *δύνασθε* : deponent verb, pres. ind. mid. 2 pers. plur. of *δύναμαι* (§ 122, 11).

45. *ἠλπίκατε*, *ye have hoped* : perf. ind. act. of *ἐλπίζω* (§ 124, 75).

46. (a) *ἐπιστεύετε* : imperf. ind. act., occurring twice; in the sentence, "*for if ye were believing Moses, ye would believe me,*" we have a supposition contrary to fact; note that in the condition we have *εἰ* with past tense of ind., and in the conclusion a past tense of ind. with *ἄν*. (b) *ἔγραψεν* : 1 aor. ind. act. of *γράφω*, *I write*; *γραφσ- = γραψ-* (§ 13, 4).

### 3. OBSERVATIONS.

1. V. 24. There have been thus far 39 examples of *ἐκ* (*ἐξ*), always governing the genitive, with the general meaning *out of* (of place), *from*, *of* (of origin), literally *from* a position *in* something.

2. V. 28. Two cases of the use of *μή* with the imperative (cf. v. 45, and Prin. 22).

3. V. 34. Four cases of *παρά* with the gen. in this lesson (nine cases in all so far, i. 6, 14, 41; iv. 9, 52), always used with persons, with the general meaning *from*, *i. e.* "beside and proceeding from." With the dative (i. 40; iv. 40), *παρά* means *with*, *near*, *i. e.* "beside and at," used of persons only.

4. V. 43. A conditional clause (containing a supposition) is introduced by *if* (either *εἰ*, v. 46, or *ἐάν* = *εἰ ἄν*, vv. 31, 43).

5. The conditional clause is called the *protasis* (= condition), the principal clause *apodosis* (= conclusion).



## 4. GRAMMAR LESSON.

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|--|--|
| 1. § 82, 1, <i>e</i> . Iota Class of Verbs in <i>-av</i> . | 5. § 125, 3. Improper Prepositions.      |
| 2. § 85, 1. Seventh or E Class.                            | 6. § 128, 1-3. Pronominal Adverbs.       |
| 3. § 114. Inflection of Pres. Imper. of Contract Verbs.    | 7. § 131, 1-3. Subordinate Conjunctions. |
| 4. § 114. Of Pres. Part.                                   |  |

## 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.
2. Learn the conjunctions given under List X.
3. Learn, under the List of Irregular Verbs (§ 124), the verbs, with their compounds, numbered 1, 2, 5, 7, 8, 10, 11, 12, 14, 16, 21, 23, 25, 28, 29.

## 6. PRINCIPLES OF SYNTAX.

1. *Particular pure supposition:*

1. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε (iii. 12 *a*).
2. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε; (v. 47).

(Note in *protasis* εἰ with ind., in *apodosis* the ind.)

2. *General pure supposition:*

1. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής (v. 31).

(Note in *protasis* ἐάν with subj., in *apodosis*, the pres. ind.)

3. *Supposition contrary to fact:*

1. Εἰ ἦδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν (iv. 10).

2. Εἰ γὰρ ἐπιστεύετε Μωυσεί, ἐπιστεύετε ἂν ἐμοί (v. 46).

(Note in *protasis* εἰ with past ind., in *apodosis* past ind. with ἂν).

4. *Future supposition with subjective possibility :*

1. Πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύετε; (iii. 12 b).
2. Ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε (v. 43).

(Note in *protasis* ἔάν with subj., in *apodosis* fut. ind.)

*Principle 34.* So far, we have had four forms of conditional sentences, (1) Particular pure supposition; (2) General pure supposition; (3) Supposition contrary to fact; (4) Future supposition with subjective possibility.

## 7. EXERCISES.

1. Write the inflection of σύ, αὐτός, ζωή, ἑμαντοῦ, ἄλλος, εἶδος.
2. Decline : ὦρα, ἀλήθεια, φωνή, υἱός, λύχνος, ἔργον, ἀνάστασις, πέμψας, δίκαιος, ἀληθής, φῶς, φαίνων, καιόμενος, ἐκείνος, εἶδος.
3. Write the inflection of ἔρχομαι, δύναμαι, εὐρακα, ἐλήλυθα.
4. Conjugate : Εἰμί, ἀκούσω, ἔχω, ἔδωκα, θαύμαζε, ζητέω, -ῶ, οἶδα, ἀπέσταλκα, σωθῶ, ἀκήκοα, ἐραύναε, -α, δοκέω, -ῶ, ἐπίστευον.
5. Analyze : πέμψαντι, μεταβέβηκεν, ζήσουσιν, ἔδωκεν, ἐκπορεύονται, πράξαντες, ποιεῖν, ἀπεστάλκατε, μεμαρτύρηκε, σωθήτε, ἠθελήσατε, ἀκηκόατε, ἐωράκατε, μένοντα, ἀπέστείλεν, ἐρανῶτε, μαρτυροῦσαι, ἐλθεῖν, ἔχητε, ἔγνωκα, ἐλήλυθα, λήμψεσθε, δύνασθε, δοκεῖτε, ἠλπίκατε, πιστεύετε, πιστεύετε.

6. Translate orally : (a) John ii. 12-25. (b) v. 24-47.

(c) 1. Ἀγαπητοί, οὐκ ἐντολὴν καινὴν<sup>1</sup> γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν<sup>2</sup> ἣν εἶχετε ἀπ' ἀρχῆς. 2. ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε. 3. πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἥδη φαίνει. 4. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. 5. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστὶν. 6. ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν<sup>3</sup> τοὺς ὀφθαλμοὺς αὐτοῦ (1 John ii. 7-11).

<sup>1</sup> New.<sup>2</sup> Old.<sup>3</sup> Cf. τυφλός, blind.

7. Translate : 1. *Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.* 2. *Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.* 3. *Εἰ ὁ θεὸς πατὴρ ὑμῶν ᾔην, ἡγαπᾶτε ἂν ἐμέ.* 4. *Εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι ;* 5. *Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.* 6. *Ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν.* 7. *Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε.*

8. Translate : 1. He who heareth the voice of the Son of God and who believeth on his name has eternal life. 2. He who is in the grave will hear his voice. 3. He is not able to do anything of himself. 4. His judgment is not just, because he seeks his own will. 5. The works which I do, another is not able to do. 6. He searches the Scriptures, because in them he thinks to find the truth. 7. He has come in his own name, and no one will receive him.

### 8. TOPICS FOR STUDY.

1. Contraction of vowels. 2. Elision of consonants. 3. Inflection of *εἶδος*. 4. Of *μειζων*. 5. Of *ἐμαντοῦ, σεαυτοῦ, ἐαυτοῦ*. 6. Of *ἐμός, ὄς, ἄλλος*. 7. Ten classes of verbs. 8. Synopsis of present. 9. Of imperfect. 10. Of future. 11. Of 1 aorist. 12. Of perfect. 13. Of pluperfect. 14. Synopsis of *τιμάω* in all tenses and voices. 15. Principal parts of *πιστεύω, μαρτυρέω*. 16. Conditional sentences. 17. Principles 11-20.

## LESSON XXXIV.

## 1. TEXT.

JOHN vi. 1-40.<sup>1</sup>

## 2. NOTES.

2. ἡκολούθει, ἐθεύρουν, ἐποίει: three imperfects. 3. ἐκάθητο: imperf. 3 pers. sing. of κάθημαι, *sit down* (§ 122, 17).

5. (a) ἐπάρας: cf. ἐπάρατε (XXIX., iv. 35). (b) ἀγοράσωμεν: 1 aor. subj. act. of ἀγοράζω, *buy*, known as the subj. of deliberation. (c) φάγωσιν: 2 aor. subj. of ἐσθίω (§ 124, 80), after ἵνα (Prin. 27). 6. ἔμελλεν: cf. XXX., iv. 47; also § 124, 137.

7. (a) δηναρίων: gen. of price. (b) ἀρκοῦσιν: contr. for ἀρκέουσιν (§ 124, 20). (c) βραχύ, *a little*: of quantity, used adverbially, neut. acc. of βραχύς, -εῖα, -ύ (§ 47, 1).

9. παιδάριον, ὀψάρια, the neut. ending -άριον is used to form diminutives (§ 134, b, 4).

10. (a) ἀναπεσεῖν: 2 aor. inf. act. of ἀναπίπτω (§ 124, 159). (b) ἀνέπεσαν: 1 aor. ind. act.; stem πεσ-, pres. stem πιπτ- (§ 124, 159). (c) τὸν ἀριθμὸν: acc. of specification.

11. ἤθελον: imperf. ind. act. 3 pers. plur. of θέλω (§ 124, 96).

12. ἐν-επλήσθησαν: 1 aor. ind. pass.; simple stem πλα-, pres. stem with reduplication, πιπλη-, of ἐμ-πίπλημι, ἐν-becoming ἐμ- before π (§ 122, 6).

12. (a) συν-αγάγετε: 2 aor. imper. 2 pers. plur. (§ 124, 2). (b) περισσεύσαντα: acc. plur. neut. 1 aor. part. act. (c) ἀπόληται: 2 aor. subj. mid. 3 pers. sing. of ἀπόλλυμι (§ 123, 13).

13. βεβρωκόσιν: dat. plur. perf. part. act. of βιβρώσκω (§ 124, 34).

15. ἀνεχώρησεν, *he withdrew*: 1 aor. ind. act. of ἀναχωρέω, -ῶ.

16. (a) ὀψία, *evening*: used as a noun, = ὀψία ὥρα. (b) κατέβησαν: 2 aor. ind. act. with μι inflection.

17. (a) ἐμβάντες:

<sup>1</sup> Read at sight John vi. 28-40.

2 aor. part. act. (b) ἐγγόνει: pluperf. 3 pers. sing., with augment, of γίνομαι (§ 124, 44). (c) ἐλλύθει: pluperf. 3 pers. sing. of ἔρχομαι (§ 124, 78). 18. (a) ἦ τε: a proclitic takes the acute accent when followed by an enclitic (§ 19, 2; § 20, 2, c). (b) ἀνέμον . . . πνέοντος: gen. absolute (causal). (c) διεγίρετο: imperf. pass. 3 pers. sing.; note διε- (so Tr WH) instead of διη- (cf. § 124, 60). 19. (a) ἐλλακότες: perf. part. nom. plur. of ἐλαύνω (§ 124, 72). (b) σταδίους: acc. of space; nom. sing. στάδιον, -ον, τό, plur. τὰ στάδια, *here* according to T, and οἱ στάδιοι, so *here* Tr WH, cf. § 37, 1. (c) ἐφοβήθησαν: 1 aor. ind. pass. of φοβέω, -ῶ. 21. ὑπῆγον: imperf. ind. act. 3 pers. plur. of ὑπάγω. 22. ἐστηκώς: perf. part. act. of ἵστημι (§ 121). 23. εὐχαριστήσαντος τοῦ κυρίου: gen. absolute (temporal). 25. εὐρόντες: 2 aor. part. of εὐρίσκω (§ 124, 85). 26. ἐχορτάσθητε: 1 aor. ind. pass. 2 pers. plur. of χορτάζω. 27. (a) μή shows that the preceding verb is imperative (Prin. 22); if it were ind., οὐ would be used. (b) ἀπολλυμένην: pres. part. mid. of ἀπόλλυμι (§ 123, 13; § 119). (c) τοῦτον *this* one: acc. sing. masc. (d) ἐσφράγισεν: 1 aor. ind. act. of σφραγίζω. (e) ὁ θεός: in apposition with ὁ πατήρ, and therefore in the same case. 28. ποιῶμεν: subj. of deliberation. 37. ἥξει: fut. ind. act. of ἵκω (§ 124, 93). 39. (a) ἀπολέσω: fut. of ἀπόλλυμι. (b) ἀνα-στήσω: fut. of ἀν-ίστημι.

### 3. OBSERVATIONS.

1. Vv. 5, 28. In simple sentences, the subjunctive is used in questions expressive of deliberation.

2. With μέλλω (cf. iv. 47; vi. 6) and θέλω (cf. i. 43; v. 35; vi. 11, 21) two kinds of syllabic augment are used.

3. Many nouns are formed by adding certain elements called suffixes to the root.

4. -άριον is a neuter ending, and is used to form diminutives, παιδάριον, ὀψάρια, πλοιάριον.

5. V. 19. A few nouns in -ος are used sometimes as masculine, sometimes as neuter, as the plural of *στάδιον*, cf. § 37, 1.

6. οὐ followed by μή regularly refers to the future, and is used in emphatic negation.

7. οὐ μή is mainly used with the subjunctive (iv. 48; vi. 35, 37), often with the fut. ind. (iv. 14; vi. 35), with which it alternates without the slightest difference in meaning (vi. 35).

#### 4. GRAMMAR LESSON.

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| 1. § 19, 2; § 20, 2, c. Accent of Proclitic before Enclitic. | 6. § 74, 4. Double Augment.                        |
| 2. § 37, 1. <i>σταδίου</i> s and <i>στάδια</i> .             | 7. § 121. Synopsis of Ind. Act. of <i>ἵστημι</i> . |
| 3. § 49, 1. Inflection of <i>μέγας</i> .                     | 8. § 132. Formation of Words.                      |
| 4. § 63, 5. Of <i>τοσουτός</i> .                             | 9. § 133. Primitives and Denominatives.            |
| 5. § 64, 2. Of <i>ὅσος</i> .                                 |  |

#### 5. VOCABULARY.

1. Arrange in alphabetical order all the new words in this lesson and commit.

2. Under List II., of verbs occurring 10–50 times, learn 96–149.

3. Under List of Irregular Verbs (§ 124), learn the verbs, with their compounds, numbered 38, 44, 45, 46, 47, 50, 54, 60, 64, 68, 72, 73.

#### 6. PRINCIPLES OF SYNTAX.

1. *Αὐτὸς γὰρ ᾗδαι τί ἔμελλεν ποιεῖν* (vi. 6).
2. *Ποιήσατε τοὺς ἀνθρώπους ἀναπνεεῖν* (vi. 10).
3. *Μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν* (vi. 15).
4. *Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον* (vi. 21).
5. *Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν* (vi. 31).

*Principle 35.* The infinitive regularly stands as the object of verbs denoting purpose, intention, or result.



*Principle 36.* The infinitive governs the same case as the other parts of the verb.

1. Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος (ii. 20).
2. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανά (ii. 1).
3. Ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ (vi. 39 ; cf. vi. 40).

*Principle 37.* The precise time at which something is, or is done, is denoted by the dative.

### 7. EXERCISES.

1. Write the inflection of πολὺς, βασιλεὺς, θάλασσα, οὐρανός.
2. Decline : Γῆ, ἡμέρα, ἄρτος, παιδάριον, ὄχλος, ὄρος, κλάσμα, βρῶσις, ἐπάρας, εἷς, τίς, ὅσος, γνούς, ἐληλακώς, ἄλλος.
3. Write the inflection of ἐκαθήμην, ἐθεώρουν, ἀπόλωμαι, δίδωμι.
4. Conjugate : Φάγω, ἄρκέω, -ῶ, ποιήσον, ἐγέμισα, κατέβη, ἐγεγό- νειν, γέγονα, ἐργάζου, ἐργάζομαι, δός, πεινάσω, διψήσω, καταβέβηκα.
5. Analyze : Ἀπῆλθεν, ἡκολούθει, ἐποίει, ἐκάθητο, θεασάμενος, ἔρχεται, ἀγοράσωμεν, φάγωσιν, ἥδει, ποιεῖν, λάβη, ἀναπνεσεῖν, ἀνέπνευσαν, διέδωκεν, ἀνακειμένοις, ἤθελον, ἐνεπλήσθησαν, συναγάγετε, ἀπόληται, γνούς, ἐμβάντες, ἥρχοντο, ἐληλύθει, διεγείρετο, ἐληλακότες, φοβεῖσθε, ὑπῆγον, εὐρόντες, μένουσαν, ἀπολέσσω, ἀναστήσω, ἔχῃ.

6. Translate orally : (a) John iii. 1-21. (b) vi. 1-21.

(c) 1. Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται<sup>1</sup> ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. 2. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. 3. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε<sup>2</sup> τὸν πονηρόν. 4. Ἐγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. 5. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. 6. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν (1 John ii. 12-14).

7. Translate : 1. On the third day Jesus went up into the mountain. 2. He knows what he intends to do. 3. This little

<sup>1</sup> Perf. pass. 3 pers. plur., irreg., as if the perf. act. of ἀφίημι were ἀφέωκα, (cf. § 122, 2).

<sup>2</sup> νικάω, -ῶ, conquer.



boy had five barley loaves, but he gave them to that sick man. 4. Do thou make him to sit down. 5. He distributed the bread to those sitting down. 6. The fragments which remained filled six baskets. 7. They embarked in the boat and went beyond the sea into the city. 8. He wishes to take them into the boat, but they are afraid. 9. Work thou for the meat which abideth unto eternal life. 10. What must I do that I may work the works of God? 11. The father will give bread to his sons.

### 8. TOPICS FOR STUDY.

1. Proclitics before enclitics. 2. Terminations of First decl. 3. Inflection of γῆ. 4. Of ὄρος, βασιλεύς. 5. Of βραχύς, διδούς, μέγας. 6. General view of tenses. 7. ἐμμελλον, ἡμμελλον. 8. The use of the subjunctive. 9. οὐ μή. 10. -άριον. 11. Principles 21-25.

## LESSON XXXV.

### 1. TEXT.

JOHN vi. 41-71.

### 2. NOTES.<sup>1</sup>

41. ἐγόγγυζον, *they murmured*: imperf. act. 3 pers. plur.

42. οὐχί: = οὐ, *not*, but stronger; in a question, *nonne*? asking what no one denies to be true.

44. ἐλκύσῃ: 1 aor. subj. act. of ἔλκω, *draw* (§ 124, 74).

45. (a) διδακτοί, *taught*: a pred. adj. (b) μαθών: 2 aor. part. act. of μαθάνω, *learn* (§ 124, 134).

49. ἀπέθανον: 2 aor. ind. act. 3 pers. plur. of ἀποθνήσκω, *die* (§ 124, 100).

50. ἀποθάνῃ: 2 aor. subj.

<sup>1</sup> Every lesson should always be read at sight in the class, before being assigned.

51. ζῶν : contr. for ζάων, pres. part. act. of ζάω, *live*.

52. (a) ἐμάχοντο : imperf. mid. 3 pers. plur. of μάχομαι, *fight, quarrel*. (b) δοῦναι : 2 aor. inf. act. of δίδωμι.

53. (a) φάγητε : 2 aor. subj. act. of ἐσθίω, *eat*. (b) πίνετε : 2 aor. subj. act. of πίνω (§ 124, 157).

54. τρώγων : pres. part. act. of τρώγω, *eat*.

57. διὰ τὸν πατέρα : with the acc. διὰ denotes the ground of an action, *because of*.

61. εἰδὼς : 2 perf. part. of οἶδα.

62. (a) θεωρῆτε : pres. subj. act. (b) πρό-τερον : neut. of compar. of πρό (§ 52, 2), used adverbially, *before*; with the art. = *the first time*.

63. ὠφελεῖ : -εῖ contr. for -έει, pres. ind. of ὠφελέω, *profit*.

64. (a) Ὑπιδει : = ἤδει, cf. § 3, 2. (b) τίνες : interrog. pron., not τινές, indef. pron. (c) παραδώσων : fut. part. act. of παρα-δίδωμι.

65. (a) διὰ : with acc., *on account of*. (b) εἶρηκα, *I have said* : irreg. perf. (of obsolete ῥέω) in use as the perfect of εἶπον (§ 124, 68). (c) ἡ δεδομένον, *it may be given him* : perf. subj. pass. of δίδωμι.

66. (a) ἐκ τούτου, *upon this* : not simply temporal, *from this time*, nor simply causal, *on this account*. (b) εἰς τὰ ὀπίσω, *unto the things that are behind* : = *back*.

67. μή : an interrog. particle expecting the answer *no* (cf. Prin. 26).

68. ἀπελευσόμεθα : fut. ind. 1 pers. plur. of ἀπέρχομαι (§ 124, 78).

70. ἐξελεξάμην : 1 aor. ind. mid. of ἐκ-λέγω, *pick out, choose*.

71. (a) Σίμωνος : gen. sing. (b) παραδιδόναι, *to betray* : pres. inf. of παραδίδωμι (§ 119).

### 3. OBSERVATIONS.

1. There are two negative particles, οὐ and μή.

2. οὐ is used when something is denied in plain terms, as a matter of fact; μή, where something is denied as mere matter of thought.

3. The same difference appears in their compounds, οὔτε, οὐδέ, μηδέ, μηδεῖς.

4. In this lesson we have seven examples of Principle 35. Verify.

5. Words denoting kindred are often omitted before a possessive genitive: τὸν Ἰούδαν Σίμωνος, *the Judas (son) of Simon* (v. 71).

#### 4. GRAMMAR LESSON.

- |  |                                      |
|--|--------------------------------------|
| 1. § 22. Transference of Greek Words into English. | 5. § 52, 1-4. Irregular Comparison.  |
| 2. § 23, 1-4. Definition of Etymology.             | 6. § 53, 1. Numerals.                |
| 3. § 24, 1, 2. Number and Gender.                  | 7. § 59, 1-3. Reflexive Pronouns.    |
| 4. § 51, 1-3. Comparison of Adjectives.            | 8. § 67, 1-3. Distributive Pronouns. |

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.
2. Under List II., of verbs, learn 150-199.
3. Under List of Irregular Verbs (§ 124), learn verbs and their compounds, numbered 74, 77-80, 85, 89-93, 95, 96, 100, 102.

#### 6. PRINCIPLES OF SYNTAX.

1. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων (vi. 4).
  2. Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρον (vi. 8).
  3. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός (vi. 27).
  4. Οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ (vi. 42).
- Principle 38.* A noun explaining or describing another noun is put by apposition in the same case.
1. Ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ (v. 22).
  2. Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν (iv. 13).
  3. Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ (vi. 45).

*Principle 39.* The adjective πᾶς, *all, every*, generally takes the predicate position.

## 7. EXERCISES.

1. Write the inflection of *ζωή, νίος, πατήρ, σάρξ, αὐτός, εἷς*.
2. Decline: *Μαθητής, μήτηρ, ἄρτος, αἷμα, πόσις, ὅς, οὐδείς, πᾶς, μαθών, οὗτος, ἀληθής, τίς, σύ, οὗτος*.
3. Write the inflection of *εἰμί, δύναμαι, ἔσομαι, ζῶ, ἥδην*.
4. Conjugate: *Οἶδα, ἀναστήσω, φάγω, ἐμαχόμεν, πῖω, δεδομένον ὦ, περιεπάτου, ἀπελεύσομαι, ἐξελεξάμην, ἔμελλον*.
5. Analyze: *Παραδιδόναι, ἐγνώκαμεν, τρώγων, ἀπέστειλεν, ζήσει, εἰδώς, θεωρήτε, ὠφελεῖ, λελάληκα, παραδώσω, εἶρηκα, καταβέβηκα, γογγύζετε, ἐλθεῖν, ἐλκύσῃ, ἔστιν γεγραμμένον, ἀπέθανον, καταβάς, δώσω, δοῦναι, πῆγτε*.

6. Translate orally: (a) iii. 22-36. (b) vi. 22-40.

(c) 1. *Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. 2. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 3. Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βιοῦ, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν. 4. Καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὃ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα (1 John ii. 15-17).*

7. Translate: 1. No one is able to come into the city. 2. He will come at the last day. 3. Has any one ever seen the Father? 4. They ate manna in the wilderness, and died there. 5. I will give to him eternal life. 6. How is this man able to give to us eternal life? 7. He was teaching in the city, but no one was believing his testimony. 8. He answered and said to them, Come and follow me, and I will give you the bread of life which cometh down from heaven, and you shall live forever.

## 8. TOPICS FOR STUDY.

1. Euphony of consonants. 2. Terminations of Second decl.
3. Three classes of adjectives. 4. Comparison of adjectives.
5. Reciprocal pronouns. 6. Correlation of pronouns. 7. The tense-systems. 8. The present stem. 9. Future. 10. 1 Aorist.
11. 2 aorist. 12. 1 Perfect. 13. Perfect middle. 14. 1 passive.
15. Mood suffixes. 16. Principles 26-30.

## LESSON XXXVI.

## 1. TEXT.

JOHN vii. 1-36.

## 2. NOTES.

3. μετάβηθι: 2 aor. imper. 2 pers. sing. of μεταβαίνω (§ 124, 12). 5. ἐπίστευ-ον: imperf. 3 pers. plur. 6. πάρ-εστιν: from πάρ-ειμι. 7. αὐτοῦ: i. e. τοῦ κόσμου. 8. ἀνάβητε: cf. μετάβηθι, 2 aor. imper. act. of form in μι (§ 120).

11. ἐζήτουν: imperf. act. 3 pers. plur. 12. (a) οἱ μέν . . . ἄλλοι δέ, *some indeed . . . but others*. (b) πλανᾷ: contr. for πλανάει. 13. ἐλάλει: contr. for ἐλάλεε. 14. μεσοῦσης: pres. part. fem. gen. sing., of μεσώω, -ῶ, *be midway*; gen. absolute (temporal), (cf. NN. on vi. 18, 23). 15. μεμαθηκώς: perf. part. act. of μαθάνω (§ 124, 134). 17. (a) γνώσεται: fut. 3 pers. sing. of γινώσκω (§ 124, 45). (b) πότερον . . . ἢ, *whether . . . or*. 19. οὐ in an interrog. sentence expects the answer *yes*. 21. πάντες θαυμάζετε, *ye all marvel*. 23. (a) λυ-θῇ: 1 aor. subj. pass. (b) χολᾷτε: contr. for χολάετε. (c) ὅλον ἄνθρωπον ὑγιῇ, *a whole man sound*; ὑγιῇ is acc. sing. masc. (§ 46, 1).

24. μὴ κρίνετε: the neg. μὴ shows that the verb is imper. (Prin. 22). 25. οὐχ in an interrog. sentence expects the answer *yes*. 26. (a) μὴ ποτε in a direct question, though expecting a neg. answer, expresses doubt, *did they perchance indeed know?* (b) ἔγνωσαν: 2 aor. ind. act. 3 pers. plur. of γινώσκω. 27. ἔρχηται: pres. subj. mid. 3 pers. sing.

28. (a) ἔκραξεν: 1 aor. ind. act. 3 pers. sing. (b) κάμέ: for καὶ ἐμέ (§ 9, 1). (c) ἐλήλυθα: perf. ind. 1 pers. sing. of ἔρχομαι (§ 124, 78). 29. κακῆϊνος: for καὶ ἐκείνος (§ 9, 1).

30. (a) *πιάσαι*: 1 aor. inf. act. of *πιάζω*, *take, apprehend*.  
 (b) *ἐπέβαλεν*: 2 aor. ind. act. of *ἐπι-βάλλω* (§ 124, 28). (c) *ἐληλύθει*: pluperf. ind. act. of *ἐρχομαι* (§ 124, 78).

31. (a) *μή* in a direct question expects a negative answer (Prin. 26).  
 (b) *πλείονα . . . ὧν*, *more than those which* (Prin. 32).

32. *ἤκουσαν*: this verb is always joined with the gen. of the object if one hears the person or thing with his own ears.

34. *ζητήσετε . . . εὐρήσετε*: both in fut. ind. act.

### 3. OBSERVATIONS.

1. *δέ* (postpositive) is adversative, but is less emphatic than *ἀλλά* (10 cases of *δέ*, 7 of *ἀλλά* in this lesson; verify).

2. *ἀλλά* (emphatic as contrasted with *δέ*) is used to denote contrast, interruption, or abrupt transition.

3. The full form of antithesis with *μὲν* and *δέ* often occurs in the New Testament (vii. 12).

4. Participles are either attributive or predicate.

5. When a predicate participle adds a circumstance connected with the action of the principal verb, it is called circumstantial.

6. The circumstantial participle may be joined to a genitive noun not immediately dependent on any other word in the sentence, and the two are then said to be in the genitive absolute.

7. The genitive absolute is used to denote the relations of cause, time, manner, or circumstance.

8. *οὐ* (*οὐχ*) in direct sentence questions expects an affirmative answer; *μή*, a negative one.

### 4. GRAMMAR LESSON.

- |   |  |
|---|--|
| 1. § 13, 1-13. Euphony of Consonants.   | 5. § 131, 5. The Interrogative Particles.  |
| 2. § 40, 1-6. Paradigms of Third Decl.  | 6. § 131, 6. The Interjections.            |
| 3. § 115, 1. Synopsis of <i>πείθω</i> . | 7. § 134, a. Formation of Primitive Nouns. |
| 4. § 131, 4. The Intensive Particles.   |  |



## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II. of verbs, learn 200-249.

3. Under List of Irregular Verbs (§ 124), learn verbs and their compounds, numbered 107, 117, 120, 121, 124, 125, 128, 129, 132, 134, 136-139, 144-147, 151, 153-155, 157.

## 6. PRINCIPLES OF SYNTAX.

1. Ἡ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο (vi. 18). (Causal.)

2. Ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου (vi. 23). (Temporal.)

3. Ἡδὴ δὲ τῆς ἑορτῆς μεσουσσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν (vii. 14). (Temporal.)

*Principle 40.* A noun and a participle not immediately dependent on any other word in the sentence may stand by themselves in the genitive, and the two are said to be in the genitive absolute.

1. Αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται (iii. 29).

2. Καὶ ἡ κρίσις ἣ ἐμὴ δικαία ἐστίν (v. 30).

3. Οὐ ζητῶ τὸ θέλημα τὸ ἐμόν (v. 30 ; vi. 38).

4. Ὁ καιρὸς ὃ ἐμὸς οὕπω πάρεστιν, ὃ δὲ καιρὸς ὃ ὑμέτερος πάντοτέ ἐστιν ἔτοιμος (vii. 6).

5. Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν (iv. 42).

*Principle 41.* The possessive pronoun agreeing attributively with a noun, invariably takes the article.

## 7. EXERCISES.

1. Write the inflection of μαθητής, κόσμος, ἱερόν, ἄλλος, τίς, ὁ.

2. Decline : Διδαχή, δόξα, χρόνος, ὄψις, χεῖρ, θέλημα, ἴδιος, οὐδεὶς.

3. Write the inflection of ἐξήτουν, εἰπών, γινώσκω, δύναμαι, εἶπον.

4. Conjugate : Ὑπαγε, φανέρωσον, ἀνέβη, οἶδα, ἐλλήλυθα, πέμψας, ἀπέστειλα, ἐλλήλυθαι, εὐρήσω, εἰμί, ἔλθω.

5. Analyze : περιεπάτει, ἤθελεν, μετάβηθι, θεωρήσουσιν, ἀνάβητε, πεπλήρωται, πέμψαντος, γνώσεται, ἔδωκεν, λυθῇ, κρίνετε, ἔγνωσαν, ἔρχεται, πιάσαι, ἐπέβαλεν, ἔλθῃ, πιάσωσιν, εὐρήσομεν, δύνασθε.

6. Translate orally : (a) iv. 1-26. (b) vi. 41-71.

(c) 1. Παιδιά, ἐσχάτῃ ὥρᾳ ἐστίν, καὶ καθὼς ἠκούσατε, ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν. 2. Ὅθεν γινώσκουμεν ὅτι ἐσχάτῃ ὥρᾳ ἐστίν. 3. Ἐξ ἡμῶν ἐξήλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν. 4. Εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενέκεισαν ἂν μεθ' ἡμῶν. 5. Ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 6. Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. 7. Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν (1 John ii. 18-21).

7. Translate: 1. This man was not willing to walk there, because the crowd was seeking to take him. 2. Come down and go into the city, that thy brothers may behold thee. 3. My brother did not believe his testimony. 4. The world will hate me because I love the truth. 5. His works are evil because he does not believe the truth. 6. He intends to go up to the feast. 7. Where is this man? I saw him, but now I see him no longer. 8. He who does the truth, will know concerning the testimony, whether it is of God or of man. 9. Who seeks to kill thee? Be not afraid, he is not able to find you. 10. No one laid his hand upon my brother.

### 8. TOPICS FOR STUDY.

1. General rules of accent. 2. Terminations of the Third decl. 3. Comparison of adjectives. 4. Possessive pronouns. 5. Moods. 6. General view of the tenses. 7. The tense-systems. 8. Principal parts of λύω, λείπω, πιστεύω. 9. Synopsis of λύω in present tense. 10. In imperfect. 11. In future. 12. In 1 aorist. 13. In perfect. 14. In pluperfect. 15. Synopsis of λείπω in 2 aorist. 16. The intensive particles. 17. The interrogative particles. 18. Principles 31-35.

## LESSON XXXVII.

## 1. TEXT.

JOHN vii. 37-viii. 11.

## 2. NOTES.

37. (a) ἰσθήκει (εἰσθήκει): pluperf. with force of imperf., from ἴστημι (§ 121). (b) διψᾷ: contr. for διψάη, pres. subj.

38. ῥεύουσιν: fut. ind. act. of ῥέω, *flow* (§ 124, 172).

40. ἐκ τοῦ ὅχλου: this is the partitive genitive (the whole from which a part is taken), τινές, *some*, being omitted, the gen. taking the place of the subject. 41. μή shows that a neg. answer is expected.

42. οὐχ shows that an affirmative answer is expected. 45. ἡγάγετε: 2 aor. ind. act. of ἄγω (§ 124, 2).

47. πεπλάνησθε: perf. ind. pass. 2 pers. plur. of πλανάω, -ῶ, *lead astray*. 51. (a) ἀκούσῃ: 1 aor. subj. (b) γνῶ: 2 aor. subj.

of γινώσκω. 52. ἐγίρεται, *he arises*: pres. ind. mid. 3 pers. sing. viii. 2. (a) ὄρθρον, *at daybreak*: an example of a

gen. phrase in a partitive sense, used to denote a general statement of time. (b) ἤρχετο: imperf. 3 pers. sing. of ἔρχομαι. (c) καθίσας: 1 aor. part. act. of καθίζω (§ 124, 104).

3. (a) ἐπί: with the dat. (b) κατεilahμμένην: perf. part. pass. of καταλαμβάνω (§ 124, 125). 4. (a) ἐπ' αὐτοφώρῳ, *in the very act*. (b) μοιχευομένη, pres. part. pass. 5. ἐνετείλατο:

1 aor. ind. mid. 3 pers. sing. of ἐν-τέλλω (§ 124, 76).

6. (a) αὐτοῦ: gen. of person after κατηγορέω, *to accuse*. (b) κύψας: 1 aor. part. act. of κύπτω, *stoop down*. 7. (a) ἐπέμενον:

imperf. of ἐπι-μένω. (b) βαλέτω: 2 aor. imper. act. 3 pers. sing. of βάλλω (§ 124, 28). 9. (a) εἰς καθ' εἰς, *one by one*: an

adv. phrase, with a distributive force (§ 56, 1); observe the nom. after κατά, which is either used adverbially, or else εἰς is indeclin-

able. (b) ἀρξάμενοι : 1 aor. part. mid. of ἄρχω. (c) κατελείφθη :  
 1 aor. ind. pass. of κατα-λείπω (§ 124, 129). 10. κατέκρινεν :  
 1 aor. ind. act.

### 3. OBSERVATIONS.

1. The whole from which a part is taken is expressed by the partitive genitive.

2. This genitive commonly depends upon (1) partitive adjectives, (2) the indefinite and interrogative pronouns, and (3) numerals.

3. When the indefinite pronoun is omitted, this genitive may take the place of the subject of the verb (vii. 40).

4. When the subject is a collective noun, the predicate adjective is sometimes plural, as in vii. 49.

### 4. GRAMMAR LESSON.

- |                               |                               |
|-------------------------------|-------------------------------|
| 1. § 25, 1-3. Cases.          | 5. § 134. Formation of Denom- |
| 2. § 56, 1. Distributives.    | inative Nouns.                |
| 3. § 114. Inflection of Pres. | 6. § 142. Foreign Words in    |
| Ind., Mid., and Pass. of      | N. T.                         |
| Contract Verbs.               |                               |
| 4. § 114. Of Imperf. Mid. and |                               |
| Pass.                         |                               |

### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II. of verbs, learn 250-299.

3. Under List of Irregular Verbs (§ 124) learn verbs and their compounds, numbered 159-162, 166-169, 172, 173, 179, 181, 183, 186-188.

### 6. PRINCIPLES OF SYNTAX.

1. Ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν (v. 3).

2. Μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε (i. 26).

3. Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον (viii. 7).

4. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον (vii. 40).

*Principle 42.* The partitive genitive may follow any nouns, pronouns, or adjectives, which denote a part.

## 7. EXERCISES.

1. Write the inflection of γραφή, ὄχλος, ὄρος, μέγας, ἐγώ, σύ.

2. Decline: Γῆ, γυνή, ὕδωρ, πνεῦμα, σχίσμα, ἀρχιερεύς, εἰς, πᾶς.

3. Write the inflection of λέγων, διψᾶω (subj.), ἔρχομαι, ποιέω.

4. Conjugate: Εἶπον, ἐγενόμην, πεπλάνημαι, ἐπορεύθην, βάλε.

5. Analyze: ἰσθῆκει, ἔκραξεν, διψᾷ, ἐρχέσθω, πινέτω, ῥέουσουσιν, ἔμελλον, ἐδοξάσθη, πιάσαι, ἔβαλον, ἠγάγετε, πεπλάνησθε, ἀκούσῃ, γνῶ, ἐγείρεται, παρεγένετο, καθίσας, κατελιγμένους, κατείληπται, ἐντείλατο, κατέγραφεν, ἐπέμενον, ἐρωτῶντες, ἀρξάμενοι, κατελείφθη, ἀμάρτανε.

6. Translate orally: (a) iv. 27-54. (b) vii. 1-36.

(c) 1. Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; 2. Οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 3. Πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει. 4. Ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 5. Ὑμεῖς δὲ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. 6. Ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. 7. Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον (1 John ii. 22-25).

7. Translate: 1. The Son of Man will come at the last day. 2. Let him come unto me and I will give him the water of life. 3. He who believeth on the name of the Saviour of the world shall have eternal life. 4. Those who believed on him received the Holy Spirit. 5. They heard Jesus speaking these words unto the disciples. 6. Is this truly the Saviour? 7. Many wished to take him, but no one laid his hand upon him. 8. Does the law judge a woman except it first hear from her? 9. Dost

thou also believe on him? 10. Jesus bowed down and wrote on the ground with his finger.

### 8. TOPICS FOR STUDY.

1. Accent as affected by contraction, elision, and crasis. 2. Accent of nouns. 3. Stem-endings of the Third decl. 4. Correlation of pronouns. 5. Prepositions with genitive only. 6. With the dative only. 7. With the accusative only. 8. Copulative conjunctions. 9. Disjunctive conjunctions. 10. Ten classes of verbs. 11. Synopsis of present tense of πιστεύω. 12. Inflection in all forms. 13. Synopsis of present active of τιμάω. 14. Inflection.

## LESSON XXXVIII.

### 1. TEXT.

JOHN viii. 12-59.<sup>1</sup>

### 2. NOTES.

12. (a) οὐ μὴ: emphatic negation followed by aor. subj. (b) ἔξει: fut. ind. act. of ἔχω (§ 124, 89). 14. καὶ: crasis

for καὶ ἐάν (§ 9, 1). 16. κρίνω: pres. subj. (Prin. 34).

17. γέγραπται: the regular form of the perfect, but T adopts the periphrastic form as the better authenticated reading.

21. ἀποθανεῖσθε: fut. of ἀπο-θνήσκω (§ 124, 100).

22. (a) μήτι: interrog. expecting a neg. answer. (b) ἀποκτενέι: fut. ind. of ἀποκτείνω (§ 124, 16). 25. τὴν ἀρχὴν . . .

ἡμῶν; It is probably best to regard this difficult passage as an interrogative; τὴν ἀρχὴν is then to be taken adverbially, *at all*;

<sup>1</sup> Let the teacher by all means read every lesson in advance, at sight, with the class, giving orally such explanations as may be deemed necessary.



ὅτι is the relative pronoun, neuter of ὅστις, used in a direct question for τί or διὰ τί, *wherefore?* and we translate, *wherefore do I even speak to you at all?* If regarded affirmatively, it is probably best to take τὴν ἀρχὴν adverbially, *altogether, wholly*, ὅτι as the relative pronoun, and translate, *altogether that which I even speak to you.* Compare Revised Version.

26. εἰς τὸν κόσμον, *into the world.*

27. τὸν πατέρα . . . ἔλεγεν, *he was speaking about the father.*

28. (a) ὑψώσητε: 1 aor. subj. act. (b) γνώσεσθε: fut. of γινώσκω (§ 124, 45). (c) ἐδίδαξεν: 1 aor. ind. of διδάσκω (§ 124, 53).

29. (a) ἀφῆκεν: 1 aor. ind. of ἀφίημι. (b) τὰ ἀρεστά, *the things pleasing.*

30. αὐτοῦ λαλοῦντος: gen. absolute (causal) (Prin. 40).

31. πεπιστευκότας: perf. part. act. acc. plur. masc.

32. δεδουλεύκαμεν: perf. ind. 1 pers. plur.

33. ὧντως, *truly, indeed.*

34. οὐ χωρεῖ, *has not place.*

35. (a) παρά: with dative, *with, near* (in the presence of). (b) παρὰ: with gen., *from.* (c) ποιεῖτε: possibly best pres. imper. as in R. V. margin.

36. ἀνθρωπον δς . . . λελάληκα: a case of *aposiopesis*, the sentence being broken off and left incomplete.

37. ἡγαπάτε: imperf. ind. (Prin. 34).

38. ἔστηκεν (ἔστηκεν): perf. ind. act. of ἵστημι (§ 121).

39. (a) ἐγνώκαμεν: perf. ind. act. of γινώσκω. (b) γεύσονται: 1 aor. subj. mid. of γεύομαι, *taste.*

40. δοξάσω: fut. ind. act.

41. (a) ἠγαλλιάσατο: 1 aor. ind. mid. (b) ἐχάρη: 2 aor. ind. pass. with act. signif. (§ 113).

42. (a) ἦραν: 1 aor. ind. of αἶρω (§ 124, 5). (b) βάλωσιν: 2 aor. subj. act. (c) ἐκρύβη: 2 aor. ind. pass. of κρύπτω (§ 124, 122; § 81, 1).

### 3. OBSERVATIONS.

1. This lesson contains three cases of οὐ μή followed by aor. subj. (XXXIV. Obs. 7, 8), (viii. 12, 51, 52).

2. It also contains the first examples of the 2 aor. pass., ἐχάρη, ἐκρύβη.

3. In ἐκρύβη we have an illustration of the Tau class of verbs.

4. There are 12 examples of ἐν (103 in all), always governing the dative (§ 125, b, 1).

5. There are 6 examples of περί (31 in all), always governing the genitive (no instance of the acc. in John) (§ 125, d, 4).

6. In some passages a nominative is found unconnected with the grammatical structure of the sentence. This is known as a Suspended Nominative, and denotes emphasis (cf. vii. 38; viii. 40).

#### 4. GRAMMAR LESSON.

1. § 27, 1-4. Declension and Case-endings.
2. § 43, 1-3. Declension of Adjectives.
3. § 59, 1-3. Reflexive Pronouns.
4. § 81, 1. Third Class of Verbs.
5. § 96, 1-3. The 2 Passive Stem.
6. § 113, 1, 2. Synopsis of 2 Aor. Pass.
7. § 114, 1. Inflection of Pres. Subj. Mid. and Pass. of Contract Verbs.
8. § 114, 1. Of Pres. Imper. and Part.

#### 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.

2. Under List II. of verbs, learn 300-339.

3. Under List of Irregular Verbs (§ 124), learn verbs and their compounds, numbered 189-205.

#### 6. PRINCIPLES OF SYNTAX.

1. Τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω (vi. 37).
2. Ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ (viii. 12).
3. Ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα (viii. 51).
4. Οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα (viii. 52).

*Principle 43.* A strong denial is expressed by the subjunctive aorist with οὐ μὴ.

## 7. EXERCISES.

1. Write the inflection of σκοτία, ἄνθρωπος, δοῦλος, σάρξ, κρίσις.
2. Decline : Μαρτυρία, ζωή, αἰών, σπέρμα, πέμψας, πολὺς, πᾶς.
3. Write the inflection of δύναμαι, ἴδω, ἀποκτενῶ, γινώσκομαι.
4. Conjugate : Γεύσωμαι, ἀπέθανον, δοξάσω, οἶδα, ἀπέστειλα.
5. Analyze : Ἐλάλησεν, ἀκολουθῶν, περιπατήσῃ, ἔξει, οἶδατε, γέγραπται, γεγραμμένον ἐστίν, ἥδεται, ἐληλύθει, ἀποθανεῖσθε, ἀποκτενεῖ, πιστεῦσητε, ἔγνωσαν, ὑψώσῃτε, γινώσκεισθε, ἐδίδαξεν, πεπιστευκότας, ἐλευθερώσει, ἐσμέν, ζητεῖτε, λελάληκα, ἤκουσα, ἔστηκεν, θεωρήσῃ, ἐγνώκαμεν, ἐχάρη, ἦραν.

6. Translate orally : (a) v. 1-30. (b) vii. 37-52.

(c) 1. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 2. Καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρειάν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς. 3. Ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. 4. Καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν<sup>1</sup> παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 5. Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. (1 John ii. 26-29.)

7. Translate : 1. His witness is not true, because he bears witness of himself. 2. He knows whence he came and whither he is going, but I do not know anything. 3. My judgment is just and true, because his testimony was true. 4. He was speaking many things, but these words he spake in the temple. 5. They sought to kill him, but no one took hold of him on that day. 6. Where I go, my disciples can also go. 7. Who art thou? Where is thy father? What sayest thou of thyself? 8. I am not able to do anything of myself. 9. If ye seek the truth, ye shall know the truth, and the truth shall make you free.

<sup>1</sup> 2 aor. subj. of ἔχω.

## 8. TOPICS FOR STUDY.

1. Personal pronouns. 2. Reflexive pronouns. 3. Possessive pronouns. 4. 2 aorist stem. 5. 2 passive stem. 6. Synopsis of 2 aor. pass. 7. Prepositions with gen. and acc. 8. With gen., dat., and acc. 9. Correlation of pronominal adverbs. 10. Adversative conjunctions. 11. Inferential conjunctions. 12. Causal. 13. Final. 14. Comparative. 15. Conditional. 16. Temporal. 17. Principles of Syntax, 36-40.

## LESSON XXXIX.

## 1. TEXT.

JOHN ix. 1-41.

## 2. NOTES.

2. ἤμαρτεν : 2 aor ind. act. of ἀμαρτάνω (§ 124, 11).

6. (a) ἔπτυσεν : 1 aor. ind. act. of πτύω, *to spit*. (b) ἐπέθηκεν : 1 aor. ind. act. of ἐπι-τίθημι. (c) ἐπέχρισεν, the secondary reading, is also 1 aor. ind. act., of ἐπι-χρίω, *to anoint*. 7. (a) νύψαι : 1 aor. imper. mid. of νίπτω. (b) εἰς, *unto* : implying *in* (pregnant construction). (c) ἐνίψατο : 1 aor. ind. mid. 10. ἠνεώχθησαν : 1 aor. ind. pass. of ἀν-οίγω, irreg. with a threefold augment (§ 124, 14).

14. (a) ἐν ᾗ ἡμέρᾳ, *on which day*, i. e. *on the day on which*. (b) ἀνέωξεν : 1 aor. ind. act. of ἀν-οίγω; cf. N. 10.

17. ἠνέωξεν : another form of 1 aor. ind. act. of ἀν-οίγω (§ 124, 14).

18. ἕως οὗτου, *until* : an adverbial phrase, οὗτου being another form for οὗτινος, gen. neut. sing. of ὅστις (§ 66, 2, a).

21. ἤνοιξεν : another form of 1 aor. ind. act. of ἀν-οίγω (§ 124, 14).

22. (a) συν-ετέθειντο : pluperf. ind. mid. 3 pers. plur., with augment, of συν-τίθημι (§ 121, § 110). (b) γένηται : 2 aor.

subj. 25.  $\epsilon\nu$ : acc. neut. of  $\epsilon\acute{\iota}\varsigma$ , *one*. 31. (a)  $\acute{\alpha}\mu\alpha\rho\tau\omega\lambda\omega\nu$ , *sinner*s, gen. plur. after  $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota$ . (b)  $\eta$ : subj. of  $\epsilon\acute{\iota}\mu\acute{\iota}$ .

33.  $\eta\delta\acute{\upsilon}\nu\alpha\tau\omicron$ : imperf. of  $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$  (§ 122, 11), here with both syll. and temp. augments.

34.  $\omicron\lambda\omicron\varsigma$ : added to the verb to show that the idea expressed by the verb belongs to the whole person under consideration.

### 3. OBSERVATIONS.

1. Questions are of two kinds, (a) sentence and (b) word questions.

2. A sentence question can be answered by *yes* or *no*, but not a word question, for the latter asks about something connected with the action, *who*, *what*, *when*, etc.

3. A direct word question is expressed by interrogative pronouns or adverbs (cf. ix. 2, 10, 12, 16, 17, 19, 26, 27, 36).

4. Direct sentence questions are usually introduced by  $\omicron\upsilon$  (expecting the answer *yes*) or  $\mu\acute{\eta}$  (expecting the answer *no*) (cf. ix. 8, 19, 27, 34, 35, 40).

### 4. GRAMMAR LESSON.

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|--|--|
| 1. § 74, 9. Irregular Augment.   | 4. § 116, 1-3. Impersonal  |
| 2. § 93, 1-3. The 2 Perf. Stem.  | Verbs.   |
| 3. § 112, 1, 2. Synopsis and Inflection of 2 Perf. and 2 Pluperf. Act. | 5. § 120. Inflection of Pres. and Imperf. Ind., Mid. and Pass., of Verbs in $\mu\iota$ . |

### 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.

2. Under List II. of verbs, learn numbers 340-379.

3. Review List VIII., of Prepositions.

## 6. PRINCIPLES OF SYNTAX.

1. Πὼς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν ; (ix. 16).

2. Καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνῶντας αὐτὸν (iv. 23).

*Principle 44.* The pronoun *τοιούτος* joined to a noun without an article has a general reference, *any such* ; with the article, it particularizes or characterizes, *of such*.

1. *The imperfect with ἄν.*

1. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε (viii. 19) (pluperf. used as imperf.).

2. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ (viii. 42).

3. Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν (ix. 41).

2. *The aorist with ἄν.*

1. Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ . . . σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν (iv. 10).

3. *Omission of ἄν, with imperf. in apodosis.*

1. Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

*Principle 45.* (a) In a conditional sentence, when the supposition is contrary to fact, the past ind. is used in both clauses, with the particle *εἰ* in the protasis, and *ἂν* in the apodosis. (b) The imperf. with *ἂν* in the apodosis points to *present* time, the aorist with *ἂν* to *past* time. Sometimes *ἂν* is omitted. Cf. *Principle 34, 3.*

## 7. EXERCISES.

1. Write the inflection of γονεύς, νύξ, αὐτός, οὗτος, οὐδεὶς, τίς.

2. Decline : μαθητής, ἔργον, ἐκεῖνος, ὅλος, πέμψας, λεγόμενος.

3. Write the inflection of γεννηθῶ, ἀπεκρίθην, ἥμαρτον, δύναμαι.

4. Conjugate : νύσαι, ἥνοιξα, ἀνέφξα, ἠνέφξα, συνετεθείμην.

5. Analyze : Ἐώρακας, ἔφη, βλέπωσιν, γένωνται, ἦτε, εἶχετε, ὦν, ἥνοιξεν, γενέσθαι, λελάληκεν, ἠκούσθη, ἠνέφξεν, γεγεννημένου, ἠδύνατο,



ποιεῖν, ἐγεννήθη, ἐξέβαλον, ἠνεώχθησαν, ἀνέωξεν, ἐπερωτήσατε, ἐπέθηκεν, ἐπέχρισεν, ἐνιψάμην, ἀπεσταλμένος, ἀναβλέψαντος, ἐφοβοῦντο, ὁμολογήσῃ, δός, εὐρών.

6. Translate orally: 1. v. 31-47. 2. vi. 1-21. 3. viii. 12-20. 4. viii. 21-30. 5. viii. 31-45. 6. viii. 46-59.

7. Translate: 1. Who sinned, this woman or her parents? 2. He went and washed in the pool, and came seeing. 3. My eyes were opened because I believed on the name of the Saviour of the world. 4. This man was born blind from his birth. 5. The parents of the blind man feared the Jews. 6. What did the man do unto you? 7. We know that this man is a sinner, and that he cannot do this sign of himself. 8. I believe his testimony, but I cannot do the works which he is doing. 9. Who is this man who does such signs, that we may believe on his name. 10. I came that you might believe the truth.

### 8. TOPICS FOR STUDY.

1. Synopsis of λύω in the pres. 2. Imperfect. 3. Future. 4. Synopsis of πιστεύω in 1 aor. 5. Perfect. 6. Pluperfect. 7. Tense-systems. 8. First class of verbs. 9. Second class. 10. Third class. 11. Fourth class. 12. Fifth class. 13. Sixth class. 14. Seventh class. 15. Eighth class. 16. Ninth class. 17. Tenth class. 18. Principles of Syntax, 40-45.

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## LESSON XL. — REVIEW.

[Thorough review is the secret of all true progress. Do not begin the next lesson until this is fully mastered.]

### 1. VOCABULARY.

1. Review the words given in the vocabulary of Lesson X.
2. Review the words given in Lesson XX.
3. Review the vocabularies given in Lessons XXI.-XXX.

4. Review List I., of 95 verbs.
5. Review List II., of verbs numbered 96–379.
6. Review List IV., of 196 nouns, etc.
7. Review List VII., of correlative pronouns.
8. Review List VIII., of prepositions.
9. Review List IX., of correlative adverbs.
10. Review List X., of conjunctions.

## 2. TEXT.

1. Pronounce aloud the Greek text (v. 1–ix. 41), verse by verse, and translate.
2. Translate rapidly at sight the first nine chapters of John.
3. With only the Revised Version of the sixth chapter before the eye, pronounce the Greek of each verse, until it can be done without hesitation.
4. Then write the Greek text of each verse until you can reproduce it without error.
5. Read aloud slowly the Greek text of chapters V. to IX., inclusive, and write down for closer study all forms with which you are not perfectly familiar.
6. Examine all the verbs given for analysis in Lessons XXXII.–XXXIX., classifying them according to voices, moods, and tenses.

## 3. GRAMMAR LESSON.

1. Review the whole of Orthography (§§ 1–22), with the illustrations at the head of each section.
2. Review the Introduction to Etymology (§§ 23–25), with the illustrations.
3. Review the Substantive (§§ 26–42), with the illustrations.
4. Select nouns from the text of John, to illustrate every possible form of inflection<sup>1</sup> occurring in the three declensions, and write their inflection.

<sup>1</sup> Except contracts of the First decl. in -aa and contracts of the Second decl.

5. Review the Adjective (§§ **43-56**), with the illustrations.
6. Review the Pronoun (§§ **57-68**), with the illustrations.
7. Review the theory of the Verb (§§ **69-102**).
8. Review the Synopsis and Inflection of each Tense (§§ **103-113**).
9. Review Contract Verbs (§ **114**).

#### **4. PRINCIPLES OF SYNTAX.**

1. Illustrate principles 1-6, by examples taken from John v. 1-ix. 41.
2. Illustrate principles 7-13 from the same text.
3. Review principles 14-20, compare the illustrations given in Lesson XXXI., and add illustrations.
4. Review principles 21-25, and add illustrations.
5. Review principles 26-31, and add illustrations.
6. Review principles 32-34, and add illustrations.
7. Review principles 35-39, and add illustrations.
8. Review principles 40-45.

#### **5. EXERCISES.**

1. Translate 1 John i. 1-10.
2. Translate 1 John ii. 1-29.
3. With the Revised Version in your hand, translate orally:  
1. 1 John ii. 1-6. 2. 1 John ii. 7-11. 3. 1 John ii. 12-17. 4. 1 John ii. 18-21. 5. 1 John ii. 22-25. 6. 1 John ii. 26-29.
4. Translate orally into Greek the first three English sentences of each exercise in Lessons XXXII.-XXXIX.
5. The last three English sentences in the same lessons.

## LESSON XLI.

## 1. TEXT.

JOHN x. 1-42.

## 2. NOTES.

4. τὰ ἴδια πάντα, *all his own*: acc. plur. neut. 5. φεύξονται: fut. (mid.) of φεύγω (§ 124, 197). 9. (a) εἰσελεύσεται: fut. ind. of εἰσ-έρχομαι (§ 124, 78). (b) εὐρήσει: fut. ind. of εὐρίσκω (§ 124, 85). 10. κλέψῃ, θύσῃ, ἀπολέσῃ: 1 aor. subjunctives of κλέπτω, θύω (§ 124, 101), ἀπόλλυμι (§ 123, 13).

16. κακεῖνα: for καὶ ἐκεῖνα. 18. θείναι: 2 aor. inf. act. of τίθῃμι (§ 119). 21. ἀνοίξαι: 1 aor. inf. act. of ἀνοίγω.

22. τὰ ἐγκαίνια, *the feast of dedication*: Jewish names of festivals have the plural form, according to Greek usage.

24. ἐκύκλωσαν: 1 aor. ind. act. of κυκλώω; the reading in the margin is from κυκλεύω. 28. ἀπόλωνται: 2 aor. subj. mid.

29. ὅ, *that which*. 31. ἐβάστασαν from βαστάζω, λιθάσῃσιν from λιθάζω. 32. (a) ἔδειξα: 1 aor. ind. act. of δείκνυμι (§ 121). (b) διὰ ποῖον, *on account of what kind*. 35. (a) εἰ ἐκείνους . . . θεούς, *if he said (called) them gods*. (b) λυθῆναι, *to be loosed, broken*. 37. μὴ πιστεύετε: pres. imper.

38. (a) τοῖς ἔργοις πιστεύετε: pres. imper. (b) γνῶτε, γινώσκῃτε: 2 aor. subj. and pres. subj. of γινώσκω (§ 124, 45); the tenses distinguish between the *act* as an event (aor.) and the *permanent state* (pres.), *that ye may attain knowledge, and know* (permanently).

## 3. OBSERVATIONS.

1. The constructions of the verb πιστεύω are various: (1) absolutely, *to believe, to have faith* (i. 50; iv. 42, 48, 53; v. 44; vi. 36, 64; ix. 38; x. 25, 26): (2) with the dative of the person (iv. 21; v. 24, 38, 46; viii. 31, 46; x. 37, 38); (3) by metonymy

an abstract is substituted in the dative (ii. 22; iv. 50; v. 47; x. 38); (4) with *εἰς* and the acc. of the person (ii. 11; iii. 16, 18, 36; iv. 39; vi. 29, 35, 40; vii. 5, 39, 48; viii. 30; ix. 35, 36; x. 42); (5) with *εἰς*, and, by metonymy, with the acc. of an abstract (i. 12; ii. 23; iii. 18); (6) possibly *ἐν* with the dat., a very rare construction (iii. 15), only one undisputed example in N. T. (Mark i. 15). (Verify.)

2. The verb *ἀκούω* is also variously construed: (1) with the genitive of the person or thing *immediately* heard (of the person, i. 37; iii. 29; vi. 60 (?); vii. 32; ix. 31; x. 20; of the thing, the sound or speech heard, v. 25, 28; vi. 60 (?); vii. 40; x. 3, 8, 16, 27); (2) the thing, if not immediately heard of the speaker, is in the acc. (v. 24, 37; viii. 47; ix. 40); (3) the thing heard is in the acc., the person from whom heard in the gen., but with a preposition intervening (*παρά*, viii. 26, 38, 40). (Verify.)

#### 4. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 115. Synopsis of <i>πείθω</i> .                              | 4. § 135, 1. Formation of Primitive Adjectives. |
| 2. § 121. Synopsis of the Ind. of <i>ἵστημι</i> .                 | 5. § 76, N. 2. Principal parts of a Verb.       |
| 3. § 119. Synopsis of Pres. and 2 Aor. Systems of <i>ἵστημι</i> . |   |

#### 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.
2. Under List V., of nouns, adjectives, etc., learn 197-249.
3. Under List of Irregular Verbs, learn those numbered 1-25, with their different forms.

#### 6. PRINCIPLES OF SYNTAX.

1. Οὔτε οὗτος ἤμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ (ix. 3).
2. Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; (ix. 19).

3. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς (x. 6).
4. Καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος; λέγει Οὐκ οἶδα (ix. 12).
5. Καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἡγάγετε αὐτόν; (vii. 45).
6. Ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς (x. 6).

*Principle 46.* The demonstrative οὗτος, *this*, refers to something near or present. ἐκεῖνος, *that*, refers to something more remote, but may refer to the nearer, when used emphatically.

1. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν (x. 27).
2. Οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα (viii. 52).
3. Ὡς δὲ ἐγένεσато ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον (ii. 9). (Exception.)

*Principle 47.* The genitive is used after many verbs which signify an action of the senses or of the mind.

1. Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη (iv. 53).
2. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις . . . (viii. 52).
3. Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν (x. 30).

*Principle 48.* The verb often agrees with the nearest subject (Prin. 14), but if the nominatives are of different persons, the first person is preferred to the second and the third, the second to the third.

## 7. EXERCISES.

1. Write the inflection of θύρᾱ, αὐλή, πρόβατον, ἐκεῖνος, κλέπτης, ποιμήν, οὗτος, ἴδιος, ὄνομα, αὐτός, πᾶς, ὁ, τίς, ὅς, ἐγώ, ὅσος, τίς, καλός
2. Of λέγω, ἀναβαίνων, εἰμί, φωνέω, -ῶ, ἐκβάλλω, πορεύομαι, οἶδα, εἶπον, ἔγνω, ἐλάλουν, σωθήσομαι (1 fut. pass., § 95, 3; § 107, 2).
3. Analyze and translate: Ἀκολουθεῖ, φεύγονται, εἰσέλθῃ, εἰσ-ελεύσεται, εὐρήσει, κλέψῃ, θύσῃ, ἔχωσιν, τίθησιν, ἀφήσιν, ἀγαγεῖν, γενήσονται, ἀγαπᾷ, λάβω, ἦρεν, θείναι, λαβεῖν, μαίνεται, ἀνοῖξαι, περι-επάτει, ἐκύκλωσαν, αἶρεις, ἀπόλωνται, ἀρπάσει, δέδωκεν, ἐβάστασαν, λιθάσωσιν, ἔδειξα, ἔστιν γεγραμμένον, λυθῆναι, ἡγίασεν, πιστεύετε, πιστεύετε, γινῶτε, γινώσκετε, ἐζήτουν, πιάσαι, ἔμενεν.
4. Write principal parts of λύω, λείπω, πιστεύω, τιμᾶω, πείθω.
5. Translate and commit the principal parts of the following verbs:



1. ἀγγέλλω, ἀγγελῶ, ἡγγειλα, ἡγγελκα, ἡγγελμαι, ἡγγέλθην.
2. ἄγω, ἄξω, 1 aor. ἦξα, 2 aor. ἦγαγον, ἦχα, ἦγμαι, ἦχθην.
3. αἶρω, αἶρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην.
4. ἀκούω, ἀκούσομαι and ἀκούσω, ἤκουσα, 2 pf. ἀκήκοα, ἠκούσθην.
5. ἀλείφω,<sup>1</sup> ἀλείψω, ἤλειψα, ἀλήλιφα, ἀλήλιμμαι, ἠλείφθην.
6. ἀλλάσσω, ἀλλάξω, ἥλλαξα, ἥλλαχα, ἥλλαγμαι, 2 aor. p. ἥλλάγην.
7. ἀνοίγω, ἀνοίξω, ἀνέωξα, ἀνέωχα, 2 pf. ἀνέωγα, ἀνέωγμαι, ἀνέώχθην.
8. ἄπτω, ἄψω, ἦψα, ἦμμαι, ἦφθην.
9. ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι (mid.), ἦρχθην.
10. αὐξάνω, αὐξήσω, ἠὔξησα, ἠὔξηκα, ἠὔξημαι, ἠὔξήθην.

6. Translate orally: 1. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν. 2. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. 3. Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. 4. Οἶδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν. 5. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκείνος ἀγνός ἐστιν. 6. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 7. Καὶ οἴδατε ὅτι ἐκείνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστίν. 8. Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει. 9. Πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. 10. Τεκνία, μηδεὶς πλανάτω ὑμᾶς. 11. Ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκείνος δίκαιός ἐστιν. 12. Ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. 13. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. (1 John iii. 1-8).

7. Translate: 1. They who do not enter in through the door into the house are thieves and robbers. 2. These sheep follow this man because they hear his voice. 3. The good shepherds lay down their lives for the sheep. 4. The hirelings see the wolves coming and leave their sheep and fly into the city. 5. What does he say? Why do ye hear him? Will ye also believe on his name? 6. He who hears me speaking will follow me. 7. You and I will go into the city. 8. The Jews were

<sup>1</sup> Anoint.

seeking to lay hold of Jesus. 9. He was doing many good works there, but they did not believe on him. 10. Many believed on him because they saw him doing these signs.

### 8. TOPICS FOR STUDY.

1. Terminations of First decl. 2. Of Second decl. 3. Of Third decl. 4. The tense-systems. 5. Principal parts of λύω. 6. πιστεύω. 7. τιμάω. 8. πείθω. 9. λείπω. 10. ἵστημι. 11. δίδωμι. 12. Endings of primitive nouns denoting *agent*. 13. *Action*. 14. *Result*. 15. *Quality*. 16. *Instrument*. 17. Usage of διά. 18. Of ἐπί. 19. Prepositions with the gen. only.

## LESSON XLII.

### 1. TEXT.

JOHN xi. 1-57.

### 2. NOTES.

1. (a) ἀλείψασα : 1 aor. ind. act. part. nom. fem. of ἀλείφω. (b) ἐκ-μάξασα : from ἐκ-μάσσω, *wipe off*. (c) θριξίν : dat. plur. of θρίξ, gen. τριχός (§ 40, 1). 5. ἡγάπα : imperf. 3 pers. sing.

11. (a) κεκοίμηται : perf. ind. pass. of κοιμάω. (b) ἐξυπνίσω : 1 aor. subj. 13. (a) εἰρήκει : pluperf. in use of the irreg. εἶπεν (§ 124, 68). (b) ἔδοξαν : 1 aor. ind. act. of δοκέω (§ 124, 56).

15. (a) ἤμην : imperf. 1 pers. sing. of εἰμί. (b) ἄγωμεν : hortative subj., the 1 pers. being used to express a request or proposal.

20. (a) ὑπῆντησεν : 1 aor. ind. act. of ὑπ-αντάω. (b) ἐκαθέζετο : imperf. mid.

21. ἦς : imperf. 2 pers. sing. of εἰμί, instead of ἦσθα, a form occurring three times in John (also xi. 32; xxi. 18), in all six times in N. T. 22. αἰτήσῃ : 1 aor. subj. mid.

2 pers. sing. 23. ἀναστήσεται : fut. mid. of ἀν-ίστημι (§ 121).

29. ἡγήρθη: 1 aor. pass. of ἐγείρω (§ 124, 60). 31. (a) ἀνέστη: 2 aor. ind. of ἀνίστημι (§ 121). (b) κλαύσῃ: 1 aor. subj. of κλαίω (§ 124, 114). 32. ἔπescen: 2 aor. ind. act. of πίπτω (§ 124, 159). 33. (a) ἐνεβριμήσατο: 1 aor. mid. of ἐμ-βριμάομαι. (b) ἐτάραξεν: 1 aor. ind. act. of ταρασσώ. 34. τεθείκατε: perf. ind. act. of τίθημι (§ 121). 37. ἐδύνατο: imperf. of δύναμαι, with regular augment (cf. ἡδύνατο, ix. 33).
38. (a) ἐμ-βριμώμενος: pres. part. (b) ἐπέκειτο: imperf. ind. of ἐπί-κειμαι (§ 122, 15). 39. τετελευτηκότος: perf. part. gen. sing. masc. of τελευτάω, -ῶ. 42. περιστώτα: perf. part. acc. sing. masc. of περι-ίστημι; for inflection see § 48, 7.
44. (a) τεθνηκώς: perf. part. act. of θνήσκω (§ 124, 100). (b) δεδεμένος: perf. pass. part. of δέω, bind. (c) περι-εδέδετο: plu-perf. pass. 3 pers. sing., with augment, of περι-δέω. (d) ἄφετε: 2 aor. imper. 2 pers. plur. of ἀφίημι; ἄφες inflected like θές (§ 120). 47. συνήγαγον: 2 aor. ind. act. of συν-άγω.
48. (a) ἀφῶμεν: 2 aor. subj. of ἀφίημι. (b) ἀροῦσιν: fut. ind. act. of αἶρω (§ 124, 5). 52. τὰ διεσκορπισμένα: perf. part. pass. 53. (a) ἐβουλεύσαντο: 1 aor. ind. mid. (b) ἀποκτείνωσιν: 1 aor. subj. act. 55. ἀγνίσωσιν: 1 aor. subj. act. of ἀγνίζω. 56. ἐστηκότες: perf. part. act. nom. plur. masc. of ἵστημι. 57. (a) δεδώκεισαν: pluperf. ind. act. without the augment. (b) μηνύσῃ: 1 aor. subj. of μηνύω.

### 3. OBSERVATIONS.

1. The active voice represents the subject as acting.
2. The middle voice represents the subject as acting upon himself, or as affected by his own action; and we can distinguish between (1) the direct, (2) the indirect, and (3) the subjective middle.
3. The direct middle represents the subject as acting on himself, and is comparatively rare, reflexive pronouns being employed usually with the active, as in viii. 22.

4. The indirect middle represents the subject as acting *for* himself, or *with reference to* himself (xi. 11, 24, 25, 38, 45).

5. The subjective middle expresses the interest of the subject in the result, and yet implies a direct agency (ix. 22 ; xi. 53).

6. Deponent verbs show the same uses of the middle voice, and differ only from other verbs in having no active (xi. 19, 20, 38, 50).

7. The passive voice represents the subject as acted upon (xi. 4, 11, 12, 44).

#### 4. GRAMMAR LESSON.

1. § 115. Synopsis of *ρίπτω*.
2. § 121. Of Ind. of *τίθημι*, *δίδωμι*, and *δείκνυμι*.
3. § 119. Of Pres. and 2 Aor. Systems of same Verbs.
4. § 135, 1. Formation of Denominative Adjectives.
5. § 136. Denominative Verbs.

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.

2. Under List V., of nouns, adjectives, etc., learn 250-299.

3. Under List of Irregular Verbs, learn those numbered 26-49, with their forms.

#### 6. PRINCIPLES OF SYNTAX.

a. 1. *Ἀγούμεν εἰς τὴν Ἰουδαίαν πάλιν* (xi. 7).

2. *Ἀλλὰ ἄγουμεν πρὸς αὐτόν* (xi. 15).

3. *Ἀγούμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ* (xi. 16).

b. *Μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν* (iii. 7).

c. *Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ* ; (vi. 28).

*Principle 49.* In simple sentences the subjunctive has three common uses : (a) The first person (generally plural) is used in exhortations ; (b) the subjunctive aorist, in the second and third

persons, is used with μή in prohibitions, instead of the imperative; (c) the first person is used in questions expressive of deliberation or doubt (cf. XXXIV. Obs. 1).

1. Μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου (ii. 16).
2. Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα (v. 45).
3. Μὴ θαυμάζετε τοῦτο (v. 28). 4. Ἐγὼ εἰμι, μὴ φοβεῖσθε (vi. 20).
5. Μὴ γογγύζετε μετ' ἀλλήλων (vi. 43). 6. Μὴ κρίνετε κατ' ὄψιν
7. Μὴ θαυμάσῃς ὅτι εἰπὸν σοι (iii. 7). [(vii. 24).

*Principle 50.* Negative commands are expressed by μή with the present imperative or the aorist subjunctive.

*a. Present.*

1. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι (i. 44).
2. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε (vii. 24).

*b. Aorist.*

1. Λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος (ii. 7).
2. Ἐραύνησον καὶ ἶδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (vii. 52).

3. Ἄρατε τὸν λίθον (xi. 39).

4. Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν (xi. 44).

*c. Contrasted in same passage.*

1. Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ (ii. 8).
2. Ἄρον τὸν κράβαττόν σου καὶ περιπάτει (v. 8, 11).
3. Ἐρχου καὶ ἶδε (i. 46; xi. 34).

*Principle 51.* The present imperative denotes the present continuance or repetition of an action; the aorist imperative expresses a command more forcibly, or denotes that the action is single and instantaneous.

## 7. EXERCISES.

1. Write the inflection of δόξα, χώρα, κύριος, ἀρχιερεῖς, ἔθνος, θρίξ, νύξ, πούς, ὄψις, ἀλείψας, μέγας, πολὺς, εἷς, ὢν.

2. Of ἡγάπων, ἐζήτουν, κεκοίμημαι, ἤμην, ἐληλύθει, ἐκαθεζόμεν, ἀνέστην, τέθεικα, ἔρχου, ἐπεκείμην, περιεστώς, περιεδεδέμην, λύσον.



3. Analyze and translate: Ἐκμάσασα, ἡσθένει, λέγουσαι, δοξασθῇ, ἔμεινεν, ἄγωμεν, λιθάσαι, περιπατῇ, εἰρήκει, ἔδοξαν, ἀπέθανεν, εὗρεν, παραμυθίσωνται, ὑπήντησεν, ἀναστήσεται, ζήσεται, εἶπασα, ἡγέρθη, ἤρχετο, κλαύσῃ, ἔπescen, ἐτάραξεν, ποιῆσαι, ἦραν, δεδεμένος, ἄφετε, ἀφῶμεν, ἐλεύsονται, ἀρουσιν, ἀπόλῃται, ἀνέβησαν, ἐστηκότες, πιάσωσιν.

4. Write principal parts of ἄγω, αἶρω, ἀκούω, ἀλείφω, φιλέω, κοιμάω, ρίπτω, τίθημι, δίδωμι, δείκνυμι, φωνέω, τελευτάω, δέω, ποιέω.

5. Translate orally: (a) John x. 1-42.

(b) 1. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. 2. Ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. 3. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἐστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 4. Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 5. Οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ. 6. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. 7. Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 8. Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. 9. Ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. 10. Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. (1 John iii. 9-15.)

6. Translate: 1. Mary, the sister of Lazarus, anointed the Saviour with ointment and wiped his feet with her hair. 2. Jesus hears that Lazarus is sick, and after two days he says to his disciples, Let us go to the village of Bethany. 3. He who walks in the day is able to see the light, but he who walks in the night will stumble in the darkness. 4. Many of the Jews came unto the two sisters that they might console them. 5. When Jesus came to the village, Martha met him. 6. Come and see where they have laid him. 7. That man was not able to open the eyes of the blind. 8. He who came to the tomb of Lazarus is able to do greater signs than these.



## 8. TOPICS FOR STUDY.

1. Paradigms of Third decl. 2. ἐστώς. 3. Reciprocal pronouns. 4. Reflexive pronouns. 5. Correlation of pronouns. 6. General view of the tenses. 7. Prepositions with dative only. 8. With acc. only. 9. With gen. and acc. 10. With gen., dat., and acc. 11. Formation of adverbs. 12. Correlation of adverbs. 13. Final conjunctions. 14. Endings of denominative nouns denoting *agent*. 15. *Quality*. 16. *Diminutives*.

## LESSON XLIII.

## 1. TEXT.

JOHN xii. 1-50.

## 2. NOTES.

2. διηκόνει: irreg. imperf. of διακονέω, as if the verb were compounded of διὰ and ἀκονέω. 5. ἐπράθη: 1 aor. ind. pass. of πιπράσκω (§ 124, 158). 7. ἄφες: 2 aor. imper. 2 pers. sing. of ἀφίημι (cf. θές, § 120). 15. ἐμνήσθησαν: 1 aor. ind. pass. of μμνήσκω (§ 124, 139). ὠφελεῖτε: pres. ind. act. of ὠφελέω. 24. (a) πεσών: 2 aor. part. act. of πίπτω (§ 124, 159). (b) ἀποθάνη: 2 aor. subj. act. of ἀπο-θνήσκω (§ 124, 100). 25. ἀπολλύει: from ἀπολλύω (only here and Rom. xiv. 15), instead of ἀπόλλυμι. 27. τετάρακται: perf. ind. pass. of ταραύσσω (§ 124, 184). 31. ἐκβληθήσεται: 1 fut. ind. pass. of ἐκβάλλω (§ 124, 28). 37. αὐτοῦ . . . πεποιηκότος: gen. absolute (concessive), cf. Prin. 40. 38. ἀπεκαλύφθη: 1 aor. ind. pass. of ἀποκαλύπτω. 40. (a) ἐπώρωσεν: 1 aor. ind. act. of πωρόω. (b) νοήσωσιν: 1 aor. subj. act. of νοέω. (c) στραφῶσιν; 2 aor. subj. pass. of στρέφω (§ 124, 181). (d) ἰάσομαι: fut. ind. of ἰάομαι (§ 124, 102). 48. ἀθετῶν: pres. part. act. of ἀθετέω, *reject*.

**3. OBSERVATIONS.**

1. Adverbs are used to qualify verbs, adjectives, or other adverbs (xii. 8, 16, 26, 31; viii. 48; viii. 31; vii. 40).

2. The personal pronouns, when they are in the nominative, are emphatic (xii. 26, 46, 47, 49, 50; xii. 34; xi. 27, 42; etc.).

3. The person addressed is put in the vocative case (xii. 21, 38; xi. 3, 12, 21, 27, 32, 34, 39).

4. ἀντί (with the genitive only) occurs only once in John (i. 16).

5. διά with the genitive means *through* (x. 1, 2, 9; xi. 4; i. 3, 7, 10, 17); with the accusative, *on account of* (xii. 9, 11, 18, 27, 30, 39, 42).

6. The distinction between the tenses of the infinitive is similar to that between the tenses of the imperative and subjunctive, — the present marks *continuity* (xii. 4, 21, 39), the aorist, *a single act* (xii. 34), the perfect, *a completed act* (xii. 18, 29).

**4. GRAMMAR LESSON.**

1. § 115. Synopsis of φαίνω.

2. §§ 119, 120. Synopsis and Inflection of Pres. Act. of Verbs in μι.

3. §§ 119, 120. Of Imperfect and 2 Aorist Act.

4. § 137. Compound Words.

5. § 138, 1-4. First Part of a Compound Word.

**5. VOCABULARY.**

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List V., of nouns, etc., learn 300-349.

3. Under List of Irregular Verbs, learn those numbered 50-74, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. Ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό (xii. 7).

2. Καὶ ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν (xii. 9).

3. Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν (xii. 10). See also xii. 20, 23, 36, 38, 47.

4. Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα εἰάν τις γυνὴ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν (xi. 57). The only example of ὅπως in John.

5. Περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ (xii. 35).

6. Ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν (xii. 40). See also xii. 42, 46.

*Principle 52.* In final clauses, the two particles of design, ἵνα, *to the end that*, ὅπως, *in order that*, negatively ἵνα μὴ, are nearly always followed by the subjunctive (cf. Prin. 27).

## 7. EXERCISES.

1. Write the inflection of ἡμέρα, γῆ, πτωχός, θυγάτηρ, πατήρ, ὁ.

2. Of ἡρώτων, ἐλήλυθα, πεσών, σωσον, ὑψωθῶ, ἐκρύβην, λαλῶ.

3. Analyze and translate: Ἦγειρεν, διηκόνει, ἦν, λαβοῦσα, ἤλειψεν, ἐξέμαξεν, ἐπληρώθη, ἐπράθη, ἐδόθη, ἔμελεν, ἔγνω, ἐβουλεύσαντο, ἐπήγον, ἔλαβον, ἐξήλθον, εὐλογημένος, εὐρών, φοβοῦ, ἔγνωσαν, ἐδοξάσθη, ἐμνήσθησαν, ἐπήντησεν, πεποιηκέναι, θεωρεῖτε, ἰδεῖν, ἐλήλυθεν, ἀποθάνη, φυλάξει, διακονῇ, ἀκολουθεῖτω, ἔσται, τετάρακται, εἶπω, γεγονέναι, ἐκβληθήσεται, ὑψωθῶ, ἡμελλεν, ὑψωθῆναι, γένησθε, πεποιηκότος, ἠδύναντο, τετύφλωκεν, στραφῶσιν, γένωνται.

4. Write the principal parts of φαίνω, ποιέω, αλείφω, πληρόω, παραδίδωμι, τηρέω, γράφω, μαρτυρέω, λαλέω, πιστεύω.

5. Translate and commit the principal parts of the following verbs:

1. βαῖνω, βήτομαι, 2 aor. ἔβην, βέβηκα, βήβαμαι, ἐβάθην.
2. βάλλω, βαλῶ, 2 aor. ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην.
3. βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην.
4. γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην.
5. γίνομαι, γενήσομαι, 2 aor. ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην.
6. γινώσκω, γνώσομαι, 2 aor. ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην.
7. γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. ἐγράφη.
8. δέχομαι, δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην.
9. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαί, ἐδιδάχθην.
10. δύναμαι, δυνήσομαι, δεδύνημαι, ἥδυνήθην and ἥδυνάσθην.

6. Translate orally: (a) John xi. 1-57.

(b) 1. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν. 2. Καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι. 3. Ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 4. Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. 5. Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. 6. Ἀγαπητοί, ἐὰν ἡ καρδία μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ ὁ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιούμεν. 7. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἐλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 8. Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ. 9. Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν (1 John iii. 16-24).

7. Translate: 1. They anointed the feet of the disciples. 2. They came in order that they might see the man whom Jesus raised from the dead. 3. This man took the branches of the palm-tree in his hand, and was crying, Behold the King of the Jews. 4. The disciples remembered that they did these things unto him. 5. The Greeks came up unto the feast, that they might see Jesus. 6. He who loves the Saviour will follow him.

7. When the Son of Man will come in his power, he will cast out the ruler of this world. 8. Walk in the light in order that you may become sons of light.

### 8. TOPICS FOR STUDY.

1. The euphony of consonants. 2. General rules of accent. 3. Enclitics. 4. Personal pronouns. 5. Ten classes of verbs. 6. The infinitive endings. 7. Causal conjunctions. 8. Final conjunctions. 9. Compound words. 10. Principles of syntax, 46-48.

## LESSON XLIV.

### 1. TEXT.

JOHN xiii. 1-38.

### 2. NOTES.

1. εἰδώς: perf. part. of οἶδα (§ 124, 64). 2. (a) δέιπνον γινόμενον: gen. abs. (temporal). (b) ἵνα παραδοῖ, *that Judas Iscariot shall betray*: παραδοῖ is not the optative, but 2 aor. subj. 3 pers. sing. instead of παραδῶ (§ 120), arising by regular contraction as if from παραδιδόω, -ῶ (§ 114). 4. (a) ἐγείρεται: a case of the direct middle (cf. XLII. Obs. 3). (b) διέζωσεν: 1 aor. ind. act. of διαζώννυμι (§ 123, 7). 5. (a) ἤρξατο: 1 aor. mid. of ἄρχω. (b) διεζωσμένος: perf part. pass.
7. γνώση, fut. ind. 2 pers. sing. of γινώσκω. 8. νίψης: see Prin. 43. 10. νίψασθαι: 1 aor. inf. mid. 13. ὁ διδάσκαλος: the predicative term with verbs of naming sometimes stands in the nom.; so also ὁ κύριος. 18. ἐξελεξάμην: 1 aor. ind. mid. of ἐκλέγω (§ 124, 128). 19. πρὸ τοῦ γενέσθαι (cf. i. 48), *before it come to pass*. 38. ἕως οὗ: with the gen. of the neut. rel. pron. ἕως has the force of a conjunction, *until* (cf. ix. 18).

## 3. OBSERVATIONS.

1. Connected sentences are said to be co-ordinate, when they are mutually independent.

2. A compound sentence consists of a *principal* and a *subordinate* clause or sentence.

3. A subordinate clause which prepares the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*.

4. Subordinate sentences or clauses are (1) final, (2) conditional, (3) relative, (4) causal, or (5) of indirect discourse.

5. Final clauses express purpose, design, or motive, and are introduced by the final conjunctions (Prin. 27 and 52).

6. A conditional clause contains a *supposition*, and is introduced by *εἰ* or *ἐάν* (Prin. 34).

7. Relative clauses (including temporal) are introduced by relative pronouns or the temporal conjunctions of time, place, or manner.

8. Causal clauses express cause or reason, and are introduced by the causal particles *ὅτι*, *διότι*, *ἐπεὶ*, *ἐπειδὴ*, and *ὥς*.

9. In a clause of indirect discourse (*oratio obliqua*) the substance of the quotation is given in the form of a dependent sentence.

## 4. GRAMMAR LESSON.

1. §§ 119, 120. Synopsis and Inflection of Pres. Mid. and Pass. of Verbs in *μι*.

2. §§ 119, 120. Of Imperfect and 2 Aorist.

3. § 139, 1-3. Last Part of a Compound Word.

4. § 140, 1-3. Meaning of Compound Words.

5. § 141, 1-3. Synthetic Compounds.



## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.
2. Under List V., of nouns, etc., learn 350-399.
3. Under List of Irregular Verbs, learn those numbered 75-99, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. *With imperfect indicative.*

1. Εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί (v. 46).
2. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ (viii. 42).
3. Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν (ix. 41).

2. *With the aorist indicative.*

1. Εἰ ἦδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν (iv. 10).
2. Κύριε, εἰ ἦς ᾧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός (xi. 32; cf. xi. 21).
3. Εἰ ἡγαπᾶτέ με ἐχάρητε ἂν, *if ye were loving me, ye would have rejoiced* (xiv. 28).

*Principle 53.* After conditional clauses with εἰ we have ἂν in the apodosis, either (1) with the imperf. ind. (pointing to present time), or (2) with the aor. ind. (pointing to past time). Sometimes ἂν is omitted in the apodosis (ix. 33). (See Prin. 34.)

1. *With aorist subjunctive.*

1. Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν (i. 33)
2. Ὃς δ' ἂν πλὴν ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ (iv. 14).
3. Καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός (xi. 22).

2. *With present subjunctive.*

1. Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε (ii. 5).
2. Ἄ γὰρ ἂν ἐκείνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ (v. 19).

*Principle 54.* In relative clauses after ὅς, ὅστις, ὅσος, ἂν is used mainly with (1) the aorist subjunctive (future time) or (2) with the present subjunctive (continuous action).

## 7. EXERCISES.

1. Write the inflection of καρδιά, κύριος, στήθος, καθάρος, πᾶς.
2. Of εἰδώς, μεταβῶ, λαβῶν, γνῶσομαι, πεποίηκα, εἰμί, εἶχον.
3. Analyze and translate : Βεβληκός, παραδοῖ, εἰδώς, ἐξῆλθεν, ἐγείρεται, τίθησιν, διέζωσεν, ἥρξατο, διεζωσμένος, γνώση, νύψης, λελουμένος, παραδιδόντα, ἀνέπεσεν, φωνεῖτε, ἔδωκα, ἐξελεξάμην, πληρωθῇ, ἐπῆρην, γενέσθαι, γένηται, ἐταράχθη, ἀπορούμενοι, ἀνακείμενος, ἀναπεσών, ἐδόκουν, εἶχεν, δῶ, δύνασθε, ἔχητε, ἀκολουθήσαι, θήσεις, ἀρνήσῃ.

4. Write the principal parts of βαίνω, βάλλω, γίνομαι, γινώσκω, γράφω, δύναμαι, δίδωμι, ἄγω, αἶρω, ἀκούω, ἄρχω, ἀνοίγω.

5. Translate and commit the principal parts of the following verbs :

1. ἐγείρω, ἐγερῶ, ἡγείρα, ἐγήγερμαι, ἡγέρθην.
2. ἐλαύνω, ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην.
3. ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἤλέγχθην.
4. ἔρχομαι, ἐλεύσομαι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα.
5. εὐρίσκω, εὐρήσῳ, εὕρησα, 2 aor. εὔρον, εὔρηκα, εὔρημαι, εὔρήθην.
6. ἔχω, ἔξω and σχήσω, 2 aor. ἔσχον, ἔσχηκα, ἔσχημαι.
7. ζάω, ζήσω, and ζήσομαι, ἔζησα, ἔζηκα.
8. ζώννυμι, ζώσω, ἔζωσα, ἔζωσμαι.
9. ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγήμαι.
10. θάπτω, θάψω, ἔθαψα, τέθαμμαι, 2 aor. ἐτάφην.

6. Translate orally : (a) John xii. 1-50.

(b) 1. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν κόσμον. 2. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. 3. Πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν. 4. Καὶ τοῦτο ἐστὶν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡδη. 5. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τέκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 6. Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν. 7. Διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. 8. Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν

θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. 9. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης (1 John iv. 1-6).

7. Translate: 1. They rise from supper and put on their garments. 2. They begin to wash the hands of the children who came to see them. 3. He washed not only the hands, but also the feet of his disciples. 4. They did not know what he had done to them, because they did not comprehend the truth. 5. The disciple is not greater than his teacher, nor is the servant greater than his master. 6. He gave us a new commandment, that we should love one another. 7. Where art thou going? Are you able to follow me where I am going?

### 8. TOPICS FOR STUDY.

1. First declension. 2. Declension of participles. 3. Numerals. 4. Correlation of pronouns. 5. The tense-systems. 6. 1 aor. synopsis of πιστεύω. 7. 2 aor. synopsis of λείπω. 8. Synopsis of λύω. 9. Prepositions with gen., dat., and acc. 10. With gen. and acc. 11. Improper prepositions. 12. Conditional conjunctions. 13. Principles of syntax, 1-10. 14. Meaning of compound words. 15. Principles of Syntax, 49-51.

## LESSON XLV.

## 1. TEXT.

JOHN xiv. 1-xv. 27.

## 2. NOTES.

1. *ταρασσέσθω*: pres. imper. pass. 2. *ἐτοιμάσαι*: 1 aor. inf. act. of *ἐτοιμάζω*. 3. *παραλήμφομαι*: fut. ind. of *παραλαμβάνω* (§ 124, 125). 7. *ἐγνώκειτε*: pluperf. ind. act. of *γινώσκω*. 8. *δείξον*: from *δείκνυμι* (§ 121). 13. *ὅτι*: acc. sing. neut. of *ὅστις*. 26. *ὑπομνήσει*: from *ὑπο-μιμνήσκω* (§ 124, 139). 27. *δειλιάτω*; pres. imper. act. 3 pers. sing. of *δειλιάω*. 31. *ἐγείρεσθε*: pres. imper. mid. 2 pers. plur. xv. 4. *μείνατε*: 1 aor. imper. act. of *μένω*. 6. *ἐξηράνθη*: 1 aor. ind. pass. of *ξηραίνω* (§ 124, 142). 7. *αἰτήσασθε*: 1 aor. imper. mid. 2 pers. plur. 13. *θῆ*: 2 aor. subj. act. 3 pers. sing. 15. *ἔρηκα*: perf. in use of *εἶπον* (§ 124, 68). 16. *δῶ*: 2 aor. subj. act. of *δίδωμι*. 20. *τοῦ λόγου οὗ*: verbs of remembrance govern the gen. (Prin. 47); the relative *οὗ*, which ought to be in the acc., is attracted into the genitive by its genitive antecedent. 22. *εἴχουσιν*: imperf. act. 3 pers. plur. of *ἔχω* (§ 124, 89), an irreg. form for *εἶχον*.

## 3. OBSERVATIONS.

1. A periphrastic future is sometimes formed by the auxiliary future verb *μέλλω* and the pres. inf. (iv. 47; vi. 6, 15, 71; vii. 35, 39; xi. 51; xii. 4, 33; xiv. 22). It calls attention to the certainty of the event.

2. In the N. T., quotation is generally direct, and is introduced either without the intervention of a conjunctive particle (i. 15, 21, 23, 29; iv. 17, 31, 32; v. 12; vii. 31; x. 36; xiv. 5,

6, 8, 9, 22, 23), or by means of the particle *οτι*, which is then redundant (i. 20, 32; iv. 17, 39, 42, 51; vi. 42; viii. 33; ix. 9, 23, 41; x. 36; xiii. 33; xvi. 17; xviii. 9).

#### 4. GRAMMAR LESSON.

1. § 33, 1-5. First Decl. in N. T.
2. § 37, 1-6. Second Decl. in N. T.
3. § 42, 1-3. Third Decl. in N. T.
4. § 50, 1-3. Adjectives of 1 and 3 Decl.

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, etc., learn 400-449.
3. Under List of Irregular Verbs, learn those numbered 100-124, with their forms.

#### 6. PRINCIPLES OF SYNTAX.

1. 'Ος δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ (iv. 14).
2. Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν (vii. 39).
3. Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν (xv. 20).

*Principle 55.* The relative is often attracted into the case of its antecedent, especially from the accusative to the genitive.

#### 7. EXERCISES.

1. Write the inflection of *πολύς*, *ἐμαντοῦ*, *ἐκείνος*, *οὗτος*, *κλήμα*.
2. Of *ταράσσειν*, *ᾶ*, *ἑωρακώς*, *δειξέον*, *ἀγαπάω*, *ἡγάπων*, *ἀφίημι*.
3. Analyze, inflect, and translate: *Πιστεύετε*, *εἰσίν*, *ἐτοιμάσαι*, *παραλήψομαι*, *ἦτε*, *ἐγνώκειτε*, *ἦδειτε*, *ἑωράκατε*, *ἄρκει*, *πορεύομαι*, *αἰτήσητε*, *δοξασθῇ*, *τηρήσετε*, *δώσει*, *ἦ*, *λαβεῖν*, *ἀφήσω*, *ζήσετε*, *ἀγαπηθήσεται*, *γένονεν*, *ἐμφανίσω*, *ἐλευσόμεθα*, *λελάληκα*, *ὑπομνήσει*, *δειλιάτω*,

ἐχάρητε, εἶρηκα, γένηται, ἔδωκεν, ἐγείρεσθε, ἄγωμεν, φέρη, μείνατε, μείνητε, ἐβλήθη, ἐξηράνθη, θῆ, ποιῆτε, ἐγνώρισα, ἐξελέξασθε, ὑπάγητε, ἐδίωξαν, μεμισήκασιν, μαρτυρεῖτε.

4. Write the principal parts of δείκνυμι, διδάσκω, ἐγείρω, ἔρχομαι, ἔχω, ζάω, ποιέω, λαλέω, ἀκούω, αἶρω, δίδωμι.

5. Translate and commit the principal parts of the following verbs:

1. θνήσκω, θανοῦμαι, 2 aor. ἔθανον, τέθνηκα.
2. θύω, θύσω, ἔθυσα, τέθυκα, τέθῃμαι, ἐτύθην.
3. καθαίρω, καθαρώ, ἐκάθῃρα, κεκάθαρμαι, ἐκαθάρθην.
4. καθίζω, καθίσω, ἐκάθισα, κεκάθικα.
5. καίω, καύσω, ἔκαυσα, κέκαυκα, κέκαυμαι, ἐκαύθην.
6. καλέω, καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην.
7. καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην.
8. κλείω, κλείσω, ἔκλεισα, κέκλεισμαι, ἐκλείσθην.
9. κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην.
10. λαμβάνω, λήμψομαι, 2. aor. ἔλαβον, εἴληφα, εἴλημαι, ἐλήμφθην.

6. Translate orally: (a) 1 John xiii. 1-38.

(b) 1. Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. 2. Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. 3. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. 4. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 5. Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 6. Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 7. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 8. Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. 9. Ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς Χριστὸς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. 10. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. (1 John iv. 7-16 a.)



7. Translate: 1. Let not your hearts be troubled. 2. He goes to prepare a mansion for those who believe on his name. 3. No one is able to come unto the Father, unless through the Son. 4. Show us the way, and we will follow thee. 5. He will not leave thee an orphan, but will come again unto thee. 6. He who loves me will keep my commandments, because I abide in him. 7. The world does not love the Son of God, but hates him.

### 8. TOPICS FOR STUDY.

1. Second declension. 2. Three classes of adjectives. 3. Ten kinds of pronouns. 4. The augment. 5. Reduplication. 6. Synopsis of ποιέω. 7. Correlative adverbs. 8. Causal conjunctions. 9. Final conjunctions. 10. Interrogative particles. 11. Principles of Syntax, 11-20. 12. Denominatives. 13. Parathetic compounds. 14. Synthetic compounds. 15. Foreign words.

## LESSON XLVI.

### 1. TEXT.

JOHN xvi. 1-xvii. 26.

### 2. NOTES.

2. δόξῃ: 1 aor. subj. of δοκέω (§ 124, 56). 3. ἔγνωσαν: 2 aor. ind. act. of γινώσκω (§ 124, 45). 11. κέκριται: perf. ind. pass. of κρίνω (§ 124, 121). 13. ἀναγγελεῖ: fut. ind. act. (§ 124, 1). 16. ὄψεσθε: fut. ind. in use of ὁράω (§ 124, 147). 17. ἐκ τῶν μαθητῶν: cf. notes on vii. 40.
20. (α) κλαύσετε: fut. ind. act. of κλαίω (§ 124, 114). (β) χαρήσεται: fut. ind. of χαίρω (§ 124, 203). xvii. 1. ἐπάρας: 1 aor. part. act. of ἐπ-αίρω (§ 124, 5). 7. ἔγνωκαν: for ἐγνώκασιν (§ 124, 45). 12. ἀπόλετο: 2 aor. ind. mid. of ἀπόλλυμι (§ 123, 13).

**3. OBSERVATIONS.**

1. The infinitive mood in all its tenses may be used as an indeclinable neuter substantive, and is then qualified by the neuter article.
2. Its different cases are used just like the cases of substantives.
3. The oblique cases may depend on prepositions (i. 48; ii. 24; xiii. 19; xvii. 5).
4. The infinitive may form the subject of a sentence (xviii. 14), or the object (iv. 7; xvi. 2).
5. The infinitive may be used to denote the purpose of an action, or the result (iv. 15; xvi. 12).

**4. GRAMMAR LESSON.**

1. § 76, 1-9. The Tense-systems.
2. §§ 78-83. Ten Classes of Verbs.
3. § 115, 1, 2. Synopsis of five Verbs in  $\omega$ .

**5. VOCABULARY.**

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, etc., learn 450-499.
3. Under List of Irregular Verbs, learn those numbered 125-149, with their forms.

**6. PRINCIPLES OF SYNTAX.**

1. Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον . . . παρὰ σοί (xvii. 5).
2. Τῆρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (xvii. 11, 12).  
*Principle 56.* The relative is also often attracted into the case of its dative antecedent (cf. Prin. 55).

1. Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν; (vii. 31).

2. Οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι (xvii. 9).

*Principle 57.* When the antecedent would be a demonstrative pronoun, it is often omitted, being implied in the relative.

## 7. EXERCISES.

1. Inflect οὗτος, ὥρα, πᾶς, ἀποκτείνας, θεός, πατήρ, ἐγώ, σύ, αὐτός, οὐδείς, καρδία, ἐκείνος, κρίσις, ἄρχων, πολὺς, πνεῦμα, ὅσος.

2. Analyze, inflect, and translate: Σκανδαλισθῆτε, ποιήσουσιν, δόξῃ, ἔγνωσαν, ἔλθῃ, μνημονεύητε, ἡμῃν, ἐρωτᾶ, πεπλήρωκεν, ἀπέλθω, πορευθῶ, ἐλέγξει, θεωρεῖτε, κέκριται, δύνασθε, ὀδηγήσει, ἐρχόμενα, δοξάσει, λήμψεται, ἀναγγελεῖ, ὀψεσθε, ἤθελον, ἐρωτᾶν, κλαύσετε, χαρήσεται, λυπηθήσεσθε, γενήσεται, τίκτη, γεννήσῃ, ῥητήσατε, ἢ πεπληρωμένη, πεφιλήκατε, ἐλήλυθα, σκορπισθῆτε, ἀφῆτε, ἔχητε, θαρσεῖτε, νενίκηκα, ἐπάρας, δόξασον, ἔδωκας, γινώσκωσι, τελειώσας, ἔγνωκαν, δεδόξασμαι, τήρησον, ἐφύλαξαι, ἐμίσησεν, θεωρῶσιν, ἔγνω, ἐγνώρισαι, ἦ.

3. Write the principal parts of ἵστημι, τίθημι, θνήσκω, καθαίρω, καθίζω, καίω, καλέω, καλύπτω, κλείω, κρίνω, λαμβάνω, ἔχω, λαλέω, φιλέω, πιστεύω, γίνομαι, γινώσκω, δέχομαι, δύναμαι, ἔρχομαι.

4. Translate and commit the principal parts of the following verbs:

1. λέγω, λέξω, ἔλεξα, (εἴρηκα); λέλεγμαι, ἐλέχθην.

2. λείπω, λείψω, 2 aor. ἔλιπον, 2 pf. λέλοιπα, λέλειμμαι, ἐλείφθην.

3. μαθάνω, μαθήσομαι, 2 aor. ἔμαθον, μεμάθηκα.

4. μένω, μενῶ, ἔμεινα, μεμένηκα.

5. μιμνήσκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην.

6. ἀπόλλυμι, ἀπολέσω and ἀπολῶ, ἀπόλεσα, 2 aor. ἀπωλόμην, ἀπόλωλα.

7. ὁράω, (ὄψομαι), (2 aor. εἶδον), ἑώρακα and ἑόρακα, ἑώρᾱμαι, ὤφθην.

8. πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην.

9. πίμπλημι, πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην.

10. πίνω, πίομαι, 2 aor. ἔπιον, πέπωκα, πέπομαι, ἐπόθην.

5. Translate orally : (a) 1. John xiv. 1-31. 2. xv. 1-27.

(b) 1. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει. 2. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ. 3. Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 4. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς. 5. Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν. 6. Ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν. 7. Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ. (1 John iv. 16 a-21.)

6. Translate: 1. I say these things unto you, because you know the truth. 2. In that day sorrow will fill your hearts, because you have not peace. 3. I will send the Comforter unto you, who will lead you into all truth. 4. You see me now, but a little while and you see me no longer, because I go unto him who sent me. 5. I have come into the world, but I will leave the world. 6. I will do the work which thou hast given me to do.

### 8. TOPICS FOR STUDY.

1. Third declension. 2. Synopsis of future tense. 3. Synopsis of 1 aorist. 4. Contract verbs. 5. Impersonal verbs. 6. Prepositions with the gen. only. 7. With the dative only. 8. With the acc. only. 9. Governing two cases. 10. Governing three cases. 11. Nouns in -τηρ, -τωρ, -της, -εως. 12. Nouns in -τις, -σις, -σια, -μη, -εια, -μος. 13. Nouns in -μα, -ος, -τρον, -ων, -ανος, -ονη. 14. Principles of syntax, 21-30.

## LESSON XLVII.

## 1. TEXT.

JOHN xviii. 1-40.

## 2. NOTES.

2. συνήχθη: 1 aor. ind. pass. of συν-άγω. 6. ἔπασαν: from πίπτω. 10. (a) εἴλκυσεν: 1 aor. ind. act. of ἔλκω (§ 124, 74). (b) ἔπαισεν: from παίω. (c) ἀπέκοψεν: from ἀπο-κόπτω. 12. ἔδησαν: 1 aor. ind. act. of δέω. 15. γνωστός: a verbal adj. from γινώσκω (§ 102, 3; § 135, a, 3). 28. μιανθῶσιν: 1 aor. subj. pass. of μαιίνω. 30. παρεδώκαμεν: from παρα-δίδωμι. 36. ἡγωνίζοντο: imperf. of ἀγωνίζομαι.

## 3. OBSERVATIONS.

1. The accusative primarily denotes the *direct* object of a verb, as opposed to the *indirect* object denoted by the dative.

2. When the accusative is connected with the verb in signification, it is known as the *cognate* accusative (vii. 24; cf. also v. 32; xvii. 26).

3. When the accusative is joined with a verb, adjective, or noun, to specify the part, property, or sphere to which it applies, it is known as the accusative of *specification* (vi. 10; xiv. 26; xix. 2).

4. Certain relations of space and time are often denoted by the accusative (i. 39; ii. 12; iv. 52; v. 5; vi. 19; xi. 6).

5. Some transitive verbs may take two object accusatives, especially verbs signifying *to teach* (xiv. 26), *to ask* (xvi. 23), *to clothe* (xix. 2).

6. Verbs signifying *to make*, and the like, may take a predicate accusative besides the object accusative (v. 11; x. 33; xix. 7, 12).

## 4. GRAMMAR LESSON.

1. §§ 118–121. Synopsis and Inflection of Verbs in *μι*.
2. § 122. Verbs of the First Class in *μι*.
3. § 123. Verbs of the Second Class in *μι*.

## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.
2. Under List V. of nouns, etc., learn 500–549.
3. Under List of Irregular Verbs, learn those numbered 150–174, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με (ii. 17).
  2. Ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (v. 42).
  3. Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων (vii. 13; cf. xx. 19).
  4. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός (xvii. 2).
- Principle 58.* A genitive, after a noun, showing the object of a feeling or action, is called the *objective* genitive.
1. Οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως (v. 29).
  2. Καὶ ἔσονται πάντες διδασκοὶ θεοῦ (vi. 45).
  3. Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι; (vii. 35).
  4. Ἐγὼ εἰμι ἡ θύρα τῶν προβάτων (x. 7).
  5. Σύροντες τὸ δίκτυον τῶν ἰχθύων (xxi. 8).

*Principle 59.* When a more general relation is signified, the genitive is called the genitive of *relation*, and is variously translated, the context showing the kind of relation intended.



## 7. EXERCISES.

1. Inflect ὅς, ὁ, σπείρα (§ 33, 1), ἀρχιερεύς, φανός, λαμπάς, ὄπλον, Ἰούδας (§ 33, 4), Ἰησοῦς (§ 37, 6), ὑπηρέτης, εἷς.

2. Analyze, inflect, and translate: Εἰπών, ἦν, ᾗδει, συνήχθη, λάβων, ἰστῇκει, παραδιδούς, ἀπῆλθαν, ἔπесαν, ἐπηρώτησεν, ἄφετε, δέδωκας, ἀπόλεσα, εἰλκυσεν, βάλε, ἔδhsαν, ἤγαγον, ἠκολούθει, γνωστός, πεποιηκότες, ἐθερμαίνοντο, ἀκηκοότας, παρεστηκώς, δεδεμένον, ἠρνήσατο, μιανθῶσιν, φάγωσιν, κρίνατε, παραδοθῶ, γεγέννημαι, βούλεσθε.

3. Write the principal parts of πείθω, ἀγγέλλω, ἄγω, αἶρω, ἀκούω, ἄρχω, βαίνω, βάλλω, βούλομαι, διδάσκω, ἐγείρω, εὐρίσκω, ἔχω, ἡγέομαι.

4. Translate and commit the principal parts of the following verbs:

1. πιπράσκω, πέπρᾱκα, πέπρᾱμαι, ἐπράθην.
2. πίπτω, πεσοῦμαι, 2 aor. ἔπεσον, πέπτωκα.
3. πράσσω, πράξω, ἐπράξα, πέπρᾱχα, πέπρᾱγμαι, ἐπράχθην.
4. πυνθάνομαι, πεύσομαι, 2 aor. ἐπυθόμην, πέπυσμαι.
5. στέλλω, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, 2 aor. ἐστάλην.
6. στρέφω, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, 2 aor. ἐστράφην.
7. σώζω, σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἐσώθην.
8. τaráσσω, τaráξω, ἐτάραξα, τετάραγμαι, ἐταράχθην.
9. τελέω, τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην.
10. φέρω, οἶσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην.

5. Translate orally: (a) 1. John xvi. 1-33. 2. xvii. 1-26.

(b) 1. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ θεοῦ γεννῆται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. 2. Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. 3. Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. 4. Καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5. Τίς ἐστὶν δὲ ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6. Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι.

7. Καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.  
 8. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα,  
 καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. (1 John v. 1-8.)

6. Translate: 1. They went out with him unto the place, where was a garden. 2. Simon Peter drew his sword and cut off the right ear of the high-priest's servant. 3. The priests asked the disciples concerning Jesus and his teaching. 4. He spoke plainly to the high-priest, but he did not believe what he said. 5. The disciples answered and said, His kingdom is not of this world. 6. Art thou a king? 7. Art thou one of his disciples? 8. The servant of the high-priest said, I saw this man in the garden with Jesus; I know he is one of his disciples.

### 8. TOPICS FOR STUDY.

1. Declension of adjectives. 2. Of participles. 3. Comparison of adjectives. 4. Personal endings of the verb. 5. Mood suffixes. 6. Synopsis of perfect. 7. Synopsis of verbs in *μι*. 8. Formation of adverbs. 9. Correlative adverbs. 10. Adversative conjunctions. 11. Diminutives. 12. Parathetic compounds. 13. Synthetic compounds. 14. Foreign words. 15. Principles of syntax, 31-40.

## LESSON XLVIII.

## 1. TEXT.

JOHN xix. 1-42.

## 2. NOTES.

2. πλέξαντες: 1 aor. part. act. of πλέκω. 6. σταύρωσον: 1 aor. imper. act. of σταυρόω. 10. ἀπολῦσαι: 1 aor. inf. act. of ἀπο-λύω. 24. (a) σχίσωμεν: 1 aor. subj. act. (cf. Prin. 49). (b) λάχωμεν: 2 aor. subj. act. of λαγχάνω (§ 124, 123). (c) διεμερίσαντο: 1 aor. ind. mid. of διαμερίζω. 29. (a) ἔκειτο: imperf. ind. of κείμαι (§ 122, 15). (b) ὑσσώπω, *uron hyssop*. (c) περιθέντες: 2 aor. part. act. of περι-τίθημι. (d) προσ-ήνεγκαν: from προσ-φέρω. 31. (a) κατεαγώσιν: 2 aor. subj. pass. 3 pers. plur. of κατ-άγνυμι (§ 123, 10). (b) ἀρθώσιν: 1 aor. subj. pass. of αἶρω (§ 124, 5). 33. τεθνηκότα: perf. part. act. of θνήσκω (§ 124, 100). 34. ἔνθεν: 1 aor. ind. act. of νύσσω (§ 124, 141). 36. συντριβήσεται: 2 fut. ind. pass. of συν-τρίβω. 37. ἐξέκέντησαν: 1 aor. ind. act. of ἐκ-κεντέω. 38. κεκρυμμένος: perf. part. pass. of κρύπτω.

## 3. OBSERVATIONS.

1. Words denoting kindred are often omitted before a genitive of relationship (vi. 71; xix. 25; xxi. 2, 15).

2. Adjectives and verbs signifying plenty, fulness, and the like, are construed with the genitive of the thing (i. 14; ii. 7; vi. 13; xix. 29; xxi. 11).

3. When the nominative is used for the vocative in direct address, the article is prefixed (xix. 3; xx. 28).

4. The superlative *πρῶτος*, *first*, may be used where but two things are compared (i. 15, 30; xv. 18; xix. 32).

## 4. GRAMMAR LESSON.

1. § 32, 1. Contract Nouns of First Decl.
2. § 36, 1, 2. Contract Nouns of Second Decl.
3. § 41, 1. Irregular Nouns of Third Decl.
4. § 45, 1. Contracts of Adjectives of the First and Second Declensions.

## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, etc., learn 550-612.
3. Under List of Irregular Verbs, learn those numbered 175-205, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. Καὶ ἐδίδουσιν αὐτῷ ῥαπίσματα (xix. 3).
2. Τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίνω αὐτό; (xviii. 11).
3. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου (xvii. 14).
4. Λέγει οὖν αὐτῷ ὁ Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; (xix. 10).
5. Ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ (xii. 26).

*Principle 60.* The dative is used to denote that *to* which anything is or is done (*Dative of Indirect Object*).

1. Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου (ii. 4).
2. Ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει (iii. 26).

*Principle 61.* The dative is used to denote that *for* which something is or is done (*Dative of Interest*).

1. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής (xviii. 15).
2. Ἄλλοι ἔλεγον Οὐχι, ἀλλὰ ὅμοιος αὐτῷ ἐστίν (ix. 9).

*Principle 62.* The dative is used with all words implying *association* and *resemblance*, and their opposites.

1. χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου (iii. 29).
2. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (xxi. 8).

*Principle 63.* The manner and the instrument of an action are expressed by the dative.

## 7. EXERCISES.

1. Inflect στρατιώτης, πορφύρεος (§ 45, 1), βασιλεύς, οὐδείς, πα-  
ραδούς, μείζων, ἐκείνος, ἱμάτιον, τέσσαρες, μέρος (§ 40, 4), χιτῶν,  
παρεστώς, γυνή, σκεῦος, ὄξος, μέγας, σκέλος, ἀληθής, ὁστοῦν.

2. Analyze, inflect, and translate: Ἐλαβεν, ἐμαστίγωσεν, πλέ-  
ξαντες, ἐπέθηκαν, ἤρχοντο, χαῖρε, ἐδίδουσαν, ἐξῆλθεν, γινώτε, φορῶν,  
εἶδον, ἐκραύγασαν, σταύρωσον, λάβετε, ἀποθανεῖν, ἤκουσεν, ἐφοβήθη,  
ἔδωκεν, σταυρῶσαι, ἦν δεδομένον, ἀπολύσης, ἄρον, σταυρωθῇ, ἀνέγνωσαν,  
γράφε, σχίσωμεν, λάχωμεν, διεμερίσαντο, ἔβαλον, ἰστήκεισαν, ἠγάπα,  
εἰδώς, τετέλεσται, τελειωθῇ, ἔκειτο, περιθέντες, προσήνεγκαν, κατεαγῶσιν,  
ἀρθῶσιν, κατέαξαν, συνσταυρωθέντος, τεθνηκότα, συντριβήσεται, ἐξεκέν-  
τησαν, κεκρυμμένος, ἄρῃ, ἐπέτρεψεν, ἔδωσαν, τεθειμένος, ἔθηκαν.

3. Write the principal parts of λαμβάνω, τίθημι, ἔρχομαι, δίδωμι,  
γινώσκω, θνήσκω, ἀκούω, αἶρω, γράφω, βάλλω, ἵστημι, τελέω, φέρω,  
πίπτω, πράσσω, στέλλω, στρέφω, σώζω, λείπω, μένω, ὁράω, ἀπόλλυμι.

4. Translate and commit the principal parts of the following  
verbs:

1. φεύγω, φεύξομαι, 2 aor. ἔφυγον, πέφευγα.
2. χαίρω, χαρήσομαι, κεχάρηκα, κεχάρημαι, ἐχάρην.
3. κατάγνυμι, κατεάξω, κατέαξα, 2 pf. κατέαγα, 2 aor. p. κατεάγην.
4. κρύπτω, κρύψω, ἔκρυψα, κέκρυμαι, 2 aor. ἐκρύβην.
5. Translate orally: (a) 1. John xviii. 1-27. 2. xviii. 28-40.

(b) 1. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ  
θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν  
περὶ τοῦ υἱοῦ αὐτοῦ. 2. Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν  
μαρτυρίαν ἐν αὐτῷ. 3. Ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν  
αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς  
περὶ τοῦ υἱοῦ αὐτοῦ. 4. Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον

ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ νύφ αὐτοῦ ἐστίν. 5. Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν · ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. 6. Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 7. Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. 8. Καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν ἀπ' αὐτοῦ. (1 John v. 9-15.)

6. Translate: 1. The soldier placed crowns of thorns upon their heads. 2. They clothed them with purple garments. 3. I am not able to find any fault in this man. 4. The chief priests of the Jews wished to crucify the Saviour of the world. 5. Jesus himself bore his cross unto the place where they were about to crucify him. 6. Do not write, The King of the Jews, but write, The King of all men, and the Lord of heaven and earth.

### 8 TOPICS FOR STUDY.

1. Contracts of First decl. 2. Contracts of Second decl. 3. Stems ending in σ. 4. Contracts of adjectives of the First and Second declensions. 5. Numerals. 6. Distributives and multiplicatives. 7. Correlation of pronouns. 8. Personal endings of the imperative. 9. Infinitive endings. 10. Prepositions with the genitive only. 11. With the dative only. 12. With the accusative only. 13. With the genitive and accusative. 14. With the gen., dat., and acc. Principles of syntax, 41-50.



## LESSON XLIX.

## 1. TEXT.

JOHN xx. 1-xxi. 25.

## 2. NOTES.

1. *μῆ*: *ἡμέρα* being understood; in expressing the day of the week *εἰς* is always used for *πρῶτος* (§ 56, *note*); the exact time when a thing is done is put in the dative.

2 aor. ind. act. of *προ-τρέχω* (§ 124, 192).

4. *προ-έδραμεν*: 7. *ἐν-τετυλιγμένον*: perf. pass. of *ἐν-τυλίσσω*.

14. *ἐστράφη*: 2 aor. pass. of *στρέφω* (§ 124, 181).

16. *στραφέισα*: 2 aor. part. pass. (§ 113).

18. *καὶ ταῦτα εἶπεν αὐτῇ*: absence of grammatical connection (*anacoluthon*).

19. *κεκλεισμένων*: from *κλείω* (§ 124, 116).

22. *ἐνεφύσησεν*: 1 aor. ind. act. of *ἐμ-φυσάω*.

23. (a) *ἄν*: for *ἐάν*; so also in xii. 32; xvi. 23. (b) *ἀφῆτε*: 2 aor. subj. of *ἀφ-ίημι*.

(c) *ἀφέωνται*: perf. pass. 3 pers. plur., instead of *ἀφείνται*.

xxi. 7. *διεζώσατο*: 1 aor. ind. mid. of *δια-ζώννυμι* (§ 123, 7).

10. *ἐνέγκατε*: from *φέρω*.

11. *ἐσχίσθη*: 1 aor. ind. pass. of *σχίζω*.

12. (a) *ἐτόλμα*: imperf. 3 pers. sing. of *τολμάω*.

(b) *ἐξετάσαι*; 1 aor. inf. of *ἐξ-ετάζω*.

18. (a) *ἦς*, instead of *ἦσθα*: imperf. of *εἰμί*, 2 pers. sing. (also in xi. 21, 32).

(b) *ἐκτενείς*: fut. of *ἐκ-τείνω*. (c) *ζώσει*: fut. of. *ζώννυμι* (§ 123, 7).

(d) *οἴσει*: fut. of *φέρω* (§ 124, 196).

20. (a) *ἐπιστραφεῖς*: 2 aor. part. pass. (b) *ἀνέπεσεν*: 2 aor. ind. act. of *ἀνα-πίπτω* (§ 124, 159).

25. (a) *καθ' ἑν*: used distributively, *every one* (§ 56, 1).

(b) *χωρήσειν*: fut. inf. act. of *χωρέω*.

## 3. OBSERVATIONS.

1. We have several examples of the genitive absolute in this lesson (xx. 1, 19, 26; xxi. 4, 11).

2. The cardinal εἰς, besides its ordinary use, is sometimes employed: (1) for the correlatives, *one . . . the other* (xx. 12); (2) instead of the ordinal πρῶτος (xx. 1, 19).

3. The omitted subject of the 3 pers. plur. is often to be understood in a general way (xv. 6; xx. 2).

4. The present is sometimes used to express certain futurity (ἀναβαίνω, xx. 17; ἀποθνήσκει, xxi. 23).

#### 4. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.

2. Review List I. of 95 verbs.

3. Review List IV. of 196 nouns, etc.

#### 5. PRINCIPLES OF SYNTAX.

1. Review principles 50–63.

#### 6. EXERCISES.

1. Inflect: Εἰς, μνημεῖον, ἄλλος, σῶμα, γυνή, ἐγώ, οὗτος, χεῖρ, πιστός, πλήθος, μέγας, σύ, πᾶς, παραδιδούς, ἰδών, ἀληθής, πολὺς.

2. Analyze, inflect, and translate: Οὐσῆς, ἡρμένον, ἔθηκαν, προέδραμεν, κείμενα, ἐντετυλιγμένον, ἤδειςαν, ἀναστήναι, ἰστῇκει, κλαίουσα, παρέκνυσεν, ἔκειτο, ἦραν, οἶδα, ἐστράφη, ἐστῶτα, ἄρῳ, στραφείσα, ἄπτου, ἀναβέβηκα, πορεύου, κεκλεισμένων, ἦσαν, ἔδειξεν, ἐχάρησαν, ἀπέσταλκεν, ἐνεφύσησεν, ἀφήτε, ἀφένονται, κρατῇτε, κεκράτηνται, ἐωράκαμεν, ἴδω, βάλω, ἔστη, φέρε, γίνου, πεπίστευκας, ἔστιν γεγραμμένα, γέγραπται, ἔχητε, ἐρχόμεθα, ἐνέβησαν, ἐπίασαν, εὐρήσετε, ἐλκύσαι, διεζώσατο, ἐνέγκατε, ἐπιάσατε, εἴλκυσεν, ἐσχίσθη, ἀριστήσατε, ἐτόλμα, ἐξετάσαι, ἐγερθεῖς, ἐλυπήθη, ἐζώννυες, γηράσῃς, ζώσει, ἀνέπεσεν, ἡγάπα, γράφηται, χωρήσιν.

3. Write the principal parts of αἶρω, τίθημι, ἵστημι, στρέφω, ἄπτω, βαίνω, δείκνυμι, χαίρω, στέλλω, βάλλω, φέρω, γίνομαι, πιστεύω, γράφω, ἔχω, ἔρχομαι, εὐρίσκω, ἐγείρω, πίπτω.

4. Write the synopsis of πιστεύω, τιμάω, πείθω, ρίπτω, φαίνω.

5. Translate orally: (a) 1. John xix. 1-22. 2. xix. 23-42.

(b) 1. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωήν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. 2. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 3. Πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. 4. Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. 5. Οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται. 6. Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν. 7. Καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ νύῳ αὐτοῦ Ἰησοῦ Χριστῷ. 8. Οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. 9. Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων. (1 John v. 16-21.)

6. Translate: 1. After this he manifested himself also to the other disciples. 2. The disciples did not know Jesus. 3. Peter drew the net unto the land. 4. Lovest thou thy friend? 5. I know that thou lovest thy father and mother. 6. John wrote this book. 7. He did not write all the things which Jesus did. 8. The witness, which he witnessed, is true.

## 7. TOPICS FOR STUDY.

1. Table of correlative pronouns. 2. Of correlative adverbs. 3. Table of prepositions. 4. Of conjunctions. 5. Synopsis of the verb.

**LESSON L. — REVIEW.****1. VOCABULARY.**

1. Review the words given in the complete Vocabulary of John.<sup>1</sup>
2. Review List I., of 95 verbs.
3. Review List II., of verbs numbered 96–379.
4. Review List IV., of 196 nouns, etc.
5. Review List V., of nouns, etc., numbered 197–612.
6. Review List VII., of correlative pronouns.
7. Review List VIII., of prepositions.
8. Review List IX., of correlative adverbs.
9. Review List X., of conjunctions.

**2. TEXT.**

1. Translate the first seven chapters of John (i. 1–vii. 52).<sup>2</sup>
2. Translate the second seven chapters (viii. 1–xiv. 31).
3. Translate the third seven chapters (xv. 1–xxi. 25).
4. Translate carefully the first Epistle of John as given in Lessons XXVIII.–XLIX.
5. With the Revised Version in your hand, translate into Greek the first three verses of each chapter of the Gospel of John.

**3. GRAMMAR LESSON.**

1. Review the grammar lesson given in last review (Lesson XL.).
2. § 115. Synoptical Table of Verbs in  $\omega$ .

<sup>1</sup> The vocabulary of the Gospel and Epistles of John consists of 1120 words, of which 117, marked by an asterisk, are peculiar to John.

<sup>2</sup> We have divided the book into three parts, of seven chapters each, and each part can be read in one to two hours.

3. §§ 116, 117. Impersonal and Defective Verbs.
4. §§ 118-123. Verbs in  $\mu\iota$ .
5. § 124. List of Irregular Verbs.
6. § 125. Prepositions.
7. § 126-130. Adverbs.
8. § 131. Conjunctions and other Particles.
9. § 132-141. Formation of Words.
10. § 142. Foreign Words in N. T.

#### 4. PRINCIPLES OF SYNTAX.

1. Translate all the sentences from which Principles 1-63 have been deduced, and apply each principle.

## A NEW TESTAMENT GREEK MANUAL.

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- I. A CRITICAL TEXT OF THE GOSPEL OF ST. JOHN.
- II. A LITERAL TRANSLATION OF JOHN I.-IV.
- III. A VOCABULARY OF THE GOSPEL AND EPISTLES OF  
ST. JOHN.
- IV. LISTS OF WORDS OCCURRING MOST FREQUENTLY.

*Harper (W.R.) and Woodman (R.F.)*





## PREFATORY NOTE.

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I. THE critical text of the GOSPEL OF ST. JOHN here edited is that which is preferred by Westcott and Hort, and printed in the body of their text. The black line underscoring a particular word or words denotes that here there is a divergence of readings between the three most important critical texts of the Greek New Testament, and in foot-notes are given the secondary readings of Westcott and Hort (**WH**), the text preferred by Tregelles (**Tr**), both primary and secondary, and that adopted by Tischendorf (**T**), and in many cases the reading of the Revisers (**RV**) is also indicated. The student can thus at a glance see the remarkable *consensus* of the three great critical texts, as well as their divergences. The greatest pains have been taken to be exact, even to indicate plainly the importance of the secondary readings of Westcott and Hort; and as we desire to have a faultless edition, we will be very grateful for the detection of any errors.

II. The literal translation of the first four chapters of St. John is not intended to serve as a help in the rendering of the original. Instead of this it is to be used by the student in his studies, and by the teacher in the class-room, for translating the English into Greek. With this translation before his eye, the student is to write the Greek text verse by verse, always comparing his work with the original, until he can reproduce the original Greek without error. From it he is also to pronounce the Greek repeatedly, until he has obtained a perfect mastery of

each verse, lesson, and chapter. Three kinds of type are used: first, **black** type, to denote the first occurrence of words; second, *italic*, a new form of a known word; and third, Roman, known words. Words joined by a hyphen or hyphens are to be rendered by one word in Greek.

III. The Vocabulary covers the Gospel and the Epistles of St. John, and has been compiled expressly for this work. In its preparation three works have been constantly used: first, Bruder's "Concordantiæ;" second, Thayer's "Greek-English Lexicon of the New Testament;" and, third, the Complete Vocabulary of the New Testament appended to Green's "Handbook to the Grammar of the Greek Testament." When words are peculiar to St. John, it is indicated by an asterisk (\*). The Vocabulary aims to cover the critical texts as well as the *Textus Receptus*. The orthography of Westcott and Hort, however, has generally been followed. The references to sections are to the Grammar of New Testament Greek which forms a part of this volume.

IV. In the Lists of Words are given in alphabetical order, according to their frequency, all Greek words occurring more than four times in the New Testament (1736 out of 5420). A knowledge of this Vocabulary will be of great aid in reading at sight.

# ΚΑΤΑ ΙΩΑΝΝΗΝ<sup>1</sup>

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**I.** <sup>1</sup>Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup>Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. <sup>3</sup>πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. <sup>4</sup>ὁ γέγονεν ἐν <sup>2</sup>αὐτῷ ζωὴ ἦν, <sup>3</sup>καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. <sup>5</sup>καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. <sup>6</sup>Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. <sup>4</sup>οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. <sup>8</sup>οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup>Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup>ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup>Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup>Ὅσοι δὲ ἔλαβον <sup>5</sup>αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ

<sup>1</sup> Εὐαγγέλιον κατὰ Ἰωάννην Tr, Κατὰ Ἰωάννην T.

<sup>2</sup> So also Tr RV *marg.*, ἐν ὃ γέγονεν. <sup>4</sup> ἐν T WH *marg.* RV.

<sup>3</sup> So RV, ἔστιν T Tr *marg.* WH *marg.* (to indicate text of 'Western' documents).

<sup>4</sup> Ἰωάννης T.

<sup>5</sup> ἔλαβαν Tr.

ὄνομα αὐτοῦ, <sup>13</sup> οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

<sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. <sup>15</sup> (Ἰωάννης <sup>4</sup> μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων—οὗτος ἦν ὁ εἰπών—Ὁ <sup>6</sup> ὁπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.) <sup>16</sup> ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. <sup>17</sup> ὅτι ὁ νόμος διὰ Μωυσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>18</sup> θεὸν οὐδεὶς ἑώρακεν πώποτε. μονογενὴς θεὸς <sup>7</sup> ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου <sup>8</sup> ὅτε ἀπέστειλαν πρὸς αὐτὸν <sup>9</sup> οἱ Ἰουδαῖοι ἐξ <sup>9a</sup> Ἱεροσολύμων ἱερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; <sup>20</sup> καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ χριστός. <sup>21</sup> καὶ ἠρώτησαν αὐτόν· Τί οὖν; σὺ Ἠλείας <sup>10</sup> εἶ; καὶ <sup>11</sup> λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη Οὐ. <sup>22</sup> εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <sup>23</sup> ἔφη Ἐγὼ “φωνὴ βοῶντος ἐν

<sup>6</sup> So RV *marg.*, λέγων Οὗτος ἦν ὃν εἶπον· ὁ οὐ λέγων Οὗτος ἦν ὃν εἶπον· Ὁ WH *marg.*, λέγων· οὗτος ἦν ὃν εἶπον· ὁ T RV.

<sup>7</sup> So Tr RV *marg.*, ὁ μονογενὴς υἱὸς T RV WH *marg.* (text of certain ‘Western’ documents).

<sup>8</sup> Ἰωάννου T.

<sup>9</sup> So Tr RV, omit T.

<sup>9a</sup> Ἱερ- T Tr.

<sup>10</sup> Omit σὺ in secondary reading WH, οὖν σύ; Ἠλείας WH *marg.*, οὖν; σὺ Ἠλείας Tr, οὖν; Ἠλείας T.

<sup>11</sup> Omit T.

τῇ ἐρήμῳ Εὐθύνατε τὴν ὁδὸν Κυρίου,” καθὼς εἶπεν Ἡσαίας<sup>12</sup> ὁ προφήτης. <sup>24</sup> Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. <sup>25</sup> καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλείας<sup>13</sup> οὐδὲ ὁ προφήτης; <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης<sup>4</sup> λέγων Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει<sup>13a</sup> ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup> ὀπίσω<sup>14</sup> μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ<sup>15</sup> ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <sup>28</sup> Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης<sup>4</sup> βαπτίζων.

<sup>29</sup> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὅπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. <sup>31</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. <sup>32</sup> Καὶ ἐμαρτύρησεν Ἰωάννης<sup>4</sup> λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν. <sup>33</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ. <sup>34</sup> καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς<sup>16</sup> τοῦ θεοῦ.

<sup>12</sup> Ἡσαίας T Tr.

<sup>13</sup> Ἡλίας Tr Ἡλείας T.

<sup>13a</sup> ἔστηκεν Tr marg.

<sup>14</sup> ὁ ὀπίσω T Tr, but Tr omits ὁ in secondary reading.

<sup>15</sup> So T, but WH Tr omit in secondary reading.

<sup>16</sup> ὁ ἐκλεκτός WH marg. (text of certain ‘Western’ documents).



<sup>35</sup> Τῇ ἐπαύριον πάλιν εἰστήκει Ἰωάννης <sup>17</sup> καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, <sup>36</sup> καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει Ἰδε ὁ ἀμνὸς τοῦ θεοῦ. <sup>37</sup> καὶ <sup>18</sup> ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ <sup>19</sup> λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup> στραφεῖς δὲ <sup>20</sup> ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ Ῥαββεῖ, <sup>21</sup> (ὃ λέγεται μεθερμηνευόμενον <sup>22</sup> Διδάσκαλε,) ποῦ μένεις; <sup>39</sup> λέγει αὐτοῖς Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη. <sup>40</sup> Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου <sup>8</sup> καὶ ἀκολουθησάντων αὐτῷ. <sup>41</sup> εὕρισκει οὗτος πρῶτον <sup>23</sup> τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνευόμενον Χριστός). <sup>42</sup> ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἰ Σίμων ὁ υἱὸς Ἰωάννου, <sup>8</sup> σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος). <sup>43</sup> Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ εὕρισκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι. <sup>44</sup> ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, <sup>23 a</sup> ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>45</sup> εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὁν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν υἱὸν <sup>24</sup> τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. <sup>46</sup> καὶ <sup>18</sup> εἶπεν αὐτῷ Να-

<sup>17</sup> εἰστήκει ὁ Ἰωάννης T, εἰστήκει Ἰωάννης Tr.

<sup>18</sup> Omit T.

<sup>19</sup> So T, αὐτοῦ μαθηταὶ Tr marg. WH marg.

<sup>20</sup> Omit T.

<sup>21</sup> Ῥαββί Tr.

<sup>22</sup> ἐρμηνευόμενον T.

<sup>23</sup> πρῶτος T.

<sup>24</sup> τὸν υἱὸν Tr, but omits τὸν in secondary reading.

<sup>23 a</sup> -αἰ- T Tr.

θαναήλ Ἐκ Ναζαρετ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ <sup>18</sup> Φίλιππος Ἐρχου καὶ ἴδε. <sup>47</sup> εἶδεν Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἔστιν. <sup>48</sup> λέγει αὐτῷ Ναθαναήλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. <sup>49</sup> ἀπεκρίθη αὐτῷ Ναθαναήλ Ῥαββεῖ,<sup>21</sup> σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. <sup>50</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἰπὸν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψη. <sup>51</sup> καὶ λέγει αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

**II.** <sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ<sup>1</sup> γάμος ἐγένετο ἐν Κανὰ<sup>2</sup> τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> καὶ ὑστερήσαντος οἴνου<sup>3</sup> λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον οὐκ ἔχουσιν.<sup>4</sup> <sup>4</sup> καὶ <sup>5</sup> λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. <sup>5</sup> λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. <sup>6</sup> ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἐξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χω-

<sup>1</sup> τρίτῃ ἡμέρᾳ Tr WH marg.

<sup>2</sup> Kanā T Tr.

<sup>3</sup> οἶνον οὐκ εἶχον, ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου. εἶτα T WH marg.  
(text of certain 'Western' documents).

<sup>4</sup> οἶνος οὐκ ἔστιν T.

<sup>5</sup> Omit T.

ροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. ἵ λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. <sup>8</sup> καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. <sup>9</sup> ὥς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος <sup>10</sup> καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν <sup>6</sup> ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup> Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ <sup>2</sup> τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

<sup>12</sup> Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ <sup>7</sup> καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>13</sup> Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς <sup>7a</sup> Ἱεροσόλυμα ὁ Ἰησοῦς. <sup>14</sup> καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστὰς καθημένους, <sup>15</sup> καὶ ποιήσας φραγέλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα <sup>8</sup> καὶ τὰς τραπέζας ἀνέτρεψεν, <sup>9</sup> <sup>16</sup> καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν Ἄρατε ταῦτα ἐν-τεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

<sup>6</sup> τότε τὸν Tr, but omits τότε in secondary reading.

<sup>7</sup> ἀδελφοὶ αὐτοῦ T.

<sup>7a</sup> Ἱερ- T Tr.

<sup>8</sup> τὸ κέρμα T.

<sup>9</sup> ἀνέστρεψεν T Tr WH marg

<sup>17</sup> Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν “Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.”

<sup>18</sup> Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς ; <sup>19</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦτον καὶ ἐν <sup>10</sup> τρισὶν ἡμέραις ἐγερῶ αὐτόν. <sup>20</sup> εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη <sup>11</sup> ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν ; <sup>21</sup> ἐκείνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

<sup>22</sup> Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς <sup>7a</sup> Ἱεροσολύμοις ἐν τῷ πάσχα ἐν <sup>12</sup> τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. <sup>24</sup> αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτόν <sup>13</sup> αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας <sup>25</sup> καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

**III.** <sup>1</sup> Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. <sup>2</sup> οὗτος ἦλθεν πρὸς αὐτόν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, <sup>1</sup> οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος. οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. <sup>3</sup> ἀπεκρίθη Ἰησοῦς καὶ

<sup>10</sup> WH and Tr omit in secondary reading.

<sup>12</sup> Tr omits in secondary reading.

<sup>1</sup> Ῥαββί Tr.

<sup>11</sup> οἰκοδομήθη Tr.

<sup>13</sup> αὐτόν T Tr.

εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.  
<sup>4</sup> λέγει πρὸς αὐτὸν ὁ <sup>2</sup> Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; <sup>5</sup> ἀπεκρίθη ὁ <sup>3</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.  
<sup>6</sup> τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.  
<sup>7</sup> μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. <sup>8</sup> τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' <sup>5</sup> οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ <sup>6</sup> τοῦ πνεύματος.  
<sup>9</sup> ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; <sup>13</sup> καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.  
<sup>7</sup> <sup>14</sup> καὶ καθὼς Μωυ-

<sup>2</sup> Tr omits, and WH in secondary reading.

<sup>3</sup> T omits, and WH and Tr in secondary reading.

<sup>4</sup> τῶν οὐρανῶν T.

<sup>5</sup> ἀλλὰ Tr.

<sup>6</sup> Certain 'Western' documents add τοῦ ὕδατος καὶ in WH marg.

<sup>7</sup> T Tr RV add ὁ ὢν ἐν τῷ οὐρανῷ, WH marg. (text of certain 'Western' documents), omit RV marg.



σῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, <sup>15</sup> ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. <sup>16</sup> Οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν <sup>8</sup> τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ <sup>9</sup> ἔχῃ ζωὴν αἰώνιον. <sup>17</sup> οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν <sup>10</sup> εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. <sup>18</sup> ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ <sup>11</sup> μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. <sup>19</sup> αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. <sup>20</sup> πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. <sup>21</sup> ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

<sup>22</sup> Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. <sup>23</sup> ἦν δὲ καὶ ὁ <sup>12</sup> Ἰωάννης <sup>13</sup> βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. <sup>24</sup> οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης. <sup>14</sup>

<sup>8</sup> υἱὸν αὐτοῦ Tr.

<sup>9</sup> ἀλλ' T.

<sup>10</sup> υἱὸν αὐτοῦ Tr, but omits αὐτοῦ in secondary reading.

<sup>11</sup> ὁ δὲ Tr, but omits δὲ in secondary reading.

<sup>12</sup> Omit T Tr and WH in secondary reading.

<sup>13</sup> Ἰωάννης T.

<sup>14</sup> ὁ Ἰωάννης Tr, but omits ὁ in secondary reading, Ἰωάννης T.



<sup>25</sup> Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου <sup>15</sup>  
 μετὰ Ἰουδαίου <sup>16</sup> περὶ καθαρισμοῦ. <sup>26</sup> καὶ ἦλθαν <sup>17</sup>  
 πρὸς τὸν Ἰωάννην <sup>18</sup> καὶ εἶπαν <sup>19</sup> αὐτῷ Ῥαββί, <sup>20</sup>  
 ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύ-  
 ρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς  
 αὐτόν. <sup>27</sup> ἀπεκρίθη Ἰωάννης <sup>13</sup> καὶ εἶπεν Οὐ δύναται  
 ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ἦ δεδομένον αὐτῷ  
 ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι  
 εἶπον ἐγώ <sup>12</sup> Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπε-  
 σταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup> ὁ ἔχων τὴν  
 νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ  
 ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν  
 φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλή-  
 ρωται. <sup>30</sup> ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.  
<sup>31</sup> Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν, ὁ ὢν  
 ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ·  
 ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. <sup>21</sup>  
<sup>32</sup> ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο <sup>22</sup> μαρτυρεῖ, καὶ τὴν  
 μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup> ὁ λαβὼν αὐτοῦ  
 τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.  
<sup>34</sup> ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ  
 λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ <sup>23</sup> πνεῦμα. <sup>35</sup> ὁ  
 πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ  
 αὐτοῦ. <sup>36</sup> ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον·

<sup>15</sup> Ἰωάννου T.<sup>16</sup> Ἰουδαίων WH marg.<sup>17</sup> ἦλθον T.<sup>18</sup> Ἰωάννην T.<sup>19</sup> εἶπον T.<sup>20</sup> Ῥαββί Tr.<sup>21</sup> So Tr RV, omit T WH marg. RV marg.<sup>22</sup> So Tr, omit T WH marg.<sup>23</sup> ὁ θεὸς τὸ Tr in primary reading.

ὁ δὲ <sup>24</sup> ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

IV. <sup>1</sup> Ὡς οὖν ἔγνω ὁ κύριος <sup>1</sup> ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ <sup>2</sup> Ἰωάννης <sup>3</sup> — <sup>2</sup> καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, — <sup>3</sup> ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. <sup>4</sup> Ἐδεῖ δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. <sup>4</sup> <sup>5</sup> ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας <sup>4</sup> λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ <sup>5</sup> ἔδωκεν Ἰακώβ τῷ <sup>6</sup> Ἰωσήφ τῷ υἱῷ αὐτοῦ. <sup>6</sup> ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡς ἕκτη. <sup>7</sup> ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας <sup>4</sup> ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν. <sup>8</sup> οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. <sup>9</sup> λέγει οὖν <sup>7</sup> αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις <sup>8</sup> Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρείδος <sup>9</sup> οὔσης; οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρεῖταις. <sup>10</sup> <sup>10</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστίν ὁ λέγων σοι Δός

<sup>24</sup> Omit T.

<sup>1</sup> Ἰησοῦς T Tr marg.

<sup>2</sup> So T, but omit Tr marg. WH in secondary reading. WH think this first verse contains some 'primitive' error, which cannot be rectified without the aid of conjecture.

<sup>3</sup> Ἰωάννης T.

<sup>4</sup> Σαμαρείας Tr.

<sup>5</sup> οὗ Tr marg.

<sup>6</sup> Omit T Tr and WH in secondary reading.

<sup>7</sup> Omit T.

<sup>8</sup> Σαμαρίτις T.

<sup>9</sup> Σαμαρίτιδος T.

<sup>10</sup> Omit T and WH in secondary reading. (συνχρῶνται Tr).

μοι πείν, σὺ ἂν ᾗτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. <sup>11</sup> λέγει αὐτῷ<sup>11</sup> Κύριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν<sup>7</sup> ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; <sup>13</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν. <sup>14</sup> ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ<sup>12</sup> δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. <sup>15</sup> λέγει πρὸς αὐτὸν ἡ γυνή Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι<sup>13</sup> ἐνθάδε ἀντλεῖν. <sup>16</sup> λέγει αὐτῇ<sup>14</sup> Ὑπαγε φώνησόν σου τὸν ἄνδρα<sup>15</sup> καὶ ἐλθὲ ἐνθάδε. <sup>17</sup> ἀπεκρίθη ἡ γυνή καὶ εἶπεν αὐτῷ<sup>16</sup> Οὐκ ἔχω ἄνδρα.<sup>17</sup> λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες<sup>18</sup> ὅτι Ἄνδρα οὐκ ἔχω. <sup>18</sup> πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. <sup>19</sup> λέγει αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. <sup>20</sup> οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν <sup>19</sup> Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ. <sup>21</sup> λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ μοι, γύναι,

<sup>11</sup> αὐτῷ ἡ γυνή T Tr WH *marg.* RV.

<sup>12</sup> ὁ ἐγὼ T.

<sup>13</sup> So T, ἔρχομαι Tr, but διέρχωμαι or ἔρχομαι Tr *marg.*

<sup>14</sup> αὐτῇ [ὁ Ἰησοῦς] Tr.

<sup>15</sup> So Tr *marg.*, τὸν ἄνδρα σου T, Tr *text.*

<sup>16</sup> Omit T Tr WH in secondary reading.

<sup>17</sup> So Tr, ἄνδρα οὐκ ἔχω T.

<sup>18</sup> εἶπας Tr.

<sup>19</sup> Ἱερ- T Tr.

ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὅρει τούτῳ οὔτε ἐν  
<sup>19</sup> Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. <sup>22</sup> ὑμεῖς  
 προσκυνεῖτε δὲ οὐκ οἴδατε, ἡμεῖς προσκυνούμεν δὲ οἴδα-  
 μεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup> ἀλλὰ  
 ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-  
 κυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι  
 καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατήρ τοιούτους ζητεῖ τοὺς  
 προσκυνοῦντας αὐτόν. <sup>24</sup> πνεῦμα ὁ θεός, καὶ τοὺς  
 προσκυνοῦντας αὐτόν<sup>7</sup> ἐν πνεύματι καὶ ἀληθείᾳ δεῖ  
προσκυνεῖν.<sup>20</sup> <sup>25</sup> λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσ-  
 σίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκείνος,  
 ἀναγγελεῖ ἡμῖν ἅπαντα. <sup>26</sup> λέγει αὐτῇ ὁ Ἰησοῦς Ἐγὼ  
 εἰμι, ὁ λαλῶν σοι. <sup>27</sup> Καὶ ἐπὶ τούτῳ ἦλθαν  
 οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς  
 ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς; ἢ Τί λαλεῖς  
 μετ' αὐτῆς; <sup>28</sup> ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή  
 καὶ ἀπηλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις  
<sup>29</sup> Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἃ <sup>21</sup> ἐποί-  
 ησα· μήτι οὗτός ἐστιν ὁ χριστός; <sup>30</sup> ἐξῆλθον ἐκ τῆς  
 πόλεως καὶ ἤρχοντο πρὸς αὐτόν. <sup>31</sup> Ἐν τῷ  
 μεταξὺ ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες Ῥαββεῖ,<sup>22</sup>  
 φάγε. <sup>32</sup> ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν ἔχω φαγεῖν  
 ἣν ὑμεῖς οὐκ οἴδατε. <sup>33</sup> ἔλεγον οὖν οἱ μαθηταὶ πρὸς  
 ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν; <sup>34</sup> λέγει  
 αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω<sup>23</sup>  
 τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ  
 ἔργον. <sup>35</sup> οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν

<sup>20</sup> προσκυνεῖν δεῖ T.<sup>22</sup> Ῥαββί Tr.<sup>21</sup> ὅσα Tr but not marg.<sup>23</sup> ποιῶ T.

καὶ ὁ θερισμὸς ἔρχεται ; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. <sup>36</sup> ἤδη <sup>24</sup> ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα <sup>25</sup> ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. <sup>37</sup> ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. <sup>38</sup> ἐγὼ ἀπέστειλα <sup>26</sup> ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. <sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν <sup>27</sup> διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι Εἰπέν μοι πάντα ᾧ <sup>27a</sup> ἐποίησα. <sup>40</sup> ὥς οὖν ἦλθον <sup>28</sup> πρὸς αὐτὸν οἱ Σαμαρεῖται <sup>29</sup> ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. <sup>41</sup> καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>42</sup> τῇ τε γυναικὶ ἔλεγον ὅτι <sup>30</sup> Οὐκέτι διὰ τὴν σὴν λαλίαν <sup>31</sup> πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

<sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν· <sup>44</sup> αὐτὸς γὰρ Ἰησοὺς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup> ὅτε <sup>32</sup> οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα <sup>33</sup> ἐποίησεν ἐν

<sup>24</sup> So Tr marg., but text θερισμόν ἤδη. Ὁ θερ.

<sup>25</sup> Add καὶ T.

<sup>26</sup> ἀπέσταλκα T.

<sup>27</sup> Σαμαριτῶν T.

<sup>27a</sup> ὅσα Tr marg.

<sup>28</sup> ἦλθον οὖν Tr marg.

<sup>29</sup> Σαμαρίται T.

<sup>30</sup> WH omit in secondary reading.

<sup>31</sup> λαλίαν σου WH marg. Tr marg.

<sup>32</sup> ὥς T.

<sup>33</sup> ᾧ T.



19 Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. 46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ 33<sup>a</sup> τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν 34 τις βασιλικὸς 35 οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ. 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἡρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἥμελλεν γὰρ ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. 36 49 λέγει πρὸς αὐτόν ὁ βασιλικός 35 Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν 37 ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ 38 ὑπήντησαν αὐτῷ λέγοντες 39 ὅτι ὁ παῖς αὐτοῦ ζῇ. 52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν 40 αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πυρετός. 53 ἔγνω οὖν ὁ πατὴρ ὅτι 41 ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο δὲ 42 πάλιν δεύτερον σημεῖον

33<sup>a</sup> Kanā T Tr.

34 So Tr; Ἦν δέ T WH marg.

35 Some "Western" documents substitute βασιλίσκος WH.

36 πιστεύσητε; WH marg.

37 So T Tr in secondary reading, καὶ ἐπίστευσεν Tr primary reading.

38 Omit T.

39 So Tr secondary reading, καὶ ἀπήγγειλαν λέγοντες primary; καὶ ἠγγειλαν T.

40 εἶπον οὖν T Tr, καὶ εἶπον Tr marg.

41 Tr adds ἐν in primary reading.

42 Omit T and WH secondary reading, Tr marg. secondary reading.



ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

**V.** <sup>1</sup> Μετὰ ταῦτα ἦν έορτῇ<sup>1</sup> τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς <sup>1a</sup> Ἱεροσόλυμα. <sup>2</sup> Ἔστιν δὲ ἐν τοῖς <sup>1a</sup> Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ<sup>2</sup> ἢ ἐπιλεγομένη<sup>3</sup> Ἑβραϊστὶ<sup>3a</sup> Βηθζαθά,<sup>4</sup> πέντε στοὰς ἔχουσα· <sup>3</sup> ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. <sup>5</sup> ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ<sup>5</sup> ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· <sup>6</sup> τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ Θέλεις ὑγιῆς γενέσθαι; <sup>7</sup> ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει. <sup>8</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει. <sup>9</sup> καὶ εὐθέως<sup>6</sup> ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>10</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ<sup>7</sup> οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον. <sup>11</sup> ὃς δὲ<sup>6</sup> ἀπεκρίθη αὐτοῖς Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. <sup>12</sup> ἠρώτησαν αὐτόν<sup>8</sup> Τίς ἐστιν ὁ ἄνθρωπος

<sup>1</sup> ἢ έορτῇ T RV *marg.*

<sup>1a</sup> Ἱερ- T Tr.

<sup>2</sup> κολυμβήθρα Tr *marg.*

<sup>3</sup> τὸ λεγόμενον T.

<sup>3a</sup> έβραϊστὶ T Tr.

<sup>4</sup> Βηθεσδά Tr, βηθσαιδά WH *marg.*

<sup>5</sup> Omit Tr in primary reading, WH in secondary.

<sup>6</sup> Omit T.

<sup>7</sup> Omit Tr in secondary reading.

<sup>8</sup> οὖν αὐτόν Tr primary reading.

ὁ εἰπὼν σοι Ἀρον<sup>9</sup> καὶ περιπάτει; <sup>13</sup> ὁ δὲ ἰαθεὶς<sup>10</sup> οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. <sup>14</sup> Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ<sup>11</sup> Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. <sup>15</sup> ἀπήλθεν ὁ ἄνθρωπος καὶ εἶπεν<sup>12</sup> τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ. <sup>16</sup> καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. <sup>17</sup> ὁ δὲ<sup>13</sup> ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. <sup>18</sup> διὰ τοῦτο οὖν<sup>14</sup> μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν ὅτι οὐ μόνον ἔλνε τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. <sup>19</sup> Ἀπεκρίνατο οὖν ὁ Ἰησοῦς<sup>15</sup> καὶ ἔλεγεν<sup>16</sup> αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἀν<sup>17</sup> μὴ τι βλέπη τὸν πατέρα ποιοῦντα· ἀ γὰρ ἀν<sup>18</sup> ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.<sup>19</sup> <sup>20</sup> ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἀ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.<sup>20</sup> <sup>21</sup> ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. <sup>22</sup> οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν

<sup>9</sup> Tr adds τὸν κράβαττόν σου in primary reading.

<sup>10</sup> ἀσθενῶν T.

<sup>11</sup> WH omit in secondary reading.

<sup>12</sup> ἀνγγεῖλεν Tr WH secondary reading.

<sup>13</sup> Tr adds Ἰησοῦς.

<sup>14</sup> Omit T.

<sup>15</sup> Omit WH in secondary reading.

<sup>16</sup> εἶπεν Tr primary reading.

<sup>17</sup> ἐὰν Tr.

<sup>18</sup> Omit Tr in secondary reading.

<sup>19</sup> ποιεῖ ὁμοίως T.

<sup>20</sup> θαυμάζετε T.

πάσαν δέδωκεν τῷ νιῷ, <sup>23</sup> ἵνα πάντες τιμῶσι τὸν  
νιδὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν  
νιδὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. <sup>24</sup> Ἀμὴν  
ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ  
πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς  
κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου  
εἰς τὴν ζωὴν. <sup>25</sup> ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται  
ᾧρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς  
φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.  
<sup>26</sup> ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ  
τῷ νιῷ ἔδωκεν <sup>21</sup> ζωὴν ἔχειν ἐν ἑαυτῷ. <sup>27</sup> καὶ ἐξουσίαν  
ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.  
<sup>28</sup> μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ᾧρα ἐν ᾗ πάντες  
οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ  
<sup>29</sup> καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς  
ἀνάστασιν ζωῆς, οἱ <sup>22</sup> τὰ φαῦλα πράξαντες εἰς ἀνά-  
στασιν κρίσεως. <sup>30</sup> Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαν-  
τοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ  
δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ  
τὸ θέλημα τοῦ πέμψαντός με. <sup>31</sup> Ἐὰν ἐγὼ  
μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν  
ἀληθής. <sup>32</sup> ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ  
οἶδα <sup>23</sup> ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ  
περὶ ἐμοῦ. <sup>33</sup> ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, <sup>24</sup>  
καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. <sup>34</sup> ἐγὼ δὲ οὐ παρὰ  
ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω

<sup>21</sup> ἔδωκε καὶ τῷ νιῷ Tr marg.

<sup>22</sup> WH add δέ in marg., Tr in primary reading.

<sup>23</sup> οἶδατε T.

<sup>34</sup> Ἰωάννην T.

ἵνα ὑμεῖς σωθῆτε. <sup>35</sup> ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι <sup>24a</sup> πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup> ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω <sup>25</sup> τοῦ Ἰωάννου, <sup>26</sup> τὰ γὰρ ἔργα αὐτοῦ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν, <sup>37</sup> καὶ ὁ πέμψας με πατήρ ἐκεῖνος <sup>27</sup> μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε, <sup>38</sup> καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, <sup>28</sup> ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. <sup>39</sup> ἔραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. <sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. <sup>41</sup> Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, <sup>42</sup> ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε <sup>29</sup> ἐν ἑαυτοῖς. <sup>43</sup> ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε. <sup>44</sup> πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ <sup>30</sup> οὐ ζητεῖτε; <sup>45</sup> μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. <sup>46</sup> εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ

<sup>24a</sup> ἀγαλλιασθῆναι Tr marg.

<sup>25</sup> μείζων Tr.

<sup>27</sup> αὐτὸς Tr marg.

<sup>29</sup> οὐκ ἔχετε τὴν ἀγάπην τοῦ θεοῦ T.

<sup>30</sup> So T RV WH in primary reading; omit WH in secondary reading, RV marg. Tr marg. secondary reading.

<sup>26</sup> Ἰωάννου T.

<sup>28</sup> μένοντα ἐν ὑμῖν Tr marg.

γὰρ ἐμοῦ ἐκείνος ἔγραψεν. <sup>47</sup> εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε; <sup>31</sup>

**VI.** <sup>1</sup> Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. <sup>2</sup> ἤκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν<sup>1</sup> τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. <sup>3</sup> ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο<sup>2</sup> μετὰ τῶν μαθητῶν αὐτοῦ. <sup>4</sup> ἦν δὲ ἐγγὺς τὸ πάσχα,<sup>3</sup> ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>5</sup> ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; <sup>6</sup> τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. <sup>7</sup> ἀπεκρίθη<sup>4</sup> αὐτῷ Φίλιππος<sup>5</sup> Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ<sup>6</sup> λάβῃ. <sup>8</sup> λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου <sup>9</sup> Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; <sup>10</sup> εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ<sup>7</sup> ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. <sup>11</sup> ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ

<sup>31</sup> πιστεύετε or πιστεύσητε Tr marg.; πιστεύετε WH marg.

<sup>1</sup> ἐώρων T.

<sup>2</sup> ἐκαθέζετο T.

<sup>3</sup> Probably some "primitive" error WH.

<sup>4</sup> ἀποκρίνεται T.

<sup>5</sup> ὁ Φίλιππος T.

<sup>6</sup> βραχύ τι T, βραχύ[τι] Tr marg.

<sup>7</sup> Omit WH marg.



εὐχαριστήσας διέδωκεν<sup>8</sup> τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. <sup>12</sup> ὥς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. <sup>13</sup> συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. <sup>14</sup> Οἱ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα<sup>9</sup> ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.<sup>10</sup> <sup>15</sup> Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν<sup>11</sup> πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. <sup>16</sup> Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, <sup>17</sup> καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει<sup>12</sup> καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,<sup>13</sup> <sup>18</sup> ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.<sup>14</sup> <sup>19</sup> ἐληλακότες οὖν ὡς σταδίους<sup>15</sup> εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. <sup>20</sup> ὁ δὲ λέγει αὐτοῖς Ἐγὼ εἰμι, μὴ φοβεῖσθε. <sup>21</sup> ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς<sup>16</sup> εἰς ἣν ὑπῆγον.

<sup>22</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσ-

<sup>8</sup> εὐχαρίστησεν καὶ ἔδωκεν T.

<sup>9</sup> So Tr marg. RV marg., but ὁ ἐποίησεν σημεῖον T WH marg. RV.

<sup>10</sup> ὁ εἰς τὸν κόσμον ἐρχόμενος T.

<sup>11</sup> φεύγει T.

<sup>12</sup> κατέλαβεν δὲ αὐτοὺς ἡ σκοτία T.

<sup>13</sup> Ἰησοῦς πρὸς αὐτοὺς T WH marg.

<sup>14</sup> διηγείρετο T.

<sup>15</sup> στάδια T.

<sup>16</sup> τὴν γῆν T.



σης εἶδον<sup>17</sup> ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἔν, καὶ ὅτι οὐ συνεισηήλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·<sup>23</sup> ἀλλὰ<sup>18</sup> ἦλθεν<sup>19</sup> πλοῖα<sup>20</sup> ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. <sup>24</sup> ὅτε<sup>21</sup> οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.<sup>25</sup> καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββεί,<sup>22</sup> πότε ὧδε γέγονας; <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε· <sup>27</sup> ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει,<sup>23</sup> τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός. <sup>28</sup> εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; <sup>29</sup> ἀπεκρίθη ὁ <sup>24</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. <sup>30</sup> εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; <sup>31</sup> οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον “Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.” <sup>32</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν<sup>25</sup> ὑμῖν τὸν ἄρτον

<sup>17</sup> ἰδὼν WH *marg.*<sup>19</sup> ἦλθον T.<sup>21</sup> κυρίου· ὅτε WH *marg.*<sup>23</sup> δίδωσιν ὑμῖν T.<sup>25</sup> δέδωκεν T WH *marg.*<sup>18</sup> ἀλλα T Tr.<sup>20</sup> So Tr *marg.*, πλοῖα T Tr.<sup>22</sup> Ῥαββί Tr.<sup>24</sup> Omit T.

ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· <sup>33</sup> ὁ γὰρ ἄρτος τοῦ <sup>26</sup> θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδούς τῷ κόσμῳ. <sup>34</sup> εἶπον οὖν πρὸς αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον. <sup>35</sup> εἶπεν <sup>27</sup> αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ <sup>28</sup> οὐ μὴ πεινάσῃ, <sup>29</sup> καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. <sup>36</sup> ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με <sup>30</sup> καὶ οὐ πιστεύετε. <sup>37</sup> Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς με <sup>31</sup> οὐ μὴ ἐκβάλω ἔξω, <sup>38</sup> ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ <sup>32</sup> τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· <sup>39</sup> τοῦτο δέ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ <sup>33</sup> ἐσχάτῃ ἡμέρᾳ. <sup>40</sup> τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζῶν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ <sup>33</sup> ἐσχάτῃ ἡμέρᾳ. <sup>41</sup> Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, <sup>42</sup> καὶ ἔλεγον Οὐχὶ <sup>34</sup> οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν <sup>35</sup> λέγει ὅτι <sup>36</sup> Ἐκ τοῦ οὐρανοῦ καταβέβηκα; <sup>43</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ' <sup>37</sup>

<sup>26</sup> ὁ τοῦ T.<sup>28</sup> πρὸς με Tr marg.<sup>30</sup> Omit T WH in secondary reading.<sup>32</sup> ποιήσω T.<sup>34</sup> Οὐχ T Tr marg. WH marg.<sup>36</sup> οὗτος ὅτι T.<sup>27</sup> εἶπεν οὖν T.<sup>29</sup> πεινάσει Tr marg.<sup>31</sup> πρὸς ἐμὲ T.<sup>33</sup> ἐν τῇ T.<sup>35</sup> οὖν Tr marg.<sup>37</sup> μετὰ Tr.

ἀλλήλων. <sup>44</sup> οὐδεὶς δύναται ἐλθεῖν πρὸς με <sup>38</sup> εἰ μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> ἔστιν γεγραμμένον ἐν τοῖς προφήταις “Καὶ ἔσονται πάντες διδακτοὶ θεοῦ.” πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. <sup>39</sup> <sup>46</sup> οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ <sup>40</sup> θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. <sup>41</sup> <sup>47</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων <sup>42</sup> ἔχει ζωὴν αἰώνιον. <sup>48</sup> ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. <sup>49</sup> οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον. <sup>50</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. <sup>43</sup> <sup>51</sup> ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς. εἰάν τις φάγῃ ἐκ τούτου τοῦ <sup>44</sup> ἄρτου ζήσῃ <sup>45</sup> εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστίν <sup>46</sup> ὑπὲρ τῆς τοῦ κόσμου ζωῆς. <sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι <sup>47</sup> λέγοντες Πῶς δύναται οὗτος ἡμῖν <sup>48</sup> δοῦναι τὴν σάρκα αὐτοῦ <sup>49</sup> φαγεῖν; <sup>53</sup> εἶπεν οὖν αὐτοῖς ὁ <sup>40</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτόν

<sup>38</sup> πρὸς ἐμέ Tr WH *marg.*, πρὸς με Tr *marg.*

<sup>39</sup> πρὸς με Tr *marg.*

<sup>40</sup> Omit WH in secondary reading.

<sup>41</sup> θεόν T.

<sup>42</sup> Add εἰς ἐμέ Tr in primary reading.

<sup>43</sup> ἀποθνήσκῃ Tr *marg.* WH *marg.*

<sup>44</sup> τοῦ ἐμοῦ T.

<sup>45</sup> ζήσεται Tr.

<sup>46</sup> T transfers to end of verse.

<sup>47</sup> οἱ Ἰουδαῖοι πρὸς ἀλλήλους Tr *marg.*

<sup>48</sup> ἡμῖν οὗτος T.

<sup>49</sup> Omit T WH in secondary reading Tr *text*, [αὐτοῦ] Tr *marg.*

τῇ ἐσχάτῃ ἡμέρᾳ· <sup>55</sup> ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. <sup>56</sup> ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. <sup>57</sup> καθὼς ἀπέστειλὲν με ὁ ζῶν πατὴρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ κείνος ζήσκει δι' ἐμέ. <sup>58</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον ζήσκει εἰς τὸν αἰῶνα. <sup>59</sup> Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ. <sup>60</sup> Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν <sup>51</sup> Σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν; <sup>61</sup> εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει; <sup>62</sup> ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; <sup>63</sup> τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστίν· <sup>64</sup> ἀλλὰ <sup>52</sup> εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύουσιν. Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. <sup>65</sup> καὶ ἔλεγεν· Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με <sup>53</sup> ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς. <sup>66</sup> Ἐκ τούτου <sup>54</sup> πολλοὶ ἐκ <sup>55</sup> τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. <sup>67</sup> Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς

<sup>50</sup> Some "Western" documents add σαββάτω WH.

<sup>51</sup> εἶπον T Tr.

<sup>52</sup> ἀλλ' T.

<sup>53</sup> πρὸς ἐμέ T.

<sup>54</sup> τούτου οὖν T.

<sup>55</sup> Omit T.

θέλετε ὑπάγειν ; <sup>68</sup> ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα ; ῥήματα ζωῆς αἰωνίου ἔχεις, <sup>69</sup> καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. <sup>70</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην ; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. <sup>71</sup> ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν,<sup>56</sup> εἰς<sup>57</sup> ἐκ τῶν δώδεκα.

**VII.** <sup>1</sup> Καὶ<sup>1</sup> μετὰ ταῦτα περιεπάτει ὁ<sup>2</sup> Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ᾗθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. <sup>2</sup> ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. <sup>3</sup> εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα<sup>3</sup> ἃ ποιεῖς. <sup>4</sup> οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς<sup>4</sup> ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>5</sup> οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. <sup>6</sup> λέγει οὖν<sup>5</sup> αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἔτοιμος. <sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. <sup>8</sup> ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐπω<sup>6</sup> ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς

<sup>56</sup> αὐτὸν παραδιδόναι T.

<sup>57</sup> εἰς ὧν T.

<sup>1</sup> Omit T.

<sup>2</sup> Omit in secondary reading Tr WH.

<sup>3</sup> τὰ ἔργα σου T Tr WH *marg.*, τὰ ἔργα WH in secondary reading.

<sup>4</sup> αὐτὸ Tr *marg.* WH *marg.* RV *marg.*

<sup>5</sup> Omit T.

<sup>6</sup> οὐκ T Tr WH *marg.* RV *marg.*



καιρὸς οὕτω πεπλήρωται. <sup>9</sup> ταῦτα δὲ <sup>7</sup> εἰπὼν αὐτοῖς <sup>8</sup> ἔμεινεν ἐν τῇ Γαλιλαίᾳ. <sup>10</sup> Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ <sup>9</sup> ὥς <sup>5</sup> ἐν κρυπτῷ. <sup>11</sup> οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Πού ἐστὶν ἐκεῖνος; <sup>12</sup> καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς <sup>10</sup> ἐν τοῖς ὄχλοις. <sup>11</sup> οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστίν, ἄλλοι δὲ <sup>12</sup> ἔλεγον Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. <sup>13</sup> οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>14</sup> Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν. <sup>15</sup> ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; <sup>16</sup> ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με. <sup>17</sup> εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ <sup>5</sup> θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ. <sup>18</sup> ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστίν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>19</sup> οὐ Μωυσῆς ἔδωκεν <sup>13</sup> ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; <sup>20</sup> ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; <sup>21</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα καὶ

<sup>7</sup> Omit T Tr.

<sup>8</sup> αὐτὸς T Tr marg. WH marg.

<sup>9</sup> ἀλλ' T.

<sup>10</sup> ἦν περὶ αὐτοῦ πολὺς T.

<sup>11</sup> τῷ ὄχλῳ T.

<sup>12</sup> Omit T WH in secondary reading, [δὲ] Tr marg.

<sup>13</sup> δέδωκεν T WH marg.



πάντες θαυμάζετε. <sup>22</sup> διὰ τοῦτο <sup>14</sup> Μωυσῆς δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν <sup>15</sup> σαββάτῳ περιτέμνετε ἄνθρωπον. <sup>23</sup> εἰ περιτομὴν λαμβάνει ὁ <sup>16</sup> ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος <sup>17</sup> Μωυσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; <sup>24</sup> μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. <sup>18</sup> <sup>25</sup> Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν <sup>19</sup> Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; <sup>26</sup> καὶ ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μή ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός; <sup>27</sup> ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν. <sup>28</sup> Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ <sup>15</sup> Ἰησοῦς καὶ λέγων Καμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· <sup>29</sup> ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμί καὶ κέκινός με ἀπέστειλεν. <sup>20</sup> <sup>30</sup> Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει <sup>21</sup> ἡ ὥρα αὐτοῦ. <sup>31</sup> Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν <sup>22</sup> εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς

<sup>14</sup> ὁ T, θαυμάζετε διὰ τοῦτο Tr text, RV marg.

<sup>15</sup> WH omit in secondary reading.

<sup>16</sup> Omit in secondary reading WH Tr marg.

<sup>17</sup> Add ὁ T.

<sup>18</sup> κρίνατε T.

<sup>19</sup> Ἱεροσολυμειτῶν T, Ἱεροσολυμιτῶν Tr.

<sup>20</sup> ἀπέσταλκεν T.

<sup>21</sup> ἐλήλυθεν Tr marg.

<sup>22</sup> Πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T.

ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν; <sup>23</sup> <sup>32</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, <sup>24</sup> καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας <sup>25</sup> ἵνα πιάσωσιν αὐτόν. <sup>33</sup> εἶπεν οὖν ὁ Ἰησοῦς Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. <sup>34</sup> ζητήσετέ με καὶ οὐχ εὑρήσετέ με, <sup>26</sup> καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>35</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ οὗτος μέλλει <sup>27</sup> πορεύεσθαι ὅτι ἡμεῖς <sup>28</sup> οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; <sup>36</sup> τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπε Ζητήσετέ με καὶ οὐχ εὑρήσετέ με <sup>29</sup> καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

<sup>37</sup> Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἰστήκει <sup>30</sup> ὁ Ἰησοῦς, καὶ ἔκραξεν <sup>31</sup> λέγων Ἐάν τις διψᾷ ἐρχέσθω πρὸς με <sup>32</sup> καὶ πινέτω. <sup>38</sup> ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. <sup>39</sup> Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ <sup>33</sup> ἐμελλον <sup>34</sup> λαμβάνειν οἱ πιστεύσαντες <sup>35</sup> εἰς αὐτόν. οὐπω γὰρ ἦν πνεῦμα, <sup>36</sup>

<sup>23</sup> ποιῇ T.

<sup>24</sup> Omit in secondary reading Tr marg.

<sup>25</sup> ὑπηρέτας after ἀπέστειλαν T.

<sup>27</sup> μέλλει οὗτος T.

<sup>29</sup> Omit T Tr not marg.

<sup>31</sup> ἔκραξεν T.

<sup>33</sup> ὁ Tr marg. WH marg.

<sup>35</sup> πιστεύοντες T.

<sup>36</sup> Tr add Ἅγιον in primary reading, RV marg. add Ἅγιον δεδομένον.

<sup>26</sup> Omit T Tr not marg.

<sup>28</sup> Omit T.

<sup>30</sup> εἰστήκει T Tr.

<sup>32</sup> Omit T.

<sup>34</sup> ἤμελλον T.

ὅτι Ἰησοῦς οὐπω<sup>37</sup> ἐδοξάσθη. <sup>40</sup> Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον ὅτι<sup>38</sup> Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. <sup>41</sup> ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ χριστός. οἱ δὲ<sup>39</sup> ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; <sup>42</sup> οὐχ<sup>40</sup> ἡ γραφὴ εἶπεν ὅτι ἐκ “τοῦ σπέρματος Δαυείδ,” καὶ “ἀπὸ Βηθλεὲμ” τῆς κώμης ὅπου ἦν Δαυεὶδ, “ἔρχεται” ὁ χριστός;<sup>41</sup> <sup>43</sup> σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτόν. <sup>44</sup> τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἔβαλεν<sup>42</sup> ἐπ’ αὐτόν τὰς χεῖρας. <sup>45</sup> Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκείνοι Διὰ τί<sup>43</sup> οὐκ ἡγάγετε αὐτόν; <sup>46</sup> ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.<sup>44</sup> <sup>47</sup> ἀπεκρίθησαν οὖν<sup>32</sup> αὐτοῖς<sup>45</sup> οἱ Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε; <sup>48</sup> μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. <sup>50</sup> λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν πρότερον,<sup>46</sup> εἰς ᾧν ἐξ αὐτῶν <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποιεῖ; <sup>52</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύ-

<sup>37</sup> οὐδέπω T.

<sup>38</sup> Omit T, omit in secondary reading Tr marg. WH.

<sup>39</sup> ἄλλοι T.

<sup>40</sup> οὐχὶ T.

<sup>41</sup> ὁ χριστὸς ἔρχεται T.

<sup>42</sup> ἐπέβαλεν T.

<sup>43</sup> διατί T.

<sup>44</sup> Add ὡς οὗτος λαλεῖ ὁ ἄνθρωπος T, in primary reading Tr add ὡς οὗτος ὁ ἄνθρωπος.

<sup>45</sup> Omit in secondary reading Tr WH.

<sup>46</sup> Omit T.

νησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης<sup>47</sup> οὐκ ἐγείρεται.

[<sup>53</sup> Καὶ<sup>48</sup> ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

**VIII.** <sup>1</sup> Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. <sup>2</sup> Ὁρθρου δὲ πάλιν παρεγένετο<sup>1</sup> εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.<sup>2</sup> <sup>3</sup> Ἀγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ<sup>3</sup> κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ <sup>4</sup> λέγουσιν<sup>4</sup> αὐτῷ Διδάσκαλε, αὕτη ἢ γυνὴ κατείληπται<sup>5</sup> ἐπ' αὐτοφώρῳ<sup>6</sup> μοιχευομένη. <sup>5</sup> ἐν δὲ τῷ νόμῳ ἡμῶν<sup>2</sup> Μωυσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν<sup>7</sup> τί λέγεις; <sup>8</sup> τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.<sup>2</sup> ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν<sup>9</sup> εἰς τὴν γῆν. <sup>7</sup> ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,<sup>2</sup> ἀνέκυψεν καὶ εἶπεν αὐτοῖς<sup>2</sup> Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.<sup>10</sup> <sup>8</sup> καὶ πάλιν κατακύψας<sup>11</sup> ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> οἱ

<sup>47</sup> προφήτης ἐκ τῆς Γαλιλαίας T.

<sup>48</sup> Most of the ancient authorities omit John vii. 53–viii. 11, as do also all modern critical editors. The text itself varies much in the several documents which contain it. We edit this section according to the texts of Tregelles, of Westcott and Hort, and of the Revised Version.

<sup>1</sup> ἦλθεν WH marg.

<sup>2</sup> Omit in secondary reading WH.

<sup>3</sup> ἐπὶ ἀμαρτίᾳ γυναῖκα WH marg.

<sup>4</sup> εἶπον WH marg.

<sup>5</sup> So RV, εἵληπται WH marg.

<sup>6</sup> ἐπαντοφώρῳ Tr.

<sup>7</sup> δέ WH marg.

<sup>8</sup> Add περὶ αὐτῆς RV WH marg.

<sup>9</sup> ἔγραφεν WH marg.

<sup>10</sup> λίθον ἐπ' αὐτὴν βαλέτω Tr, ἐπ' αὐτὴν [τὸν] λίθον βαλέτω WH marg.

<sup>11</sup> κάτω κύψας Tr, κάτω κύψας τῷ δακτύλῳ WH marg. RV.

δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς<sup>12</sup> ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων,<sup>13</sup> καὶ κατελείφθη μόνος,<sup>14</sup> καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. <sup>10</sup> ἀνακύψας δὲ ὁ Ἰησοῦς<sup>15</sup> εἶπεν αὐτῇ Γύναι, ποῦ<sup>16</sup> εἰσίν; <sup>17</sup> οὐδεὶς σε κατέκρινεν; <sup>11</sup> ἡ δὲ εἶπεν Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν<sup>18</sup> μηκέτι ἀμάρτανε.]

<sup>12</sup> Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ<sup>19</sup> Ἰησοῦς λέγων Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι<sup>20</sup> οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. <sup>13</sup> εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>14</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθῆς ἐστίν ἡ μαρτυρία μου,<sup>21</sup> ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ<sup>22</sup> οὐκ οἶδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. <sup>15</sup> ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.<sup>23</sup> <sup>17</sup> καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται<sup>24</sup> ὅτι δύο

<sup>12</sup> καθείς Tr.

<sup>13</sup> Add ἕως τῶν ἐσχάτων RV, so in primary reading Tr.

<sup>14</sup> Add ὁ Ἰησοῦς Tr WH marg. RV.

<sup>15</sup> Add καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός Tr in primary reading.

<sup>16</sup> τῇ γυναικί ποῦ WH marg.

<sup>17</sup> Add ἐκείνοι οἱ κατήγοροί σου Tr in primary reading.

<sup>18</sup> καὶ Tr.

<sup>19</sup> Omit in secondary reading Tr WH.

<sup>20</sup> ἐμοί T.

<sup>21</sup> ἡ μαρτυρία μου ἀληθῆς ἐστίν Tr marg. WH marg.

<sup>22</sup> Omit T.

<sup>23</sup> Omit T WH in secondary reading.

<sup>24</sup> γεγραμμένον ἐστίν T.



ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν. <sup>18</sup> ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαντοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. <sup>19</sup> ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ἂν ᾗδετε. <sup>20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν; <sup>23</sup> καὶ ἔλεγεν αὐτοῖς Ἐμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου <sup>25</sup> ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. <sup>24</sup> εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, <sup>26</sup> ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>25</sup> ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ <sup>27</sup> Ἰησοῦς Τὴν ἀρχὴν ὅτι <sup>28</sup> καὶ λαλῶ ὑμῖν; <sup>29</sup> <sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθῆς ἐστίν, καὶ γὰρ ἡκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. <sup>27</sup> οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> εἶπεν οὖν <sup>29 a</sup> ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε

<sup>25</sup> τοῦ κόσμου τούτου T.

<sup>28</sup> ἐγὼ εἰμί WH marg.

<sup>27</sup> Omit in secondary reading Tr WH

<sup>28</sup> So RV marg., ε τι T Tr RV.

<sup>29</sup> So RV marg., ὑμῖν. T Tr WH marg. RV.

<sup>29 a</sup> Add [αὐτοῖς] Tr marg.



γνώσεσθε ὅτι ἐγὼ εἰμι,<sup>26</sup> καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ. <sup>29</sup> καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. <sup>30</sup> Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. <sup>31</sup> Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστε, <sup>32</sup> καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. <sup>33</sup> ἀπεκρίθησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; <sup>34</sup> ἀπεκρίθη αὐτοῖς ὁ <sup>30</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.<sup>31</sup> <sup>35</sup> ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. <sup>36</sup> Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. <sup>37</sup> οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> Ἄ ἐγὼ<sup>32</sup> ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἂ ἡκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. <sup>39</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ <sup>30</sup> Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε.<sup>33</sup> <sup>40</sup> νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. <sup>41</sup> ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ

<sup>30</sup> Omit in secondary reading Tr WH.

<sup>31</sup> Omit in secondary reading WH.

<sup>32</sup> ἐγὼ ἂ Tr marg.

<sup>33</sup> So RV marg., ἐποιεῖτε T Tr WH marg.

πατρὸς ὑμῶν. εἶπαν<sup>34</sup> αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν.<sup>35</sup> ἓνα πατέρα ἔχομεν τὸν θεόν. <sup>42</sup> εἶπεν αὐτοῖς ὁ <sup>30</sup> Ἰησοῦς Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. <sup>43</sup> διὰ τί<sup>36</sup> τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. <sup>44</sup> ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν,<sup>37</sup> ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup> τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί<sup>36</sup> ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. <sup>48</sup> ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης<sup>38</sup> εἶ σὺ καὶ δαιμόνιον ἔχεις; <sup>49</sup> ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. <sup>52</sup> εἶπαν<sup>39</sup> αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται,

<sup>34</sup> εἶπον Tr.<sup>36</sup> διατί T.<sup>38</sup> Σαμαρίτης T.<sup>35</sup> οὐ γεγενήμεθα T WH marg.<sup>37</sup> So RV οὐκ ἔστηκεν T Tr RV marg.<sup>39</sup> εἶπον Tr.

καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφηῇται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; <sup>54</sup> ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἢ δόξα μου οὐδέν ἐστιν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν <sup>40</sup> ἐστίν, <sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν <sup>41</sup> ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ <sup>42</sup> τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. <sup>57</sup> εἶπαν <sup>39</sup> οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὕτω ἔχεις καὶ Ἀβραὰμ ἑώρακας; <sup>43</sup> <sup>58</sup> εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. <sup>59</sup> ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ιεροῦ. <sup>44</sup>

**IX.** <sup>1</sup> Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. <sup>2</sup> καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββί, <sup>1</sup> τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; <sup>3</sup> ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. <sup>4</sup> ἡμᾶς <sup>2</sup> δεῖ ἐργάζεσθαι

<sup>40</sup> So Tr marg., ἡμῶν T Tr WH marg.

<sup>41</sup> ὑμῶν T Tr marg.

<sup>42</sup> εἶδῃ T.

<sup>43</sup> ἑώρακες Tr marg., ἑωρακέν σε WH marg.

<sup>44</sup> RV marg. adds καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο, καὶ παρήγεν οὕτως.

<sup>1</sup> Ῥαββί Tr.

<sup>2</sup> ἐμὲ Tr marg.

τὰ ἔργα τοῦ πέμψαντός με<sup>3</sup> ἕως<sup>4</sup> ἡμέρα ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup> ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέθηκεν<sup>5</sup> αὐτοῦ<sup>5a</sup> τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, <sup>7</sup> καὶ εἶπεν αὐτῷ Ὑπαγε νύφαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται Ἀπεσταλμένος). ἀπηλθεν οὖν καὶ ἐνύψατο, καὶ ἦλθεν βλέπων. <sup>8</sup> Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν ; <sup>9</sup> ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί,<sup>6</sup> ἀλλὰ<sup>7</sup> ὁμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. <sup>10</sup> ἔλεγον οὖν αὐτῷ Πῶς οὖν<sup>8</sup> ἠνεώχθησάν σου οἱ ὀφθαλμοί ; <sup>11</sup> ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωάμ καὶ νύφαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα. <sup>12</sup> καὶ<sup>9</sup> εἶπαν<sup>9a</sup> αὐτῷ Ποῦ ἐστὶν ἐκεῖνος ; λέγει Οὐκ οἶδα. <sup>13</sup> Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν. <sup>14</sup> ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup> πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν μου

<sup>3</sup> ἡμᾶς T.<sup>4</sup> ὥς Tr marg. WH marg.<sup>5</sup> So Tr marg., ἐπέχρισεν T Tr WH marg. <sup>5a</sup> [αὐτοῦ] Tr marg.<sup>6</sup> Add δὲ ὅτι Tr marg.<sup>7</sup> ἀλλ' Tr (not marg.).<sup>8</sup> Omit Tr WH in secondary reading.<sup>9</sup> Omit T Tr in secondary reading.<sup>9a</sup> Add [οὖν] Tr marg.

ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. <sup>16</sup> ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος,<sup>10</sup> ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ <sup>11</sup> ἔλεγον ἰσχυρῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup> λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ<sup>12</sup> λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξέν<sup>13</sup> σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν. <sup>18</sup> Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς<sup>14</sup> καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος <sup>19</sup> καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; <sup>20</sup> ἀπεκρίθησαν οὖν<sup>15</sup> οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη. <sup>21</sup> πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς οὐκ οἶδαμεν. αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ<sup>16</sup> λαλήσει. <sup>22</sup> ταῦτα εἶπαν<sup>17</sup> οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα εἰάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. <sup>23</sup> διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἠλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.<sup>18</sup> <sup>24</sup> Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ

<sup>10</sup> Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ θεοῦ Tr marg.

<sup>11</sup> Omit T Tr WH in secondary reading, but [δὲ] Tr marg.

<sup>12</sup> σὺ τί T Tr marg.

<sup>13</sup> ἠνοιξέν T.

<sup>14</sup> τυφλὸς ἦν Tr marg.

<sup>15</sup> Omit Tr.

<sup>16</sup> αὐτοῦ Tr marg.

<sup>17</sup> εἶπον T Tr.

<sup>18</sup> ἐρωτήσατε Tr WH marg.



θεῶ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος<sup>19</sup> ἁμαρτωλός ἐστιν. <sup>25</sup> ἀπεκρίθη οὖν ἐκεῖνος· Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα ὅτι τυφλὸς ὢν<sup>20</sup> ἄρτι βλέπω. <sup>26</sup> εἶπαν<sup>17</sup> οὖν αὐτῷ<sup>21</sup>· Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; <sup>27</sup> ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί<sup>22</sup> πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; <sup>28</sup> καὶ<sup>23</sup> ἐλοιδόρησαν αὐτὸν καὶ εἶπαν<sup>24</sup>· Σὺ μαθητῆς εἶ ἐκεῖνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμέν μαθηταί· <sup>29</sup> ἡμεῖς οἶδαμεν ὅτι Μωυσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. <sup>30</sup> ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς. <sup>31</sup> οἶδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν<sup>25</sup> οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. <sup>32</sup> ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν<sup>26</sup> τις ὀφθαλμούς τυφλοῦ γεγεννημένου. <sup>33</sup> εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. <sup>34</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. <sup>35</sup> Ἦκουσεν Ἰησοῦς<sup>27</sup> ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν<sup>28</sup>· Σὺ

<sup>19</sup> ὁ ἄνθρωπος οὗτος T Tr (not marg.).

<sup>20</sup> ἤμην καὶ Tr marg.

<sup>22</sup> Add οὖν WH marg.

<sup>23</sup> Omit T; οἱ δὲ Tr but καὶ [Tr marg.].

<sup>24</sup> εἶπον Tr.

<sup>26</sup> ἠνοιξέν T.

<sup>27</sup> ὁ Ἰησοῦς Tr in primary reading.

<sup>28</sup> Add αὐτῷ Tr in primary reading.

<sup>21</sup> Add [πάλιν] Tr marg.

<sup>25</sup> ἁμαρτωλῶν ὁ θεός T.



πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου ;<sup>29</sup> <sup>36</sup> ἀπεκρίθη  
 ἐκείνος καὶ εἶπεν<sup>30</sup> Καὶ τίς ἐστίν,<sup>31</sup> κύριε, ἵνα πι-  
 στεύσω εἰς αὐτόν ; <sup>37</sup> εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ  
 ἑώρακας<sup>32</sup> αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν.  
<sup>38</sup> ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.  
<sup>39</sup> καὶ εἶπεν ὁ Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κό-  
 σμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν  
 καὶ οἱ βλέποντες τυφλοὶ γένωνται. <sup>40</sup> Ἦκουσαν ἐκ  
 τῶν Φαρισαίων ταῦτα<sup>33</sup> οἱ μετ' αὐτοῦ ὄντες, καὶ  
 εἶπαν<sup>34</sup> αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν ; <sup>41</sup> εἶπεν  
 αὐτοῖς ὁ<sup>35</sup> Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε  
 ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία  
ὑμῶν μένει.<sup>36</sup>

Χ. <sup>1</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος  
 διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ  
 ἀναβαίνων ἀλλαχόθεν ἐκείνος κλέπτῃς ἐστὶν καὶ  
 ληστής· <sup>2</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν  
 ἐστὶν τῶν προβάτων. <sup>3</sup> τούτῳ ὁ θυρωρὸς ἀνοίγει,  
 καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια  
 πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. <sup>4</sup> ὅταν<sup>1</sup>  
 τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται,

<sup>29</sup> θεοῦ Tr RV (not marg.).

<sup>30</sup> So T ; omit καὶ εἶπεν Tr marg. WH secondary reading ; omit WH  
 marg.

<sup>31</sup> Add ἔφη Tr marg. WH marg.

<sup>32</sup> ἑώρακας Tr.

<sup>33</sup> Omit T.

<sup>34</sup> εἶπον Tr.

<sup>35</sup> Omit in secondary reading WH.

<sup>36</sup> αἱ ἁμαρτίαι ὑμῶν μένουσιν Tr marg.

<sup>1</sup> [καὶ] ὅταν Tr marg.

καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ· <sup>5</sup> ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτριῶν τὴν φωνήν. <sup>6</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν<sup>2</sup> ἃ ἐλάλει αὐτοῖς. <sup>7</sup> Εἶπεν οὖν πάλιν<sup>3</sup> ὁ <sup>4</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγώ<sup>5</sup> εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> πάντες ὅσοι ἤλθον πρὸ ἐμοῦ<sup>6</sup> κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. <sup>10</sup> ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. <sup>11</sup> Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· <sup>12</sup> ὁ μισθωτὸς<sup>7</sup> καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, — καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει,<sup>8</sup> — <sup>13</sup> ὅτι μισθωτὸς ἐστίν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. <sup>14</sup> ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν<sup>9</sup> με τὰ ἐμά, <sup>15</sup> καθὼς γινώσκει με ὁ πατήρ καὶ γὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. <sup>16</sup> καὶ

<sup>2</sup> ἦ Tr.<sup>3</sup> Omit T, πάλιν αὐτοῖς Tr.<sup>4</sup> Omit in secondary reading WH.<sup>5</sup> ὅτι ἐγώ T.<sup>6</sup> Omit T.<sup>7</sup> Add δὲ Tr in primary reading, but [δὲ] μισθωτὸς Tr marg.<sup>8</sup> Add [τὰ πρόβατα. ὁ δὲ μισθωτὸς φεύγει] Tr marg.<sup>9</sup> γινώσκουσιν Tr.

ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·  
 κακεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκού-  
 σουσιν, καὶ γενήσονται<sup>10</sup> μία ποίμνη, “εἰς ποιμήν.”  
<sup>17</sup> διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν  
 ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. <sup>18</sup> οὐδεὶς ἤρην<sup>11</sup>  
 αὐτήν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαντοῦ.  
 ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν  
 λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ  
 πατρός μου. <sup>19</sup> Σχίσμα πάλιν ἐγένετο ἐν τοῖς  
 Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> ἔλεγον δὲ<sup>12</sup>  
 πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί  
 αὐτοῦ ἀκούετε; <sup>21</sup> ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα  
 οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυ-  
 φλῶν ὀφθαλμοὺς ἀνοῖξαι;

<sup>22</sup> Ἐγένετο τότε<sup>13</sup> τὰ <sup>14</sup> ἐνκαίνια ἐν τοῖς<sup>15</sup> <sup>16</sup> Ἱερο-  
 σολύμοις· χειμῶν ἦν, <sup>23</sup> καὶ περιεπάτει ὁ<sup>17</sup> Ἰησοῦς  
 ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ<sup>15</sup> Σολομῶνος. <sup>24</sup> ἐκύκλω-  
 σαν<sup>18</sup> οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ Ἐως  
 πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ χριστός,  
 εἰπὸν<sup>18a</sup> ἡμῖν παρρησίᾳ. <sup>25</sup> ἀπεκρίθη αὐτοῖς<sup>15</sup> ὁ<sup>17</sup>  
 Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ  
 ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ

<sup>10</sup> γενήσεται T.

<sup>11</sup> So RV marg., αἶρει T Tr RV WH marg.

<sup>13</sup> So Tr marg. RV marg., δὲ T Tr RV.

<sup>15</sup> Omit T.

<sup>17</sup> Tr WH omit in secondary reading.

<sup>18</sup> ἐκύκλευσαν Tr marg. WH marg.

<sup>18a</sup> εἰπέ Tr.

<sup>12</sup> οὖν T.

<sup>14</sup> ἐγ- Tr.

<sup>16</sup> Ἱερ- T Tr.

περὶ ἐμοῦ· <sup>26</sup> ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ <sup>19</sup> ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.<sup>20</sup> <sup>27</sup> τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, <sup>28</sup> καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον,<sup>21</sup> καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> ὁ πατήρ μου<sup>15</sup> ὃς<sup>22</sup> δέδωκέν μοι πάντων μείζον ἐστίν,<sup>23</sup> καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς.<sup>24</sup> <sup>30</sup> ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν. <sup>31</sup> Ἐβάστασαν<sup>25</sup> πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. <sup>32</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ<sup>26</sup> ἐκ τοῦ πατρὸς·<sup>24</sup> διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; <sup>33</sup> ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. <sup>34</sup> ἀπεκρίθη αὐτοῖς ὁ<sup>25</sup> Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι “Ἐγὼ εἶπα Θεοὶ ἐστε;” <sup>35</sup> εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,<sup>26</sup> καὶ οὐ δύναται λυθῆναι ἡ γραφή, <sup>36</sup> ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον Τίς τοῦ<sup>27</sup> θεοῦ εἰμί; <sup>37</sup> εἰ οὐ ποιῶ

<sup>19</sup> οὐ γὰρ Tr marg.

<sup>20</sup> Add [καθὼς εἶπον ὑμῖν] Tr marg.

<sup>21</sup> ζωὴν αἰώνιον δίδωμι αὐτοῖς Tr marg.

<sup>22</sup> ὃς WH marg. RV (not marg.).

<sup>23</sup> μείζων ἐστίν WH marg.

<sup>24</sup> Tr adds μου in primary reading.

<sup>25</sup> Tr adds οὖν in primary reading.

<sup>26</sup> καλὰ ἔργα ἔδειξα ὑμῖν Tr, ἔργα καλὰ ἔδειξα ὑμῖν T WH marg.

<sup>25</sup> Tr WH omit in secondary reading.

<sup>26</sup> ἐγένετο τοῦ θεοῦ T.

<sup>27</sup> Omit T.

τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· <sup>38</sup> εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε<sup>28</sup> τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ γὰρ ἐν τῷ πατρί. <sup>39</sup> Ἐζήτουν οὖν<sup>25</sup> αὐτὸν πάλιν<sup>29</sup> πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>40</sup> Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης<sup>30</sup> τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν<sup>31</sup> ἐκεῖ. <sup>41</sup> καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης<sup>30</sup> μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης<sup>30</sup> περὶ τούτου ἀληθὴ ἦν. <sup>42</sup> καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

**XI.** <sup>1</sup> Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας<sup>1</sup> καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup> ἦν δὲ Μαριάμ<sup>2</sup> ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. <sup>3</sup> ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. <sup>4</sup> ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. <sup>5</sup> ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. <sup>6</sup> ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· <sup>7</sup> ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἀγωμεν εἰς τὴν Ἰουδαίαν

<sup>28</sup> πιστεύετε T.

<sup>29</sup> Omit πάλιν T, πάλιν αὐτὸν Tr, [πάλιν] αὐτὸν WH marg.

<sup>30</sup> Ἰωάννης T.

<sup>31</sup> So Tr marg., ἔμεινεν T Tr WH marg.

<sup>1</sup> τῆς Μαρίας T.

<sup>2</sup> Μαρία T.



πάλιν. <sup>8</sup> λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεῖ,<sup>3</sup> νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; <sup>9</sup> ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; εἴαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. <sup>10</sup> εἰ δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. <sup>11</sup> ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. <sup>12</sup> εἶπαν<sup>4</sup> οὖν οἱ μαθηταὶ αὐτῷ<sup>5</sup> Κύριε, εἰ κεκοίμηται σωθήσεται. <sup>13</sup> εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. <sup>14</sup> τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέθανεν, <sup>15</sup> καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. <sup>16</sup> εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς <sup>6</sup> συνμαθηταῖς Ἔγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ. <sup>17</sup> Ἐλθὼν<sup>7</sup> οὖν ὁ Ἰησοῦς εὗρεν<sup>8</sup> αὐτὸν τέσσαρας ἡδὴ ἡμέρας<sup>9</sup> ἔχοντα ἐν τῷ μνημείῳ. <sup>18</sup> ἦν δὲ<sup>10</sup> Βηθανία ἐγγὺς τῶν <sup>11</sup> Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. <sup>19</sup> πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν<sup>12</sup> Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. <sup>20</sup> ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ·

<sup>3</sup> Ραββί Tr.

<sup>5</sup> αὐτῷ οἱ μαθηταί T.

<sup>7</sup> Ἦλθεν Tr marg.

<sup>9</sup> Omit ἡδὴ T, ἡμέρας ἡδὴ Tr marg.

<sup>11</sup> Ἱερ- T Tr.

<sup>4</sup> εἶπον T Tr.

<sup>6</sup> συμ- Tr.

<sup>8</sup> καὶ εὗρεν Tr marg.

<sup>10</sup> Add ἡ Tr.

<sup>12</sup> τὰς περὶ T.



Μαριὰμ<sup>13</sup> δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. <sup>21</sup> εἶπεν οὖν ἡ Μάρθα πρὸς<sup>14</sup> Ἰησοῦν Κύριε,<sup>15</sup> εἰ ἥς ὥδε οὐκ ἂν ἀπέθανεν<sup>16</sup> ὁ ἀδελφός μου. <sup>22</sup> καὶ<sup>17</sup> νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. <sup>23</sup> λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀδελφός σου. <sup>24</sup> λέγει αὐτῷ ἡ Μάρθα Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, <sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; <sup>27</sup> λέγει αὐτῷ Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. <sup>28</sup> καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα<sup>18</sup> εἰπάσα<sup>19</sup> Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. <sup>29</sup> ἐκείνῃ δὲ<sup>20</sup> ὡς ἤκουσεν ἠγέρθη<sup>21</sup> ταχὺ καὶ ἦρχετο<sup>22</sup> πρὸς αὐτόν· <sup>30</sup> οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι<sup>20</sup> ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. <sup>31</sup> οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαυντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. <sup>32</sup> ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ

<sup>13</sup> Μαρία T Tr WH marg.

<sup>14</sup> πρὸς τὸν Tr in primary reading.

<sup>15</sup> Omit WH marg. [Tr marg.].

<sup>17</sup> [ἀλλὰ] καὶ Tr marg.

<sup>19</sup> εἰποῦσα T.

<sup>21</sup> ἐγείρεται T.

<sup>16</sup> ἐτεθνῆκει Tr marg.

<sup>18</sup> λάθρα T Tr.

<sup>20</sup> Omit T [Tr marg.].

<sup>22</sup> ἔρχεται T.

Κύριε, εἰ ἥς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.  
<sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς  
 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο  
 τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, <sup>34</sup> καὶ εἶπεν Ποῦ  
 τεθείκατε αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ  
 ἴδε. <sup>35</sup> ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup> ἔλεγον οὖν οἱ Ἰου-  
 δαῖοι Ἴδε πῶς ἐφίλει αὐτόν. <sup>37</sup> τινὲς δὲ ἐξ αὐ-  
 τῶν εἶπαν <sup>23</sup> Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς  
 ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ  
 ἀποθάνῃ; <sup>38</sup> Ἰησοῦς οὖν πάλιν ἐμβριμώμενος <sup>24</sup> ἐν  
 ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον,  
 καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup> λέγει ὁ <sup>25</sup> Ἰησοῦς  
 Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετε-  
 λευτηκότος Μάρθα Κύριε, ἤδη ὅζει, τεταρταῖος γάρ  
 ἐστιν. <sup>40</sup> λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἰπὸν σοι ὅτι  
 ἐὰν πιστεύσῃς ὅψῃ τὴν δόξαν τοῦ θεοῦ; <sup>41</sup> ἦραν οὖν  
 τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω  
 καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου,  
<sup>42</sup> ἐγὼ δὲ ᾗδεν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ  
 τὸν ὄχλον τὸν περιστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι  
 σύ με ἀπέστειλας. <sup>43</sup> καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ  
 ἐκραύγασεν Λάζαρε, δεῦρο ἕξω. <sup>44</sup> ἐξῆλθεν ὁ τε-  
 θνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις,  
 καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει ὁ  
Ἰησοῦς αὐτοῖς <sup>26</sup> Λύσατε αὐτόν καὶ ἄφετε αὐτόν <sup>27</sup>

<sup>23</sup> εἶπον T Tr.

<sup>24</sup> ἐμβριμούμενος T.

<sup>25</sup> Omit Tr in secondary reading.

<sup>26</sup> Omit ὁ in secondary reading WH Tr marg., αὐτοῖς ὁ Ἰησοῦς T Tr.

<sup>27</sup> Tr omits in secondary reading.

ὑπάγειν.

<sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἔλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ὁ <sup>28</sup> ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· <sup>46</sup> τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν <sup>29</sup> αὐτοῖς ἃ <sup>30</sup> ἐποίησεν Ἰησοῦς. <sup>47</sup> Συνήγαγον οὖν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; <sup>48</sup> ἂν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. <sup>49</sup> εἰς δέ τις ἐξ αὐτῶν Καϊάφας, <sup>31</sup> ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν, <sup>50</sup> οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν <sup>32</sup> ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. <sup>51</sup> Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν <sup>33</sup> Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνου, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. <sup>53</sup> Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο <sup>34</sup> ἵνα ἀποκτείνωσιν αὐτόν.

<sup>54</sup> Ὁ οὖν Ἰησοῦς <sup>35</sup> οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ <sup>36</sup> λεγομένην πόλιν, κακεῖ ἔμεινεν <sup>37</sup> μετὰ τῶν μαθητῶν. <sup>55</sup> Ἦν δὲ

<sup>28</sup> ἃ T Tr marg. WH marg. RV marg.

<sup>30</sup> ὃ Tr marg.

<sup>32</sup> ἡμῖν Tr marg.

<sup>34</sup> συνεβουλεύσαντο Tr marg.

<sup>36</sup> Ἐφραῖμ Tr.

<sup>29</sup> εἶπον Tr.

<sup>31</sup> Καϊάφας T Tr.

<sup>33</sup> ἔμελλεν T Tr.

<sup>35</sup> Ἰησοῦς οὖν T.

<sup>37</sup> διέτριβεν T Tr marg.

ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς <sup>38</sup> Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. <sup>56</sup> ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον <sup>39</sup> μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν ; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν ; <sup>57</sup> δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς <sup>40</sup> ἵνα ἐάν τις γνῶ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

**XII.** <sup>1</sup> Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, <sup>1</sup> ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. <sup>2</sup> <sup>2</sup> ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἰς ἡν ἐκ <sup>3</sup> τῶν ἀνακειμένων σὺν αὐτῷ. <sup>3</sup> ἡ οὖν Μαριάμ <sup>4</sup> λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ <sup>5</sup> Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ. ἡ δὲ οἰκία ἐπληρώθη <sup>6</sup> ἐκ τῆς ὁσμῆς τοῦ μύρου. <sup>4</sup> λέγει δὲ <sup>7</sup> Ἰούδας ὁ <sup>8</sup> Ἰσκαριώτης εἰς τῶν <sup>9</sup> μαθητῶν αὐτοῦ, ὃ μέλλων αὐτὸν παραδιδόναι <sup>5</sup> Διὰ τί <sup>10</sup> τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς ; <sup>6</sup> εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον

<sup>38</sup> Ἱερ- T Tr.

<sup>40</sup> ἐντολήν Tr marg.

<sup>1</sup> Add ὁ τεθνηκώς Tr in primary reading.

<sup>3</sup> Omit Tr but [Tr marg.].

<sup>5</sup> Omit in secondary reading Tr WH.

<sup>7</sup> Omit in secondary reading WH, οὖν Tr.

<sup>9</sup> ἐκ τῶν T.

<sup>39</sup> ἔλεγον T.

<sup>2</sup> ὁ Ἰησοῦς Tr.

<sup>4</sup> Μαρία T.

<sup>6</sup> ἐπλήσθη Tr marg.

<sup>8</sup> Σίμωνος Tr marg.

<sup>10</sup> Διὰ τί T.

ἔχων τὰ βαλλόμενα ἐβάσταζεν. <sup>7</sup> εἶπεν οὖν ὁ Ἰησοῦς Ἀφες αὐτήν, <sup>11</sup> ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. <sup>8</sup> τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

<sup>9</sup> Ἔγνω οὖν ὁ <sup>3</sup> ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν <sup>12</sup> οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἡγείρεν ἐκ νεκρῶν. <sup>10</sup> ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, <sup>11</sup> ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>12</sup> Τῇ ἐπαύριον ὁ <sup>13</sup> ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς <sup>14</sup> Ἱεροσόλυμα, <sup>13</sup> ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον

<sup>15</sup> Ὡσαννὰ,

“εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,”  
καὶ <sup>16</sup> ὁ βασιλεὺς τοῦ Ἰσραὴλ.

<sup>14</sup> εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστιν γεγραμμένον

<sup>15</sup> “Μὴ φοβοῦ, θυγάτηρ Σιών·

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,  
καθήμενος ἐπὶ πῶλον ὄνου.”

<sup>16</sup> Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ <sup>17</sup> τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν

<sup>11</sup> αὐτήν ἵνα RV, αὐτήν· ἵνα RV marg.

<sup>13</sup> So RV marg. [ὁ] Tr marg., but omit T Tr RV.

<sup>14</sup> Ἱερ- T Tr.

<sup>16</sup> [καὶ] Tr marg.

<sup>12</sup> ἦλθον T Tr.

<sup>15</sup> Ὡ- T.

<sup>17</sup> οἱ μαθηταὶ αὐτοῦ Tr.



αὐτῷ. <sup>17</sup> Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε <sup>18</sup> τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup> διὰ τοῦτο καὶ <sup>19</sup> ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. <sup>19</sup> οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος <sup>20</sup> ὀπίσω αὐτοῦ ἀπῆλθεν.

<sup>20</sup> Ἦσαν δὲ Ἑλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν <sup>21</sup> ἐν τῇ ἑορτῇ· <sup>21</sup> οὗτοι οὖν προσῆλθαν <sup>22</sup> Φιλίππῳ τῷ ἀπὸ Βηθσαιδᾶ <sup>23</sup> τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. <sup>22</sup> ἔρχεται ὁ <sup>24</sup> Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται <sup>25</sup> Ἀνδρέας καὶ Φίλιππος καὶ <sup>26</sup> λέγουσιν τῷ Ἰησοῦ. <sup>23</sup> ὁ δὲ Ἰησοῦς ἀποκρίνεται <sup>27</sup> αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. <sup>25</sup> ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει <sup>28</sup> αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. <sup>26</sup> ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ. <sup>27</sup> νῦν “ἡ ψυχὴ μου τετάρακται,” καὶ τί

<sup>18</sup> ὅτι T Tr marg.

<sup>20</sup> Add [ὄλος] Tr marg.

<sup>22</sup> προσῆλθον T Tr.

<sup>24</sup> Omit T.

<sup>26</sup> Omit Tr marg.

<sup>28</sup> ἀπολέσει Tr marg.

<sup>19</sup> Omit Tr but [καὶ] Tr marg.

<sup>21</sup> προσκυνήσουσιν Tr.

<sup>23</sup> Βηθσαιδᾶ T Tr.

<sup>25</sup> καὶ πάλιν Tr marg.

<sup>27</sup> ἀπεκρίνατο Tr marg.



εἶπω ; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.<sup>29</sup>  
 ἀλλὰ διὰ τοῦτο ἦλθεν εἰς τὴν ὥραν ταύτην. πάτερ,  
 δόξασόν σου τὸ ὄνομα. <sup>28</sup> ἦλθεν οὖν φωνὴ ἐκ τοῦ  
 οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν δοξάσω. <sup>29</sup> ὁ  
 οὖν <sup>30</sup> ὄχλος ὁ ἐστὼς καὶ <sup>31</sup> ἀκούσας ἔλεγεν βροντὴν  
 γεγονέναι. ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάλη-  
 κεν. <sup>30</sup> ἀπεκρίθη καὶ εἶπεν Ἰησοῦς <sup>32</sup> Οὐ δι' ἐμέ  
 ἢ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. <sup>31</sup> νῦν κρίσις  
 ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου  
 τούτου ἐκβληθήσεται ἔξω. <sup>32</sup> καὶ γὰρ ἂν <sup>33</sup> ὑψωθῶ ἐκ  
 τῆς γῆς, πάντας <sup>34</sup> ἐλκύσω πρὸς ἐμαυτόν. <sup>33</sup> τοῦτο  
 δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνή-  
 σκειν. <sup>34</sup> ἀπεκρίθη οὖν <sup>35</sup> αὐτῷ ὁ ὄχλος Ἡμεῖς  
 ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς  
 τὸν αἰῶνα, καὶ πῶς λέγεις σὺ <sup>36</sup> ὅτι δεῖ ὑψωθῆναι  
 τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ  
 ἀνθρώπου; <sup>35</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἐτι μι-  
 κρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε  
 ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,  
 καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπά-  
 γει. <sup>36</sup> ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα  
 υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰη-  
 σοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. <sup>37</sup> Τοσαῦτα  
 δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ

<sup>29</sup> ταύτης; Tr RV marg.

<sup>30</sup> Omit in secondary reading Tr WH.

<sup>32</sup> So Tr marg., Ἰησοῦς καὶ εἶπεν T Tr.

<sup>34</sup> 'Western' documents substitute πάντα WH.

<sup>35</sup> Omit Tr but [οὖν] Tr marg.

<sup>36</sup> σὺ λέγεις Tr marg.

<sup>31</sup> Omit T.

<sup>33</sup> ἐὰν T Tr.

ἐπίστευον εἰς αὐτόν, <sup>38</sup> ἵνα ὁ λόγος Ὑἱσαίου<sup>37</sup> τοῦ προφήτου πληρωθῇ ὃν εἶπεν

“ Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν ;  
καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη ; ”

<sup>39</sup> διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ὑἱσαίας<sup>37</sup>

<sup>40</sup> “ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώ-  
ρωσεν αὐτῶν τὴν καρδίαν,  
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ  
καρδίᾳ καὶ στραφῶσιν,  
καὶ ἰάσομαι αὐτούς.”

<sup>41</sup> ταῦτα εἶπεν Ὑἱσαίας<sup>37</sup> ὅτι<sup>38</sup> εἶδεν τὴν δόξαν αὐτοῦ,  
καὶ ἐλάλησεν περὶ αὐτοῦ. <sup>42</sup> Ὅμως μέντοι καὶ ἐκ  
τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ  
διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀπο-  
συνάγωγοι γένωνται, <sup>43</sup> ἠγάπησαν γὰρ τὴν δόξαν  
τῶν ἀνθρώπων μᾶλλον ἢπερ<sup>39</sup> τὴν δόξαν τοῦ θεοῦ.

<sup>44</sup> Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ πιστεύων εἰς  
ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,  
<sup>45</sup> καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. <sup>46</sup> ἐγὼ  
φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων  
εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. <sup>47</sup> καὶ ἐάν τις μου  
ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω  
αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ’  
ἵνα σώσω τὸν κόσμον. <sup>48</sup> ὁ ἀθετῶν ἐμὲ καὶ μὴ  
λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν·  
ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ

<sup>37</sup> Ὑἱσαί· T Tr.

<sup>38</sup> ὅτε Tr marg.

<sup>39</sup> ὑπέρ WH marg.

ἐσχάτῃ ἡμέρᾳ· <sup>49</sup> ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. <sup>50</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίος ἐστίν. ἅ οὖν ἐγὼ λαλῶ, καθὼς εἰρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

**ΧΙΙΙ.** <sup>1</sup> Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας <sup>1</sup> τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. <sup>2</sup> Καὶ <sup>1</sup> δείπνου γινομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, <sup>3</sup> εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, <sup>4</sup> ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· <sup>5</sup> εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. <sup>6</sup> ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ <sup>2</sup> Κύριε, σύ μου νίπτεις τοὺς πόδας; <sup>7</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. <sup>8</sup> λέγει αὐτῷ Πέτρος Οὐ μὴ νύψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <sup>9</sup> λέγει αὐτῷ Σίμων Πέτρος <sup>3</sup> Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ

<sup>1</sup> πατέρα, — ἀγαπήσας . . . αὐτοὺς, — καὶ WH marg.

<sup>2</sup> Add [ἐκείνος] Tr.

<sup>3</sup> Πέτρος Σίμων Tr marg.

τὴν κεφαλὴν. <sup>10</sup> λέγει αὐτῷ Ἰησοῦς <sup>4</sup> Ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας <sup>5</sup> νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. <sup>11</sup> ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε. <sup>12</sup> Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ <sup>6</sup> ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, <sup>7</sup> πάλιν εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup> ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. <sup>14</sup> εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· <sup>15</sup> ὑπόδειγμα γὰρ ἔδωκα <sup>8</sup> ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. <sup>16</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. <sup>17</sup> εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. <sup>18</sup> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας <sup>9</sup> ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ “Ὁ τρώγων μου <sup>10</sup> τὸν ἄρτον ἐπῆρεν <sup>11</sup> ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.” <sup>19</sup> ἀπ' ἄρτι <sup>12</sup> λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε <sup>13</sup> ὅταν γένηται ὅτι ἐγὼ εἰμι. <sup>14</sup> <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων

<sup>4</sup> [ὁ] Ἰησοῦς Tr.

<sup>5</sup> Omit T WH in secondary reading.

<sup>6</sup> [καὶ] Tr marg.

<sup>7</sup> ἀνέπεσεν πάλιν, WH marg.

<sup>8</sup> δέδωκα T RV.

<sup>9</sup> οὗς Tr marg.

<sup>10</sup> μετ' ἐμοῦ T Tr marg. RV marg.

<sup>11</sup> ἐπῆρκεν T.

<sup>12</sup> ἀπάρτι T.

<sup>13</sup> πιστεύσητε T, but ὅταν γένηται πιστεύσητε Tr marg.

<sup>14</sup> ἐγὼ εἰμί WH marg.

ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων  
 λαμβάνει τὸν πέμψαντά με. <sup>21</sup> Ταῦτα εἰπὼν  
 Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ  
 εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παρα-  
 δώσει με. <sup>22</sup> ἔβλεπον εἰς <sup>15</sup> ἀλλήλους οἱ μαθηταὶ  
 ἀπορούμενοι περὶ τίνος λέγει. <sup>23</sup> ἦν ἀνακείμενος εἰς  
 ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν  
 ἠγάπα ὁ <sup>16</sup> Ἰησοῦς. <sup>24</sup> νεύει οὖν τούτῳ Σίμων Πέ-  
 τρος καὶ λέγει αὐτῷ Εἰπὲ τίς ἐστὶν περὶ οὗ λέγει.  
<sup>25</sup> ἀναπεσὼν <sup>17</sup> ἐκεῖνος <sup>18</sup> οὕτως <sup>19</sup> ἐπὶ τὸ στῆθος τοῦ  
 Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστίν; <sup>26</sup> ἀποκρίνε-  
 ται οὖν <sup>20</sup> ὁ <sup>21</sup> Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω  
 τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν τὸ <sup>16</sup> ψωμίον  
 λαμβάνει καὶ <sup>22</sup> δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώ-  
 του. <sup>27</sup> καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον  
 ὁ Σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς Ὁ ποιεῖς ποί-  
 ησον τάχειον. <sup>23</sup> <sup>28</sup> τοῦτο δὲ <sup>16</sup> οὐδεὶς ἔγνω τῶν ἀνα-  
 κειμένων πρὸς τί εἶπεν αὐτῷ. <sup>29</sup> τινὲς γὰρ ἐδόκουν,  
 ἐπεὶ τὸ γλωσσοκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ  
 Ἰησοῦς <sup>24</sup> Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν  
 ἑορτήν, ἣ τοῖς πτωχοῖς ἵνα τι δῶ. <sup>30</sup> λαβὼν οὖν  
 τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

<sup>31</sup> Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη

<sup>15</sup> [οὖν] εἰς Tr.

<sup>16</sup> Omit in secondary reading WH.

<sup>17</sup> ἐπιπεσὼν T.

<sup>18</sup> οὖν ἐκεῖνος T, [οὖν] Tr marg.

<sup>19</sup> Omit in secondary reading Tr.

<sup>20</sup> Omit T, [οὖν] Tr marg.

<sup>21</sup> Omit in secondary reading Tr WH.

<sup>22</sup> [λαμβάνει καὶ] Tr marg.

<sup>23</sup> τάχιον T Tr.

<sup>24</sup> [ὁ] Ἰησοῦς Tr.



ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.  
<sup>32</sup> καὶ <sup>25</sup> ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, <sup>26</sup> καὶ εὐθὺς  
 δοξάσει αὐτόν. <sup>33</sup> Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί·  
 ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι  
 Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν  
 λέγω ἄρτι. <sup>34</sup> ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγα-  
 πᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς  
 ἀγαπᾶτε ἀλλήλους. <sup>35</sup> ἐν τούτῳ γινώσκονται πάντες  
 ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλή-  
 λοις. <sup>36</sup> Λέγει αὐτῷ Σίμων Πέτρος Κύριε,  
 ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου <sup>27</sup> ὑπάγω οὐ  
 δύνασάι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστε-  
 ρον. <sup>37</sup> λέγει αὐτῷ ὁ <sup>28</sup> Πέτρος Κύριε, <sup>29</sup> διὰ τί <sup>30</sup>  
 οὐ δύναμαί σοι ἀκολουθεῖν <sup>31</sup> ἄρτι; τὴν ψυχὴν μου  
 ὑπὲρ σοῦ θήσω. <sup>38</sup> ἀποκρίνεται Ἰησοῦς Τὴν ψυ-  
 χήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,  
 οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

**XIV.** <sup>1</sup> Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε  
εἰς <sup>1</sup> τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. <sup>2</sup> ἐν τῇ οἰκίᾳ τοῦ  
 πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν  
 ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup> καὶ ἐὰν  
 πορευθῶ καὶ <sup>2</sup> ἐτοιμάσω τόπον ὑμῖν, <sup>3</sup> πάλιν ἔρχομαι  
 καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαντόν, ἵνα ὅπου εἰμί

<sup>25</sup> εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ T Tr in primary reading.

<sup>26</sup> αὐτῷ T Tr RV, but ἐαυτῷ Tr marg.

<sup>27</sup> Add ἐγὼ T.

<sup>28</sup> Omit T Tr WH in secondary reading.

<sup>29</sup> Omit WH marg.

<sup>30</sup> διατί T.

<sup>31</sup> ἀκολουθῆσαι T.

<sup>1</sup> πιστεύετε, εἰς WH marg.

<sup>2</sup> [καὶ] Tr marg.

<sup>3</sup> ὑμῖν τόπον Tr marg.



ἐγὼ<sup>4</sup> καὶ ὑμεῖς ἦτε. <sup>4</sup> καὶ ὅπου ἐγὼ ὑπάγω οἶδατε<sup>5</sup>  
 τὴν ὁδόν.<sup>6</sup> <sup>5</sup> Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ  
 οἶδαμεν ποῦ ὑπάγεις· πῶς<sup>7</sup> οἶδαμεν τὴν ὁδόν;<sup>8</sup> <sup>6</sup> λέ-  
 γει αὐτῷ Ἰησοῦς<sup>9</sup> Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια  
 καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ  
 δι' ἐμοῦ. <sup>7</sup> εἰ ἐγνώκετέ με,<sup>10</sup> καὶ τὸν πατέρα μου  
 ἂν ᾔδειτε.<sup>11</sup> ἀπ' ἄρτι<sup>12</sup> γινώσκετε αὐτὸν καὶ ἐωρά-  
 κατε.<sup>13</sup> <sup>8</sup> Λέγει αὐτῷ Φίλιππος Κύριε, δεῖ-  
 ξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>9</sup> λέγει αὐτῷ  
 ὁ<sup>14</sup> Ἰησοῦς Τοσοῦτον χρόνον<sup>15</sup> μεθ' ὑμῶν εἰμι καὶ  
 οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἐώρακεν  
 τὸν πατέρα· πῶς<sup>16</sup> σὺ λέγεις Δείξον ἡμῖν τὸν  
 πατέρα; <sup>10</sup> οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ  
 ὁ πατήρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω<sup>17</sup>  
 ὑμῖν ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατήρ ἐν<sup>18</sup> ἐμοὶ  
 μένων ποιεῖ τὰ ἔργα αὐτοῦ. <sup>11</sup> πιστεύετε μοι ὅτι  
 ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή,  
 διὰ τὰ ἔργα αὐτὰ<sup>19</sup> πιστεύετε.<sup>20</sup> <sup>12</sup> Ἀμὴν ἀμὴν λέγω  
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κα-  
 κείνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ

<sup>4</sup> [ἐγὼ] Tr marg.<sup>5</sup> Add [καὶ] Tr marg. RV marg.<sup>6</sup> Add [οἶδατε] Tr marg. RV marg.<sup>7</sup> καὶ πῶς T.<sup>8</sup> δυνάμεθα τὴν ὁδὸν εἰδέναι Tr marg.<sup>9</sup> ὁ Ἰησοῦς Tr.<sup>10</sup> ἐγνώκατε ἐμέ T.<sup>11</sup> γινώσσεσθε T, ἂν ᾔδειτε Tr RV.<sup>12</sup> καὶ ἀπάρτι T [καὶ] ἀπ' ἄρτι Tr marg.<sup>13</sup> Add αὐτόν T Tr in primary reading WH in secondary reading.<sup>14</sup> Omit in secondary reading WH.<sup>15</sup> τοσοῦτῳ χρόνῳ T Tr marg. WH marg.<sup>16</sup> [καὶ] πῶς Tr.<sup>17</sup> λαλῶ Tr marg.<sup>18</sup> ὁ ἐν T Tr in primary reading.<sup>19</sup> αὐτοῦ WH marg.<sup>20</sup> Add μοι Tr in primary reading WH marg.

πρὸς τὸν πατέρα πορεύομαι.<sup>21</sup> <sup>13</sup> καὶ ὅτι<sup>22</sup> ἂν αἰτή-  
σητε<sup>23</sup> ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ  
ὁ πατήρ ἐν τῷ νίῳ. <sup>14</sup> εἰάν τι αἰτήσητέ με<sup>24</sup> ἐν τῷ  
ὀνόματί μου τοῦτο<sup>25</sup> ποιήσω. <sup>15</sup> Ἐὰν ἀγαπᾷτέ  
με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.<sup>26</sup> <sup>16</sup> καὶ γὰρ ἐρω-  
τήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν  
ἵνα ἦ μεθ' ὑμῶν εἰς τὸν αἰῶνα,<sup>27</sup> <sup>17</sup> τὸ πνεῦμα τῆς  
ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ  
θεωρεῖ αὐτὸ οὐδὲ γινώσκει.<sup>28</sup> ὑμεῖς<sup>29</sup> γινώσκετε αὐτό,  
ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐστίν.<sup>30</sup> <sup>18</sup> Οὐκ ἀφή-  
σω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> ἔτι μικρὸν  
καὶ ὁ κόσμος με οὐκέτι<sup>31</sup> θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με,  
ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε, <sup>20</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ  
ὑμεῖς γνώσεσθε<sup>32</sup> ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς  
ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν. <sup>21</sup> ὁ ἔχων τὰς ἐντολάς μου καὶ  
τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν  
με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγα-  
πήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

<sup>22</sup> Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε,  
τί<sup>33</sup> γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν  
καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν

<sup>21</sup> πορεύομαι, WH *marg.*

<sup>22</sup> ὅτι T Tr.

<sup>23</sup> αἰτήτε Tr *marg.* WH *marg.*

<sup>24</sup> Omit in secondary reading WH RV *marg.*, [με] Tr *marg.*

<sup>25</sup> So Tr *marg.* RV, ἐγὼ T Tr WH *marg.*

<sup>26</sup> τηρήσατε Tr *marg.*

<sup>27</sup> So Tr RV, μεθ' ὑμῶν ἡ εἰς τὸν αἰῶνα T, but ἡ after αἰῶνα WH *marg.*

<sup>28</sup> Add αὐτό T Tr.

<sup>29</sup> Add δὲ Tr in primary reading.

<sup>30</sup> ἔσται T WH *marg.*

<sup>31</sup> οὐκ ἔτι Tr.

<sup>32</sup> γνώσεσθε ὑμεῖς T.

<sup>33</sup> καὶ τί T.

αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. <sup>24</sup> ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

<sup>25</sup> Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· <sup>26</sup> ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμπει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ. <sup>34</sup> <sup>27</sup> Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. <sup>28</sup> ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾷτέ με ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μερίζων μου ἔστιν. <sup>29</sup> καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. <sup>30</sup> οὐκέτι <sup>35</sup> πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, <sup>31</sup> ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν <sup>36</sup> μοι ὁ πατήρ οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

**XV.** <sup>1</sup> Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν· <sup>2</sup> πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. <sup>3</sup> ἤδη ὑμεῖς

<sup>34</sup> Omit T Tr.<sup>35</sup> οὐκ ἔτι Tr.<sup>36</sup> ἐνετείλατό T.

καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.  
<sup>4</sup> μείνατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλήμα  
οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ<sup>1</sup>  
ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ  
μένητε.<sup>2</sup> <sup>5</sup> ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα.  
ὁ μένων ἐν ἐμοὶ καὶ γὰρ ἐν αὐτῷ οὗτος φέρει καρπὸν  
πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.  
<sup>6</sup> ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα  
καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ<sup>3</sup> καὶ εἰς τὸ  
πῦρ βάλλουσιν καὶ καίεται. <sup>7</sup> Ἐὰν μείνητε ἐν ἐμοὶ  
καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὁ ἐὰν θέλῃτε  
αἰτήσασθε καὶ γενήσεται ὑμῖν. <sup>8</sup> ἐν τούτῳ ἐδοξάσθη  
ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε<sup>4</sup>  
ἐμοὶ μαθηταί. <sup>9</sup> καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ  
ὕμᾱς ἠγάπησα,<sup>5</sup> μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. <sup>10</sup> ἐὰν  
τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου,  
καθὼς ἐγὼ<sup>6</sup> τοῦ πατρὸς τὰς ἐντολάς<sup>7</sup> τετήρηκα καὶ  
μένω αὐτοῦ ἐν τῇ ἀγάπῃ. <sup>11</sup> Ταῦτα λελάληκα ὑμῖν  
ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν  
πληρωθῇ. <sup>12</sup> αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγα-  
πάτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. <sup>13</sup> μείζονα  
ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις<sup>8</sup> τὴν ψυχὴν αὐ-

<sup>1</sup> μείνη Tr.<sup>2</sup> μένη Tr marg.<sup>3</sup> αὐτὸ T Tr marg.<sup>4</sup> So RV marg., γενήσεσθε T WH marg. RV.<sup>5</sup> ἠγάπησα ὑμᾶς · T, ὑμᾶς ἠγάπησα · WH marg.<sup>6</sup> καὶ γὰρ T.<sup>7</sup> So Tr marg., τοῦ πατρὸς μου τὰς ἐντολάς T WH marg., τὰς ἐντολάς  
τοῦ πατρὸς μου Tr.<sup>8</sup> Omit T.

τοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> ὑμεῖς φίλοι μου  
 ἔστε ἐὰν ποιῇτε ὁ <sup>9</sup> ἐγὼ ἐντέλλομαι ὑμῖν. <sup>15</sup> οὐκέτι  
 λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ  
 αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα  
 ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.  
<sup>16</sup> οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην  
 ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρ-  
 πὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι <sup>10</sup>  
 ἂν αἰτήσητε <sup>11</sup> τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ <sup>12</sup>  
 ὑμῖν. <sup>17</sup> Ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε  
 ἀλλήλους. <sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε  
 ὅτι ἐμὲ πρῶτον ὑμῶν <sup>13</sup> μεμίσηκεν. <sup>19</sup> εἰ ἐκ τοῦ κό-  
 σμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ  
 τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ  
 τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> μνη-  
 μονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν  
 δούλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν,  
 καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ  
 τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> ἀλλὰ ταῦτα πάντα ποιή-  
 σουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν  
 τὸν πέμψαντά με. <sup>22</sup> Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,  
 ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχου-  
 σιν περὶ τῆς ἁμαρτίας αὐτῶν. <sup>23</sup> ὁ ἐμὲ μισῶν καὶ  
 τὸν πατέρα μου μισεῖ. <sup>24</sup> εἰ τὰ ἔργα μὴ ἐποίησα  
 ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ  
 εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν

<sup>9</sup> So Tr marg., & T Tr WH marg. RV.

<sup>10</sup> ὁ τι T Tr.

<sup>12</sup> δῶη Tr. marg.

<sup>11</sup> αἰτήτε Tr marg. WH marg.

<sup>13</sup> Omit T.



καὶ ἐμὲ καὶ τὸν πατέρα μου. <sup>25</sup> ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι “Ἐμίσησάν με δωρεάν.” <sup>26</sup> Όταν<sup>14</sup> ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.<sup>15</sup>

**xvi.** <sup>1</sup> Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. <sup>2</sup> ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς<sup>1</sup> δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ. <sup>3</sup> καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. <sup>4</sup> ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν<sup>2</sup> μνημονεύητε αὐτῶν<sup>3</sup> ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. <sup>5</sup> νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις; <sup>6</sup> ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. <sup>7</sup> ἀλλ' ἐγὼ τὴν ἀληθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ<sup>4</sup> πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. <sup>8</sup> Καὶ<sup>5</sup> ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· <sup>9</sup> περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

<sup>14</sup> Add [δε] Tr.

<sup>1</sup> Omit in secondary reading WH.

<sup>3</sup> Omit in secondary reading Tr.

<sup>4</sup> So Tr, οὐκ ἐλεύσεται T Tr marg.

<sup>15</sup> ἔστε Tr.

<sup>2</sup> Omit T.

<sup>5</sup> καὶ WH marg.



<sup>10</sup> περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι<sup>6</sup> θεωρεῖτέ με. <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. <sup>12</sup> Ἐτι πολλὰ ἔχω ὑμῖν λέγειν,<sup>7</sup> ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. <sup>13</sup> ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πάσαν,<sup>8</sup> οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει<sup>9</sup> λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. <sup>14</sup> ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. <sup>16</sup> Μικρὸν καὶ οὐκέτι<sup>6</sup> θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. <sup>17</sup> Εἶπαν<sup>10</sup> οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἐστίν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ Ὅτι ὑπάγω πρὸς τὸν πατέρα; <sup>18</sup> ἔλεγον οὖν Τί ἐστίν τοῦτο<sup>11</sup> ὃ λέγει μικρόν;<sup>12</sup> οὐκ οἶδαμεν τί λαλεῖ.<sup>13</sup> <sup>19</sup> ἔγνω Ἰησοῦς ὅτι ᾗθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ'<sup>14</sup> ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. <sup>21</sup> ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ

<sup>6</sup> οὐκ ἔτι Tr.<sup>7</sup> λέγειν ὑμῖν Tr marg.<sup>8</sup> ἐν τῇ ἀληθείᾳ πάσῃ T WH marg.<sup>9</sup> ἀκούσει Tr WH marg. RV.<sup>10</sup> Εἶπον T Tr.<sup>11</sup> Τοῦτο τί ἐστίν T Tr marg.<sup>12</sup> τὸ μικρόν; T.<sup>13</sup> Omit in secondary reading WH.<sup>14</sup> ἀλλὰ Tr.

παιδίον, οὐκέτι<sup>6</sup> μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὀψομαι ὑμᾶς, “καὶ χαρήσεται ὑμῶν ἡ καρδιά,” καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἄρει<sup>15</sup> ἀφ’ ὑμῶν. <sup>23</sup> καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.<sup>16</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. <sup>24</sup> ἕως ἄρτι οὐκ ἤτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. <sup>25</sup> Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι<sup>6</sup> ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. <sup>26</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. <sup>27</sup> αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς<sup>17</sup> ἐξῆλθον. <sup>28</sup> ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. <sup>29</sup> Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἰδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. <sup>31</sup> ἀπεκρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε; <sup>32</sup> ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστίν.

<sup>15</sup> αῖρει T Tr marg. WH marg.

<sup>16</sup> οὐδέν. T Tr WH marg.

<sup>17</sup> θεοῦ T Tr marg.

<sup>88</sup> ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν<sup>18</sup> ἔχετε, ἀλλὰ θαρσεύετε, ἐγὼ νενίκηκα τὸν κόσμον.

**XVII.** <sup>1</sup> Ταῦτα ἐλάλησεν Ἰησοῦς,<sup>1</sup> καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, <sup>2</sup> καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσει<sup>2</sup> αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι<sup>3</sup> σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. <sup>4</sup> ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας<sup>4</sup> ὃ δέδωκάς μοι ἵνα ποιήσω· <sup>5</sup> καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἧ<sup>5</sup> εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. <sup>6</sup> Ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ μοι<sup>6</sup> αὐτοὺς ἔδωκας,<sup>7</sup> καὶ τὸν λόγον σου τετήρηκαν. <sup>7</sup> νῦν ἐγνώκαν<sup>8</sup> ὅτι πάντα ὅσα ἔδωκάς<sup>9</sup> μοι παρὰ σοῦ εἰσίν· <sup>8</sup> ὅτι τὰ ῥήματα ἃ ἔδωκάς<sup>10</sup> μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι

<sup>18</sup> θλίψιν Tr.

<sup>1</sup> ὁ Ἰησοῦς Tr.

<sup>3</sup> So Tr marg., γινώσκουσιν T Tr.

<sup>5</sup> ἦν WH marg.

<sup>7</sup> δέδωκας Tr marg.

<sup>8</sup> ἐγνώκα Tr marg., ἐγνων in certain 'Western' documents WH.

<sup>9</sup> So Tr marg., δέδωκάς T Tr WH marg.

<sup>10</sup> ἔδωκες Tr marg., δέδωκας WH marg.

<sup>2</sup> So Tr marg., δώση T Tr.

<sup>4</sup> ἐτελείωσα Tr marg.

<sup>6</sup> καὶ ἐμοὶ T.

σύ με ἀπέστειλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν, <sup>10</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. <sup>11</sup> καὶ οὐκέτι <sup>11</sup> εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ <sup>12</sup> ἐν τῷ κόσμῳ εἰσίν, καὶ γὰρ πρὸς σὲ ἔρχομαι. πᾶτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθῶς <sup>13</sup> ἡμεῖς. <sup>12</sup> Ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. <sup>13</sup> νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. <sup>14</sup> Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup> οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>16</sup> ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>17</sup> ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. <sup>18</sup> καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. <sup>19</sup> καὶ ὑπὲρ αὐτῶν ἐγὼ <sup>14</sup> ἀγιάζω ἑμαυτόν, ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. <sup>20</sup> Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, <sup>21</sup> ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν

<sup>11</sup> οὐκ ἔτι Tr.<sup>13</sup> Addl καὶ Tr.<sup>12</sup> So T, οὗτοι Tr WH marg.<sup>14</sup> Omit T WH in secondary reading.

ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ<sup>15</sup> ὅτι σὺ με ἀπέστειλας. <sup>22</sup> καὶ γὰρ τὴν δόξαν ἣν δέδωκάς<sup>16</sup> μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν, <sup>23</sup> ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. <sup>24</sup> Πατήρ, ὃ <sup>17</sup> δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κακεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς<sup>18</sup> μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. <sup>25</sup> Πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, <sup>26</sup> καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἢ καὶ γὰρ ἐν αὐτοῖς.

**XVIII.** <sup>1</sup> Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ <sup>1</sup> Χειμάρρου τῶν Κέδρων<sup>2</sup> ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> ἦδαι δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.<sup>3</sup> <sup>3</sup> ὁ οὖν Ἰούδας λαβὼν τὴν σπιῆραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ<sup>4</sup> τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ

<sup>15</sup> πιστεύσῃ Tr marg.

<sup>16</sup> ἔδωκας Tr marg.

<sup>17</sup> οὗς Tr marg. RV marg.

<sup>18</sup> ἔδωκάς Tr marg. WH marg.

<sup>1</sup> χ- T Tr.

<sup>2</sup> τοῦ Κεδρῶν Tr marg., τοῦ κέδρου T WH marg. as the reading of certain 'Western' documents.

<sup>3</sup> μετὰ τῶν μαθητῶν αὐτοῦ ἐκεῖ WH marg.

<sup>4</sup> Omit Tr RV WH in secondary reading.



λαμπάδων καὶ ὄπλων. <sup>4</sup> Ἰησοῦς οὖν<sup>5</sup> εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς Τίνα ζητεῖτε; <sup>5</sup> ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς<sup>6</sup> Ἐγὼ εἰμι.<sup>7</sup> ιστῆκει<sup>8</sup> δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. <sup>6</sup> ὥς οὖν εἶπεν αὐτοῖς Ἐγὼ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπесαν χαμαί. <sup>7</sup> πάλιν οὖν ἐπηρώτησεν αὐτούς<sup>9</sup> Τίνα ζητεῖτε; οἱ δὲ εἶπαν<sup>10</sup> Ἰησοῦν τὸν Ναζωραῖον. <sup>8</sup> ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. <sup>9</sup> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὗς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. <sup>10</sup> Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσε αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτᾶριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό;

<sup>12</sup> Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν <sup>13</sup> καὶ ἤγαγον πρὸς Ἀνναν<sup>11</sup> πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα,<sup>12</sup> ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· <sup>14</sup> ἦν δὲ <sup>12</sup> Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρεי ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. <sup>15</sup> Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων

<sup>5</sup> δὲ Tr (not marg.).

<sup>7</sup> Add Ἰησοῦς WH marg.

<sup>9</sup> αὐτοὺς ἐπηρώτησεν T.

<sup>11</sup> Ἀνναν T Tr.

<sup>6</sup> Add Ἰησοῦς· T.

<sup>8</sup> εἰστήκει T Tr.

<sup>10</sup> εἶπον T Tr.

<sup>12</sup> Καϊά- T Tr.



Πέτρος καὶ <sup>13</sup> ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστός <sup>14</sup> τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, <sup>16</sup> ὁ δὲ Πέτρος ιστῇκει <sup>15</sup> πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. <sup>17</sup> λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί. <sup>18</sup> ιστῇκεισαν <sup>16</sup> δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποικότες, ὅτι ψύχος <sup>17</sup> ἦν, καὶ ἐθερμαίνοντο. ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος. <sup>19</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. <sup>20</sup> ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησία λελάληκα τῷ κόσμῳ. ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς. ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. <sup>22</sup> ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκὼς τῶν ὑπηρετῶν <sup>18</sup> ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <sup>23</sup> ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ. εἰ δὲ καλῶς, τί με δέρεις; <sup>24</sup> Ἀπέστειλεν οὖν <sup>19</sup> αὐτὸν ὁ Ἀννας <sup>20</sup> δεδεμένον πρὸς <sup>12</sup> Καϊάφαν τὸν ἀρ-

<sup>13</sup> Tr adds [δ].

<sup>15</sup> εἰστῇκει T Tr.

<sup>17</sup> ψύχος T.

<sup>19</sup> Omit in secondary reading Tr.

<sup>14</sup> γνωστός ἦν WH marg.

<sup>16</sup> εἰστῇκεισαν T Tr.

<sup>18</sup> τῶν παρεστώτων ὑπηρετῶν Tr marg.

<sup>20</sup> Ἀννας T Tr.

χιερέα.

<sup>25</sup> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκείνος καὶ εἶπεν Οὐκ εἰμί. <sup>26</sup> λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <sup>27</sup> πάλιν οὖν ἡρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>28</sup> Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ <sup>12</sup> Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μianθῶσιν ἀλλὰ φάγωσιν τὸ πᾶσχα. <sup>29</sup> ἐξῆλθεν οὖν ὁ Πειλάτος <sup>21</sup> ἔξω πρὸς αὐτοὺς καὶ φησιν Τίνα κατηγορίαν φέρετε τοῦ <sup>22</sup> ἀνθρώπου τούτου; <sup>30</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. <sup>31</sup> εἶπεν οὖν αὐτοῖς <sup>23</sup> Πειλάτος <sup>21</sup> Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. <sup>24</sup> εἶπον <sup>25</sup> αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. <sup>32</sup> ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.

<sup>33</sup> Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον <sup>26</sup> ὁ Πειλάτος <sup>21</sup> καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ <sup>27</sup> σὺ τοῦτο λέγεις ἢ ἄλλοι εἰπόν σοι <sup>28</sup> περὶ ἐμοῦ; <sup>35</sup> ἀπεκρίθη ὁ Πειλάτος <sup>21</sup> Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν

<sup>21</sup> Πιλάτος Tr.

<sup>23</sup> T adds ὁ.

<sup>25</sup> Add οὖν T.

<sup>27</sup> Ἀφ' ἐαυτοῦ T.

<sup>22</sup> κατὰ τοῦ Tr.

<sup>24</sup> Omit T.

<sup>26</sup> εἰς τὸ πραιτώριον πάλιν T.

<sup>28</sup> σοι εἶπον T.

καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;  
<sup>36</sup> ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν  
 ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου  
 ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο  
 ἂν,<sup>29</sup> ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ  
 βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.<sup>37</sup> εἶπεν οὖν  
 αὐτῷ ὁ Πειλᾶτος<sup>21</sup> Οὐκοῦν βασιλεὺς εἶ σύ; ἀπε-  
 κρίθη ὁ<sup>30</sup> Ἰησοῦς Σὺ λέγεις ὅτι βασιλεὺς εἰμι.<sup>31</sup>  
 ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα  
 εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ  
 ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.<sup>38</sup> λέγει  
 αὐτῷ ὁ Πειλᾶτος<sup>21</sup> Τί ἐστιν ἀλήθεια;

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰου-  
 daίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν  
 αὐτῷ αἰτίαν.<sup>39</sup> ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα  
 ἀπολύσω ὑμῖν ἐν<sup>32</sup> τῷ πάσχα· βούλεσθε οὖν ἀπο-  
 λύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>40</sup> ἐκραύγα-  
 σαν οὖν πάλιν<sup>33</sup> λέγοντες Μὴ τοῦτον ἀλλὰ τὸν  
 Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

**XIX.** <sup>1</sup> Τότε οὖν ἔλαβεν ὁ Πειλᾶτος<sup>1</sup> τὸν Ἰη-  
 σοῦν καὶ ἐμαστίγωσεν. <sup>2</sup> καὶ οἱ στρατιῶται πλέ-  
 ξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ  
 κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

<sup>29</sup> ἂν οἱ ἐμοὶ ἡγωνίζοντο T.

<sup>30</sup> Omit in secondary reading WH.

<sup>31</sup> εἰμι; WH marg. Add [ἐγώ] Tr marg.

<sup>32</sup> Omit in secondary reading WH.

<sup>33</sup> Add πάντες Tr.

<sup>1</sup> Πιλάτος Tr.

<sup>3</sup> καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουσιν αὐτῷ ῥάπισματα.  
<sup>4</sup> Καὶ <sup>2</sup> ἐξῆλθεν πάλιν ἔξω ὁ Πειλάτος <sup>3</sup> καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.<sup>4</sup> <sup>5</sup> ἐξῆλθεν οὖν ὁ <sup>5</sup> Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἴδου ὁ ἄνθρωπος. <sup>6</sup> ὅτε οὖν εἶδον <sup>6</sup> αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες <sup>7</sup> Σταύρωσον σταύρωσον.<sup>8</sup> λέγει αὐτοῖς ὁ Πειλάτος <sup>1</sup> Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> ἀπεκρίθησαν αὐτῷ <sup>7</sup> οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν. <sup>8</sup> Ὅτε οὖν ἤκουσεν ὁ Πειλάτος <sup>1</sup> τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> λέγει οὖν <sup>7</sup> αὐτῷ ὁ Πειλάτος <sup>1</sup> Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαι<sup>9</sup> σε καὶ ἐξουσίαν ἔχω σταυρῶσαί<sup>9</sup> σε; <sup>11</sup> ἀπεκρίθη αὐτῷ <sup>7</sup> Ἰησοῦς Οὐκ εἶχες<sup>10</sup> ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς<sup>11</sup> μέ σοι μείζονα ἁμαρτίαν

<sup>2</sup> Omit T WH *marg.*

<sup>3</sup> So Tr but Πιλᾶτος, T WH *marg.* ὁ Πειλάτος ἔξω.

<sup>4</sup> αἰτίαν οὐχ εὐρίσκω T.

<sup>5</sup> Omit in secondary reading Tr WH.

<sup>6</sup> ἴδον T.

<sup>7</sup> Omit T.

<sup>8</sup> Add [αὐτόν] Tr *marg.*

<sup>9</sup> Exchange places Tr *marg.*

<sup>10</sup> ἔχεις T.

<sup>11</sup> So Tr *marg.*, but παραδιδούς Tr *text.*

ἔχει. <sup>12</sup> ἐκ τούτου ὁ Πειλᾶτος<sup>1</sup> ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν<sup>12</sup> λέγοντες Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν Πειλᾶτος<sup>1</sup> ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, <sup>13</sup> Ἐβραϊστὶ δὲ Γαββαθά.<sup>14</sup> <sup>14</sup> ἦν δὲ παρασκευὴ τοῦ πᾶσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις Ἰδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> ἐκραύγασαν οὖν ἐκεῖνοι Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πειλᾶτος<sup>1</sup> Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. <sup>16</sup> τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Παρέλαβον οὖν τὸν Ἰησοῦν· <sup>17</sup> καὶ βαστάζων αὐτῷ<sup>15</sup> τὸν σταυρὸν ἐξήλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,<sup>16</sup> ὃ λέγεται <sup>13</sup> Ἐβραϊστὶ Γολγοθά,<sup>17</sup> <sup>18</sup> ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup> ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος<sup>1</sup> καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. <sup>20</sup> τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον <sup>13</sup> Ἐβραϊστί, Ῥωμαϊστί, Ἑλλη-

<sup>12</sup> ἐκραύγαζον T Tr marg.

<sup>14</sup> Γαββαθα T.

<sup>16</sup> τόπον T Tr.

<sup>17</sup> Γολγοθα T, Γολγοθ WH marg.

<sup>13</sup> Ἐ- T Tr.

<sup>15</sup> ἐαυτῷ T, αὐτῷ Tr.



νιστί. <sup>21</sup> ἔλεγον οὖν τῷ Πειλάτῳ<sup>18</sup> οἱ ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί.<sup>19</sup> <sup>22</sup> ἀπεκρίθη ὁ Πειλάτος<sup>1</sup> Ὁ γέγραφα γέγραφα.

<sup>23</sup> Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστω στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.  
<sup>24</sup> εἶπαν<sup>20</sup> οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ<sup>21</sup>

“ Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς  
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.”

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· <sup>25</sup> ἰστήκεισαν<sup>22</sup> δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία<sup>23</sup> ἡ τοῦ Κλωπᾶ καὶ Μαρία<sup>23</sup> ἡ Μαγδαληνῇ. <sup>26</sup> Ἰησοὺς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί Γύναι, ἴδε ὁ υἱός σου.  
<sup>27</sup> εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν<sup>24</sup> εἰς τὰ ἴδια.

<sup>28</sup> Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς<sup>25</sup> ὅτι ἤδη πάντα τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει “ Διψῶ.”

<sup>18</sup> Πιλᾶτῳ Tr.

<sup>20</sup> εἶπον Tr.

<sup>22</sup> εἰστήκεισαν T Tr.

<sup>24</sup> αὐτὴν ὁ μαθητὴς T.

<sup>19</sup> εἰμι τῶν Ἰουδαίων T.

<sup>21</sup> Add ἡ λέγουσα Tr.

<sup>23</sup> Μαριάμ T.

<sup>25</sup> Ἰησοὺς εἰδὼς WH marg.



<sup>29</sup> σκεῦος ἔκειτο ὅξους μεστόν· σπόγγον οὖν μεστόν τοῦ <sup>26</sup> ὅξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς <sup>27</sup> εἶπεν Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. <sup>31</sup> Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου <sup>28</sup> τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον <sup>29</sup> ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. <sup>32</sup> ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ. <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον ἤδη αὐτὸν <sup>30</sup> τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, <sup>34</sup> ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς <sup>31</sup> αἷμα καὶ ὕδωρ. <sup>35</sup> καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος <sup>32</sup> οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. <sup>33</sup> <sup>36</sup> ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ “Ὅστούν οὐ συντριβήσεται αὐτοῦ.” <sup>37</sup> καὶ πάλιν ἑτέρα γραφὴ λέγει “Ὅψονται εἰς ὃν ἐξεκέντησαν.”

<sup>38</sup> Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον <sup>29</sup> Ἰωσήφ ἀπὸ <sup>34</sup> <sup>35</sup> Ἀριμαθαίας, ὢν μαθητὴς τοῦ <sup>36</sup> Ἰησοῦ κε-

<sup>26</sup> Omit T.

<sup>27</sup> Omit T, omit ὁ in secondary reading Tr WH.

<sup>28</sup> ἐκείνη WH *marg.*

<sup>29</sup> Πιλάτον Tr.

<sup>30</sup> αὐτὸν ἤδη Tr *marg.*

<sup>31</sup> εὐθὺς ἐξῆλθεν Tr *marg.*

<sup>32</sup> καὶ ἐκεῖνος T.

<sup>33</sup> πιστεύσητε Tr, not *marg.*

<sup>34</sup> ὁ ἀπὸ T.

<sup>35</sup> 'A- T Tr.

<sup>36</sup> Omit in secondary reading WH.

κρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλάτος.<sup>1</sup> ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.<sup>37</sup> <sup>39</sup> ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν<sup>38</sup> νυκτὸς τὸ πρῶτον, φέρων ἔλιγμα<sup>39</sup> σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.<sup>40</sup> ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.<sup>41</sup> ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος.<sup>42</sup> ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

**XX.** <sup>1</sup> Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία<sup>1</sup> ἡ Μαγδαληνὴ ἔρχεται πρὸς σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου.<sup>2</sup> τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἦραν τὸν κύριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.<sup>3</sup> Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον.<sup>4</sup> ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχειον<sup>2</sup> τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, <sup>5</sup> καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.<sup>6</sup> ἔρχεται οὖν καὶ<sup>3</sup> Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ

<sup>37</sup> ἦλθον οὖν καὶ ἦραν αὐτόν T.<sup>38</sup> τὸν Ἰησοῦν Tr marg.<sup>39</sup> μίγμα T, μίγμα Tr WH marg.<sup>40</sup> ἐτέθη T Tr.<sup>1</sup> Μαριάμ T.<sup>2</sup> τάχιον T Tr.<sup>3</sup> Omit T, [καὶ] Tr marg.

εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια  
 κείμενα, <sup>7</sup> καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς  
 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς  
 ἐντετυλιγμένον εἰς ἓνα τόπον· <sup>8</sup> τότε οὖν εἰσῆλθεν  
 καὶ ὁ ἄλλος μαθητῆς ὃ ἐλθὼν πρῶτος εἰς τὸ μνη-  
 μεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· <sup>9</sup> οὐδέπω γὰρ ᾔδει-  
 σαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.  
<sup>10</sup> ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς <sup>4</sup> οἱ μαθηταί.

<sup>11</sup> Μαρία <sup>1</sup> δὲ ἰστήκει <sup>5</sup> πρὸς τῷ μνημείῳ ἔξω κλαί-  
 ουσα. ὥς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,  
<sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους,  
 ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου  
 ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup> καὶ <sup>6</sup> λέγουσιν αὐτῇ  
 ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν <sup>7</sup>  
 τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.  
<sup>14</sup> ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ  
 τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.  
<sup>15</sup> λέγει αὐτῇ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς;  
 ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ Κύ-  
 ριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐ-  
 τόν, καὶ γὰρ αὐτὸν ἀρῶ. <sup>16</sup> λέγει αὐτῇ Ἰησοῦς Μαριάμ.  
στραφεῖσα ἐκείνη λέγει αὐτῷ <sup>8</sup> Εβραϊστί Ῥαβ-  
βουνεῖ <sup>9</sup> (ὃ λέγεται Διδάσκαλε). <sup>17</sup> λέγει αὐτῇ Ἰη-  
 σοῦς Μή μου ἅπτου, <sup>10</sup> οὐπω γὰρ ἀναβέβηκα πρὸς  
 τὸν πατέρα. <sup>11</sup> πορεύου δὲ πρὸς τοὺς ἀδελφούς μου

<sup>4</sup> αὐτοὺς T Tr.

<sup>6</sup> Omit T.

<sup>8</sup> 'E- T Tr.

<sup>10</sup> ἅπτου μου Tr marg. WH marg.

<sup>5</sup> εἰστήκει T Tr.

<sup>7</sup> ἦραν T Tr WH marg.

<sup>9</sup> Ῥαββουνί T Tr.

<sup>11</sup> Add [μου] Tr marg.

καὶ εἶπὲ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν. <sup>18</sup> ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα <sup>12</sup> τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

<sup>19</sup> Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν. <sup>20</sup> καὶ τοῦτο εἰπὼν ἔδειξεν καὶ <sup>13</sup> τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. <sup>21</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς <sup>14</sup> πάλιν Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω <sup>15</sup> ὑμᾶς. <sup>22</sup> καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον· <sup>23</sup> ἂν τινῶν <sup>16</sup> ἀφῆτε τὰς ἁμαρτίας ἀφέωνται <sup>17</sup> αὐτοῖς· ἂν τινῶν <sup>16</sup> κρατῆτε κεκράτηνται.

<sup>24</sup> Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. <sup>25</sup> ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐώρακαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου <sup>18</sup> εἰς τὸν τύπον <sup>19</sup> τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

<sup>12</sup> ἔώρακε Tr marg.

<sup>13</sup> Omit T, but Tr marg. [αὐτοῖς] καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.

<sup>14</sup> Omit T Tr, WH in secondary reading.

<sup>15</sup> ἀποστέλλω Tr marg.

<sup>16</sup> τινος WH marg.

<sup>17</sup> ἀφίονται WH marg.

<sup>18</sup> μου τὸν δάκτυλον T.

<sup>19</sup> τόπον T Tr marg.

<sup>26</sup> Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν. <sup>27</sup> εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. <sup>28</sup> ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου. <sup>29</sup> λέγει αὐτῷ ὁ <sup>20</sup> Ἰησοῦς Ὅτι ἐώρακάς με πεπίστευκας; <sup>21</sup> μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐπὶ τῶν μαθητῶν, <sup>22</sup> ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. <sup>31</sup> ταῦτα δὲ γέγραπται ἵνα πιστεύητε <sup>23</sup> ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

**XXI.** <sup>1</sup> Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. <sup>2</sup> Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ <sup>1</sup> τῆς Γαλιλαίας καὶ οἱ τοῦ <sup>2</sup> Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup> λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἀλιεύειν· λέ-

<sup>20</sup> Omit in secondary reading Tr WH.

<sup>21</sup> So RV *marg.*, πεπίστευκας. T Tr.

<sup>22</sup> Add αὐτοῦ WH *marg.*

<sup>1</sup> Kanā T Tr.

<sup>23</sup> πιστεύσητε Tr but not *marg.*

<sup>2</sup> υἱοὶ Tr *marg.*



γουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλ-  
θαν<sup>3</sup> καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ  
 νυκτὶ ἐπίασαν οὐδέν. <sup>4</sup> πρῶϊας δὲ ἤδη γινομένης<sup>4</sup>  
 ἔστη Ἰησοῦς εἰς<sup>5</sup> τὸν αἰγιαλόν· οὐ μέντοι ᾗδειςαν<sup>6</sup>  
 οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. <sup>5</sup> λέγει οὖν αὐτοῖς  
 Ἰησοῦς<sup>7</sup> Παιδιά, μή τι προσφάγιον ἔχετε; ἀπε-  
 κρίθησαν αὐτῷ Οὐ. <sup>6</sup> ὁ δὲ εἶπεν<sup>8</sup> αὐτοῖς Βάλετε  
 εἰς τὰ δεξιὰ μέρη τοῦ πλοίου το δίκτυον, καὶ εὐρή-  
 σετε. ἔβαλον οὖν, καὶ οὐκέτι<sup>9</sup> αὐτὸ ἐλκύσαι<sup>10</sup> ἴσχυον  
 ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup> λέγει οὖν ὁ μαθητῆς  
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός  
 ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός  
 ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ  
 ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. <sup>8</sup> οἱ δὲ ἄλλοι μα-  
 θηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ  
 τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες  
 τὸ δίκτυον τῶν ἰχθύων. <sup>9</sup> Ὡς οὖν ἀπέβησαν εἰς τὴν  
 γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπι-  
 κείμενον καὶ ἄρτον. <sup>10</sup> λέγει αὐτοῖς ὁ<sup>11</sup> Ἰησοῦς Ἐνέγ-  
 κατε ἀπὸ τῶν ὀψαρίων ὧν ἐπίασατε νῦν. <sup>11</sup> ἀνέβη  
οὖν<sup>12</sup> Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν  
 γῆν μεστὸν ἰχθύων μεγάλων<sup>13</sup> ἑκατὸν πεντήκοντα  
 τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

<sup>3</sup> ἐξῆλθον T Tr.<sup>4</sup> γενομένης Tr marg.<sup>5</sup> ἐπὶ T Tr marg. WH marg.<sup>6</sup> ἔγνωσαν Tr marg.<sup>7</sup> [ὁ] Ἰησοῦς Tr.<sup>8</sup> λέγει T.<sup>9</sup> οὐκ ἔτι Tr.<sup>10</sup> ἐλκύσαι Tr.<sup>11</sup> Omit in secondary reading Tr WH.<sup>12</sup> Omit T, [οὖν] Tr marg.<sup>13</sup> μεγάλων ἰχθύων Tr marg.



<sup>12</sup> λέγει αὐτοῖς ὁ <sup>11</sup> Ἰησοῦς Δεῦτε ἀριστήσατε. οὐ-  
δεὶς <sup>14</sup> ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς  
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. <sup>13</sup> ἔρχεται Ἰησοῦς  
καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ  
ὀψάριον ὁμοίως. <sup>14</sup> Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰη-  
σοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

<sup>15</sup> Ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ  
Ἰησοῦς Σίμων Ἰωάννου <sup>15</sup> ἀγαπᾷς με πλεον τού-  
των; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ  
σε. λέγει αὐτῷ Βόσκε τὰ ἀρνία μου. <sup>16</sup> λέγει αὐ-  
τῷ πάλιν δεύτερον Σίμων Ἰωάννου, <sup>15</sup> ἀγαπᾷς με;  
λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει  
αὐτῷ Ποίμαινε τὰ προβάτιά <sup>16</sup> μου. <sup>17</sup> λέγει αὐτῷ  
τὸ τρίτον Σίμων Ἰωάννου, <sup>15</sup> φιλεῖς με; ἐλυπήθη ὁ  
Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ  
εἶπεν <sup>17</sup> αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις  
ὅτι φιλῶ σε. λέγει αὐτῷ Ἰησοῦς <sup>18</sup> Βόσκε τὰ προ-  
βάτιά <sup>19</sup> μου. <sup>18</sup> ἀμὴν ἀμὴν λέγω σοι, ὅτε ἥς νεώ-  
τερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες·  
ὅταν δὲ γηράσῃς, ἐκτενείς τὰς χεῖράς σου, καὶ ἄλλος  
ζώσει σε <sup>20</sup> καὶ οἶσει ὅπου οὐ θέλεις. <sup>19</sup> τοῦτο δὲ  
εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ  
τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολουθεῖ μοι.

<sup>20</sup> Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν  
ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν

<sup>14</sup> Add δὲ T, [δὲ] Tr.

<sup>15</sup> Ἰωάννου T.

<sup>16</sup> πρόβατά Tr (not marg.) WH marg.

<sup>17</sup> λέγει T Tr marg.

<sup>18</sup> Omit T, [Ἰησοῦς] Tr.

<sup>19</sup> πρόβατά WH marg.

<sup>20</sup> σε ζώσει T Tr marg.

τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; <sup>21</sup> τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ τίς; <sup>22</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ. <sup>23</sup> Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ <sup>21</sup> αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; <sup>22</sup>

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ <sup>23</sup> μαρτυρῶν περὶ τούτων καὶ ὁ <sup>24</sup> γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

<sup>25</sup> Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία. <sup>25</sup> 26

<sup>21</sup> καὶ οὐκ εἶπεν T Tr marg.

<sup>22</sup> Omit T.

<sup>23</sup> Add καὶ WH marg.

<sup>24</sup> Omit ὁ T, [ὁ] καὶ WH marg.

<sup>25</sup> Omits the whole verse T.

<sup>26</sup> Tr adds subscription κατὰ Ἰωάνην.



# A LITERAL TRANSLATION OF JOHN I.-IV.<sup>1</sup>

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## CHAPTER I.

1. In (the)-beginning was the **Word**, and the Word was with [the] **God**, and God was the Word.

2. **This**-(one) was in (the)-beginning with [the] God.

3. **All-things** through him were-made, and **without** him was-made **not one-thing**.

4. **That-which** *has-been-made* in *him* life was, and the life was the light *of-the* men.

5. And the light in *the* darkness shines, and the *darkness* it not apprehended.

6. There-was (a)-*man* having-been-sent from *God*, name to-him John.

7. **This**-(one) came for witness, that he-might-bear-witness concerning *the light*, that *all* might-believe through him.

8. *Not* was **that**-(one) the light, **but** that he-might-bear-witness concerning the light.

9. He-was the light the **true** which **lighteth** *every man* coming into the **world**.

10. In *the world* he-was, and the *world* through him was-made, and the world *him* not **knew**.

<sup>1</sup> **Black** type denotes the first occurrence of words ; *italic*, a new form of a known word ; Roman, known words. Words joined by a *hyphen* or *hyphens* are to be rendered by one word in Greek. *Parentheses* ( ) enclose words for which there is no equivalent in the Greek. The asterisk ( \* ) stands for words which are untranslatable in English. *Brackets* [ ] enclose words which are in the Greek, but are not to be rendered into English. The order of the Greek words is strictly followed in this translation.

11. Unto *the his-own-things* he-came, and *the his-own* him not received.

12. **As-many-as** moreover *received* him, **he-gave to-them** power children of-God *to-become, to-those believing* in the name of him,

13. *Who* not from bloods nor *from* (the)-will of-flesh nor from (the)-will of-man but from God **were-begotten**.

14. And the Word *flesh* was-made and **he-tabernacled** among us, and **we-beheld** the glory of-him, glory as of-(the)-only-begotten from (the)-Father, full of-grace and of-truth.

15. John *bears-witness* concerning him and **he-has-cried** (cries) **saying**, This-(one) was the-(one) **having-said**, The-(one) **after me coming before** me has-been, because first of-me (before me) he-was.

16. Because from the fulness of-him *we* all *received*, and **grace instead** of-grace.

17. Because the law through **Moses was-given**, [the] *grace* and [the] *truth* through **Jesus Christ** came (was).

18. God **no-one has-seen at-any-time**; (the)-only-begotten God the-(one) **being** in the bosom of-the Father, that-(one) **declared**.

19. And *this* is the *witness* of-[the] *John* **when sent** unto him the **Jews** from **Jerusalem** priests and Levites that **they-might-ask** him, **Thou who art-thou?**

20. And **he-confessed** and not **he-denied**, and he-confessed, (that)<sup>1</sup> **"I not am the Christ."**

21. And *they-asked* him, *What then?* Thou **Elijah** art? And *he says*, Not I-am. The prophet art thou? And **he-answered**, **No**.

22. **They-said** therefore to-him, Who art-thou? that **answer we-may-give** to-the-(ones) having-sent (to-those who-sent) *us*. What *sayest-thou* concerning thyself?

23. **He-was-saying**, I voice of-(one)-crying in the wilder-

<sup>1</sup> ὅτι recitative, equal to our quotation marks (" ").

ness, **Make-straight the way of-the-Lord**, as said **Isaiah** the prophet.

24. And *they-had-been-sent* from the **Pharisees**.

25. And they-asked him and said to-him, Why then **baptiz-est-thou** if thou not art the Christ nor **Elijah** nor the prophet?

26. Answered to-them [the] **John**, saying, I *baptize* in (with) **water**: *midst of-you he-stands* whom *you* not **know**,

27. After me coming, *of-whom* not am I **worthy** that I-should-unloose of-him the **thong** of-the **sandal**.

28. *These-things* in **Bethany** were **beyond** the **Jordan**, where was [the] **John** *baptizing*.

29. On-the **morrow** he-sees [the] *Jesus* coming unto him, and says, **Behold**, the **Lamb** of-[the] **God** the-(one) **bearing** (he who bears) the **sin** of-the world.

30. This-(one) it-is **about** whom I *said*, After me comes (a)-*man* who before me has-been, because first of-me (before me) he-was.

31. *And-I* not *knew* him, but that he-should-be-manifested to-[the] **Israel**, on-account-of this *came* I in (with) water baptizing.

32. And *bare-witness* **John**, saying, "*I-have-beheld* the **Spirit** **descending** as (a)-dove from **heaven**, and it-abode upon him.

33. And-I not knew him, but the-(one) *having-sent* (he who sent) me *to-baptize* in (with) water that-(one) *to-me* said, Upon whom *soever thou-mayst-see* the **Spirit** **descending** and *abiding* upon him, this-(one) is the-(one) baptizing (he who baptizes) in (with) (the) *Spirit* **Holy**.

34. And-I *have-seen* and *I-have-borne-witness* that this-(one) is the Son of-[the] **God**."

35. On-the **morrow** again **was-standing** **John** and from the **disciples** of-him **two**,

36. And **having-looked-at** [the] **Jesus** **walking**, he-says, **Behold** the **Lamb** of-[the] **God**.

37. And **heard** the two *disciples* him **speaking** and they-followed [the] **Jesus**.



38. **Having-turned** moreover [the] Jesus and *having-beheld* them *following* he-says to-them, What **seek-ye**? The-(ones) moreover said to-him, **Rabbi**, which *is-said* being-interpreted, **Teacher**, where *abidest-thou*?

39. He-says to-them, *Come-ye* and **ye-shall-see**. *They-came* therefore and saw where he-abides, and **with him** *they-abode* the *day that* (that day); (the)-**hour** was about (the) **tenth**.

40. It-was **Andrew** the **brother of-Simon Peter** one from the two of-the-(ones) *having-heard* (of those who heard) *from* John and *having-followed* (who-followed) him.

41. **Finds** this-(one) *first* the *brother* the *his-own Simon*, and he-says to-him, *We-have-found* the **Messiah**, which is, being-interpreted, *Christ*.

42. **He-led** him unto [the] Jesus. Having-looked-at him [the] Jesus said, Thou art *Simon* the son of John, thou **shalt-be-called** **Cephas**, which is-interpreted *Peter*.

43. On-the morrow **he-willed to-go-forth** into [the] **Galilee**. And he-finds **Philip** and says to-him [the] Jesus, *Follow-thou* me.

44. Was moreover [the] *Philip* from **Bethsaida**, out-of the **city of-Andrew** and of-Peter.

45. **Finds** Philip [the] **Nathanael** and says to-him, of-whom (him of whom) **wrote** Moses in the *law*, and the *prophets*, we-have-found, Jesus, (the)-son of-[the] **Joseph**, the-(one) from **Nazareth**.

46. And said to-him Nathanael, Out-of Nazareth **is-able** any **good-thing to-be**? Says to-him [the] Philip, *Come-thou*, and see.

47. Saw Jesus [the] Nathanael coming unto him and says concerning him, Behold, **truly** [an]-**Israelite** in *whom* **guile** not is.

48. Says to-him Nathanael, **Whence** me *knowest-thou*? Answered Jesus and said to-him, **Before** of-the (that) thee Philip **to-call** (called), *being* under the **fig-tree** I-saw thee.

49. Answered to-him Nathanael, Rabbi, thou art the Son of-[the] God; thou **King** art of-[the] Israel.

50. Answered Jesus and said to-him, Because I-said to-thee "I-saw thee underneath the *fig-tree*" *believest-thou?* **Greater-things-than these thou-shalt-see.**

51. And he-says to-him, **Verily**, verily I-say unto-you, ye-shall-see [the] heaven **opened**, and the **angels** of-[the] God **ascending** and descending upon the Son of-[the] *man*.

## CHAPTER II.

1. And on-the day the **third** (a)-**marriage** was in **Cana** of-[the] Galilee, and was the **mother** of-[the] Jesus **there**.

2. *Was-called* moreover also [the] Jesus and the disciples of-him to the *marriage*.

3. And **having-failed wine**, says the mother of-[the] Jesus unto him, *Wine* not **they-have**.

4. And says to-her [the] Jesus, What *to-me* and *to-thee*, **woman?** **not-yet is-come** the hour of-me.

5. Says the mother of-him to-the **servants**, *What* soever he-may-say to-you, **do-ye**.

6. *There-were* moreover there **of-stone water-jars six** according-to the **purifying** of-the Jews **lying**, containing **apiece measurers** (firkins) **two or three**.

7. Says to-them [the] Jesus, **Fill-ye** the water-jars with-water. And *they-filled them up-to above* (up to the brim).

8. And he-says to-them, **Draw-ye-out now**, and **bear-ye** to-the **ruler-of-feast**. The-(ones) (they) moreover *bare*.

9. *When* moreover **tasted** the ruler-of-(the)-feast the water wine *having-become*, and not *knew* whence it-is, the moreover servants knew, the-(ones) *having-drawn* (those who drew) the water, calls the **bridegroom** the ruler-of-(the)-feast,

10. And he-says to-him, *Every* man *first* the **good** wine places, and **whenever they-become-drunken** the **worse**; thou **hast-kept** the good wine until **now**.

11. *This did* (as)-*beginning* of-the **signs** [the] Jesus in Cana

of-[the] Galilee, and *manifested* the glory of-him, and believed on him the disciples of-him.

12. After this *he-went-down* to Capernaum, *himself* and the mother of-him and the (his) *brothers* and the disciples of-him, and there *they-abode* not many days.

13. And near was the **passover** of-the Jews, and *went-up* to Jerusalem [the] Jesus.

14. And *he-found* in the **temple** the-(ones) **selling** (those who sold) **oxen** and **sheep** and *doves* and the **money-changers** *sitting*,

15. And having-made (a)-**scourge** out-of **cords** *all he-cast-out* from the *temple*, *the both* sheep and the oxen, and of-the **money-changers** *he-poured-out* the **money** and *the* (their) **tables** *he-overthrew*,

16. And to-the-ones the doves *selling* (to those who sell the doves) he-said, *Take-ye these-things hence, not make-ye* the house of-the Father of-me (a)-house **of-merchandise**.

17. **Remembered** the disciples of-him that *it-has-been-written*, The **zeal** of-the house of-thee **shall-eat-up** me.

18. *Answered* therefore the Jews and said to-him, What *sign showest-thou* to-us, because these-things thou-dost?

19. Answered Jesus and said to-them, **Destroy-ye** the **temple** this and in *three* days **I-will-raise** him (it).

20. Said therefore the Jews, **Forty** and **six years** was-built the temple this, and thou in *three* days *wilt-raise-up* him (it)?

21. That-(one) (He) moreover *was-saying* (spoke) concerning the *temple* of-the **body** of-him (his).

22. When therefore *he-was-raised* from (the)-**dead**, remembered the disciples of-him that this he-was-saying, and they-believed the **writing** (scripture) and the *word* which said [the] Jesus.

23. When moreover he-was in [the] *Jerusalem* in (at) the **passover** in (at) the **feast**, many believed on the name of-him, **beholding** of-him the *signs which he-was-doing*.

24. He-himself moreover Jesus not *was-believing* (trusting)

**himself** to-them on-account-of the him to-know (on account of that he knew) *all-men*,

25. And because not **need** *he-was-having* that any should-bear-witness concerning [the] man, he-himself for *was-knowing* what was in [the] man.

### CHAPTER III.

1. (There)-was moreover (a)-man out-of the Pharisees, **Nicodemus** name to-him, (a)-**ruler** of-the Jews.

2. This-(one) came unto him **by-night** and said to-him, Rabbi, *we-know* that from God *thou-hast-come* (a)-teacher; no-one for is-able these the signs to-do which thou doest, **if** not (except) *be* [the] God with him.

3. Answered Jesus and said to-him, Verily, verily, I-say to-thee, **if** not (except) any-one *be-born* **anew**, not he-is-able to-see the **kingdom** of-[the] God.

4. Says unto him [the] Nicodemus, **How** is-able (a)-man *to-be-born* **old** being? Is-he-able into the **womb** of-the mother of-him **a-second-time to-enter** and to-be-born?

5. Answered [the] Jesus, Verily, verily I-say to-thee, **if** not (except) any-one *be-born* *of water* and of-(the)-Spirit, not is-he-able to-enter into the kingdom of-[the] God.

6. The-(thing) *having-been-born* (that which has been born) of the flesh, flesh is, and the-(thing) *having-been-born* of the Spirit, spirit is.

7. Not **marvel-thou** because I-said to-thee, **It-is-necessary** for-you to-be-born **anew**.

8. The *wind* where *it-willeth* **blows**, and the sound of-it *thou-hearest*, but not thou-knowest whence it-comes and whither it-goes; thus is every-one the-(one) *having-been-born* of the Spirit.

9. Answered Nicodemus and said to-him, How is-able (are able) these-things to-be?

10. Answered Jesus and said to-him, Thou art the teacher of-(the) Israel and these-things not *thou-knowest*?

11. Verily, verily, I-say to-thee, "That-which we-know *we-speak* and that-which *we-have-seen* we-bear-witness, and the witness of-us not ye-receive.

12. If the **earthly-things** I-said to-you and not ye-believe, how if-perchance I-say to-you **the-heavenly-things** *shall-ye-believe*?

13. And no-one *hath-ascended* into the heaven if not (except) the-(one) out of-the heaven *having-descended* (he who descended), the Son of-[the] man.

14. And as *Moses lifted-up* the **serpent** in the **wilderness**, thus *to-be-lifted-up* it-is-necessary-for the Son of-[the] man,

15. That every-one the-(one) believing (who believes) in him *may-have* life **eternal**.

16. Thus for **loved** [the] God the world **so-that** the Son the *only-begotten* he-gave, that every-(one) the-(one) believing (who believes) on him not **should-perish** but should-have life eternal.

17. Not for *sent* [the] God the (his) Son into the world that **he-should-judge** the world, but that **should-be-saved** the world through him.

18. The-(one) believing (he who believes) on him not *is-judged*; the-(one) not believing **already** *hath-been-judged* because not he-has-believed on the name of-the only-begotten Son of-[the] God.

19. This moreover is the **judgment**, that the light *has-come* into the world and loved [the] *men* **rather** the **darkness** than the light; was (were) for of-them **evil** the **works** (for their works were evil).

20. Every-one for the-(one) **ill practising** (who practiseth ill) **hates** the light and not comes unto the light, that not **be-con-victed** the works of-him.

21. The-(one) moreover *doing* the *truth* comes unto the light, that may-be-manifested of-him the works, because in *God* **it-has-been-wrought** (they-have-been-wrought).



22. After these-things came [the] Jesus and the disciples of-him into the *Judæan land*, and there **he-was-tarrying** with them and *was-baptizing*.

23. Was moreover also [the] John baptizing in **Ænon** near to-[the] **Salim**, because *waters many* was (were) there, and *they-were-coming* and *were-being-baptized*.

24. Not-yet for *had-been-cast* into the **prison** John.

25. There-was therefore (a)-**questioning** from the disciples of-John with (a)-Jew concerning purifying.

26. And they-came unto [the] John and said to-him, Rabbi, (he)-who was with thee beyond the Jordan, to-whom thou *hast-borne-witness*, behold this-(one) baptizes and all-(men) come unto him.

27. Answered John and said, Not is-able (a)-man to-receive *nothing* (anything) if-perchance not *it-have-been-given* to-him from [the] heaven.

28. *Yourselves* ye to-me *bear-witness* that said I, Not am I the Christ, but that *I-have-been-sent* before *that*-(one) (him).

29. The-(one) having the **bride** (the)-**bridegroom** is; the moreover **friend** of-the *bridegroom*, the-(one) *having-stood* and *hearing* him, **with-joy rejoices** on-account-of the voice of-the bridegroom. This therefore the *joy* the **mine has-been-fulfilled**.

30. (For)-that-(one) it-is-necessary **to-increase**, (for)-me more-over **to-decrease**.

31. The-(one) from-above coming **above** *all* is; the-(one) being from the earth from the earth is, and from the earth he-speaks; the-(one) from [the] heaven coming above all is.

32. That-which he-has-seen and heard, of-this he-bears-witness, and the witness of-him no-one receives.

33. The-(one) having-received of-him (his) the witness **set-his-seal** that [the] God **true** is.

34. Whom for sent [the] God the **words** of-[the] God **he-speaks**, not for from **measure** *gives-he* the Spirit.

35. The Father *loves* the Son, and all-things *he-has-given* in the **hand** of-him.



36. The-(one) believing on the Son has life eternal; the-(one) moreover **disbelieving** the *Son* not *shall-see* life, but the **wrath** of-[the] God abides on him.

## CHAPTER IV.

1. When therefore knew the Lord that heard the Pharisees that Jesus *more* disciples makes and baptizes than John,

2. **Although** Jesus himself not was baptizing but the disciples of-him,

3. **He-left** [the] Judæa and **departed** again into [the] Galilee.

4. *It-was-necessary* moreover (for)-him **to-go** through [the] Samaria.

5. He-comes therefore to (a)-*city* of-[the] Samaria, *called* Sychar, near the **field** which gave **Jacob** to **Joseph** the son of-him.

6. There-was moreover there (the)-**well** of-[the] Jacob. [The] therefore Jesus **having - become - wearied** from the **journey was-sitting** thus by the *well*. (The)-hour was about (the)-**sixth**.

7. There-comes (a)-*woman* from [the] Samaria *to-draw* water. Says to-her [the] Jesus, *Give* me **to-drink**.

8. The for disciples of-him *had-departed* into the city, that **food they-might-buy**.

9. Says therefore to-him the woman the **Samaritan**, How thou (a)-Jew being from me to-drink *askest* (a)-woman *Samaritan* being? Not for have-dealings Jews with-Samaritans.

10. Answered Jesus and said to-her, If thou-knewest the **gift** of-[the] God and who it-is the-(one) saying to-thee, Give me to-drink, thou \* *wouldst-have-asked* him and he-would-have-given \* to-thee water **living**.

11. She-says to-him, *Lord* (Sir), not (a)-**bucket** thou-hast and the **well** is **deep**; from-whence then hast-thou the water the living?

12. \* Thou greater art-thou (than) the father of-us Jacob, who gave to-us the well, and himself of it *drank* and the sons of-him and the cattle of-him?

13. Answered Jesus and said to-her, Every-one the-(one) drinking (who drinks) of the water this shall-thirst again;

14. Who moreover soever drinketh of the water which I shall-give to-him, not \* shall-he-thirst unto the age (forever), but the water which I-shall-give to-him *shall-become* in him (a)-well of-water **springing-up** unto life eternal.

15. Says unto him the woman, Lord (Sir), give to-me this the water, that not *I-may-thirst*, **neither come-the-way hither to-draw**.

16. He-says to-her, Go, *call* of-thee the *husband*, and *come* hither.

17. Answered the woman and said to-him, Not I-have (a)-husband. Says to-her [the] Jesus, *Well* saidst-thou, \* "Husband not I-have."

18. Five for *husbands thou-didst-have*, and now whom thou hast not is of-thee (a)-husband; this *true thou-hast-spoken*.

19. Says to-him the woman, Lord (Sir), *I-behold* that prophet art thou.

20. The *fathers* of-us in the **mountain** this **worshipped**; and ye say, that in Jerusalem is the **place** where *to-worship* it-is-necessary.

21. Says to-her [the] Jesus, *Believe* me, woman, that cometh (the)-hour when neither in the mountain this nor in Jerusalem *ye-shall-worship* the Father.

22. Ye *worship* that-which not ye-know, we *worship* that-which we-know, because [the] **salvation** from the Jews is.

23. But cometh (the)-hour and now is, when the *true worshippers shall-worship* the Father in spirit and *truth*, and for the Father **such** seeks the-(ones) *worshipping* him.

24. Spirit (is) [the] God; and the-(ones) worshipping him in spirit and truth it-is-necessary to-worship.

25. Says to-him the woman, I-know that Messiah comes, the-

(one) called Christ; whenever may-come that-(one), **he-will-announce** to-us **all-things**.

26. Says to-her [the] Jesus, I am (he), the-(one) speaking to-thee.

27. And upon this came the disciples of-him, and *they-were-marvelling* that with (a)-woman *he-was-speaking*; no-one **however** said, What seekest-thou? or, Why speakest-thou with her?

28. Left therefore the water-jar of-her the woman and departed into the city and says to-the *men*,

29. Come, see-ye (a)-man, who said to-me all-things which I-did? \* This-one is-he the Christ?

30. They-went-out from the city and *came* unto him.

31. In the **mean-while** *were-asking* him the disciples saying, Rabbi, *eat*.

32. The-(one) moreover said to-them, I **food** have *to-eat* which you not know.

33. Were-saying therefore the disciples unto **one-another**, \* Any-one *brought* to-him to-eat?

34. Says to-them [the] Jesus, My **meat** is that I-may-do the will of-the-(one) having-sent me and (that) **I-may-accomplish** of-him the work.

35. Not ye say, \* "Yet **four-months** it-is and the **harvest** comes?" Behold, I-say to-you, **Lift-up** the eyes of-you and *behold* the *fields* that **white** are-they unto *harvest*.

36. Already the-(one) **reaping reward** receives and gathers fruit unto life eternal, that the-(one) **sowing together** may-rejoice and the-(one) reaping.

37. In for this the word is true, \* "Another is the-(one) sowing and another the-(one) reaping."

38. I sent you *to-reap* (on)-which not **ye-have-labored**; *others have-labored*, and ye into the **labor** of-them *have-come-in*.

39. From moreover the city *that* many believed on him of-the Samaritans on-account-of the word of-the woman *bearing-witness*, \* "He-said to-me all-things which I-did."

40. When therefore came unto him the Samaritans, they-were-asking him to-abide with them; and he-abode there two days.

41. And *much* more believed on-account-of the word of-him;

42. To-the also woman they-were-saying, \* “No-longer on-account-of the **thy speaking** we-believe; ourselves for *we-have-heard* and we-know that this is truly the Saviour of-the world.”

43. After moreover the two days he-went-forth from-thence into [the] Galilee.

44. Himself for Jesus bore-witness that (a)-prophet in the *his-own country* **honor** not has.

45. When therefore he-came into [the] Galilee **received** him the *Galilæans*, all-things *having-seen as-many-as* he-did in Jerusalem in (at) the feast; and themselves for came unto the feast.

46. He-came therefore again unto [the] Cana of-[the] Galilee, where he-did (made) the water wine. And there-was (a)-certain **king's-officer** of-whom the son was-sick in Capernaum.

47. This-(one) having-heard that Jesus is-come out-of [the] Judæa into [the] Galilee departed unto him and *was-asking* that he-would-descend and **would-heal** of-him the son, **he-was-about** for to-die.

48. Said therefore [the] Jesus unto him, If perchance not (except) signs and **wonders** ye-should-see, not in-any-wise would-ye-believe.

49. Says unto him the king's-officer, Lord (Sir), *descend* (come-down) **before to-die** the **child** of-me.

50. Says to-him [the] Jesus, **Go-thy-way**; the son of-thee lives. Believed the man the word which said to-him the [Jesus], and *he-was-going-his-way*.

51. Now moreover of-him *descending* (when he is descending) the servants of-him **met** him saying that the **child** of-him lives.

52. **He-inquired** therefore the hour from them in which *better he-had-himself* (was). They-said therefore to-him, \* “**Yesterday** (the)-hour **seventh** left him the **fever**.”

53. Knew therefore the father that (it was) *at-that* the hour in which said to-him [the] Jesus, The son of-thee lives; and he-believed himself and the house of-him **whole**.

54. This moreover again (the)-second sign did [the] Jesus, having-come out-of [the] Judæa into [the] Galilee.

# VOCABULARY.

## A.

Ἀβραάμ, ὁ (Heb.), *Abraham*.  
 ἀγαθός, -ή, -όν, *good*; used of both persons and things.  
 ἀγαλλιάσθαι, *to rejoice*; 1 aor. mid. ἡγαλλιασάμην, followed by ἵνα (subj.), viii. 56; 1 aor. inf. pass. with a mid. signif., with ἐν (dat.), v. 35.  
 ἀγαπάω, -ῶ, -ήσω, *to love*. Gr. § 114.  
 ἀγάπη, -ης, ἡ, *love*.  
 ἀγγελία, -ας, ἡ, *message*, 1 John i. 5, iii. 11.\*  
 ἀγγέλλω, 1 aor. ἡγγειλα, iv. 51 (T), *to announce*, xx. 18. Gr. § 124, 1.\*  
 ἄγγελος, -ου, ὁ, *messenger*; spec. of God's messengers to men, *angel*.  
 ἀγιάζω, -σω, *to set apart from common use*; *to purify, sanctify*.  
 ἅγιος, -α, -ον, *set apart from common use, holy*; πνεῦμα ἅγιον, *the Holy Spirit*.  
 ἀγνίζω, -σω, *to cleanse, purify*, xi. 55.  
 ἀγοράζω, -σω, *to purchase, buy*.  
 ἄγω, -ξω, 2 aor. ἤγαγον, trans., *to lead, bring*; with πρὸς (acc.), εἰς, of destination; used intrans. in subj., ἄγωμεν, *let us go!* Gr. § 124, 2.  
 ἀγωνίζομαι, impf. ἡγωνιζόμεν, xviii. 36; a dep. mid. verb; *to contend with an adversary, fight*.  
 ἀδελφή, -ῆς, ἡ, *sister*.  
 ἀδελφός, -οῦ, ὁ, *brother*.  
 ἀδικία, -ας, ἡ, *wrong (towards man or God), unrighteousness*, vii. 18.

ἀθετέω, -ῶ, -ήσω (θε- as in τίθημι), *to set at nought, i.e. persons, to despise, reject*, xii. 48.  
 αἰγιαλός, -οῦ, ὁ, *the shore, beach*, xxi. 4.  
 αἷμα, -τος, τό, *blood*.  
 Αἰνών, ἡ (Heb.), *Ænon*, iii. 23.\*  
 αἶρω, (1) *to take up, lift*, v. 8-12; hence (with ψυχήν) *to keep in suspense*, x. 24; (2) *to remove by death, imp.* αἶρε, ἄρον, *Away with!* i.e. to execution; (3) *to take away sin, of the redeeming work of Christ*, i. 29; 1 John iii. 5. Gr. § 124, 5.  
 αἰτέω, -ῶ, -ήσω, 1 aor. ἤτησα, pf. ἤτηκα, *to ask, pray*; with two accs., or acc. of thing, and ἀπό or παρά (gen.) of person; mid. *to ask for one's self*. Gr. 124, 7.  
 αἰτία, -ας, ἡ, *cause for which one is worthy of punishment, crime*, xviii. 38, xix. 4, 6.  
 αἰών, -ῶνος, ὁ, *continuous duration, age; time unlimited, the age of eternity*, — (a) past, as ix. 32; (b) future, vi. 51, especially in the following phrase: εἰς τὸν αἰῶνα, *for ever*, with negative adv. *never*.  
 αἰώνιος, -ιον, *perpetual, of unlimited duration, eternal, everlasting*. John uses it 17 times in Gospel, and always with ζωή, *eternal life*.  
 ἄκανθα, -ης, ἡ, *thorn*, xix. 2.  
 ἀκάνθινος, -ον, *made of thorns*, xix. 5.



ἀκοή, -ῆς, ἡ (ἀκούω), *hearing, the thing heard, a report*, xii. 38.

ἀκολουθεῖω, -ῶ, -ήσω, impf. ἠκολούθουν, 1 aor. ἠκολούθησα, *to accompany, follow*, with dat., especially of the disciples of Christ, viii. 12; so, met., *to imitate*, xii. 26, xxi. 22.

ἀκούω, -σω or -σομαι, pf. ἀκήκοα (Gr. § 124, 8); (1) without object, i. 40, xii. 34; (2) with object (acc. or gen.), iii. 8, x. 3; *to hear, understand*.

ἀλαζονία, -ας, ἡ, *boasting, vain-glory*, 1 John ii. 16.

ἀλείφω, -ψω, 1 aor. ἡλειψα, *to anoint*, xi. 2, xii. 3.

ἀλέκτωρ, -ορος, ὁ, *a cock*, xiii. 38, xviii. 27.

ἀλήθεια, -ας, ἡ, *truth*. Jesus is called *the Truth*, xiv. 6.

ἀληθής, -ές (ἀ, λαθ- in λανθάνω, *unconcealed*), *true, truthful*.

ἀληθινός, -ή, -όν, *real, true, genuine*, contrasted with the fictitious, as i. 9; with the typical, as vi. 32.

ἀληθῶς, adv., *truly, in truth*.

ἀλιεύω, -εύσω, *to fish*, xxi. 3.\*

ἀλλά, *but*, an adversative particle.

ἀλλαχόθεν, adv., *from elsewhere*, x. 1.\*

ἀλλήλων, reciprocal pron., gen. plur. (Gr. § 60), *one another, each other*.

ἄλλομαι (dep.), *to leap up, bubble up*, as water, iv. 14. Gr. 124, 10.

ἄλλος, -η, -ο, *other, another*; οἱ ἄλλοι, *the others, the rest*.

ἀλλότριος, -ία, -ιον, *belonging to another*, x. 5.

ἀλόη, -ης, ἡ, *the aloe*, xix. 39.\*

ἁμαρτάνω, -τήσω, 2 aor. ἤμαρτον, pf. ἡμάρτηκα, *to miss a mark, to sin*; with cogn. acc. ἁμαρτίαν, *to sin a sin*, 1 John v. 16.

ἁμαρτία, -ας, ἡ, (1) *sin*, as a quality of actions or a principle of human nature; (2) *a sin*, sing., as 1 John iii. 4, John viii. 34, 46; plur., spec.

in the phrase ἀφιέναι τὰς ἁμαρτίας, *to forgive sins*, xx. 23.

ἁμαρτωλός, -όν, (1) *sinful*, espec. habitually and notoriously; (2) substantively, *a sinner*.

ἀμήν, ΑΜΕΝ, a Hebrew adjective, *true, faithful*, used as an adverb at the beginning of a sentence, *verily, truly*. John uses the word 25 times, repeating it each time.

ἁμνός, -οῦ, ὁ, *a lamb*; figur. of Christ, i. 29, 36.

ἄμπελος, -ου, ἡ, *a vine*, figur. as xv. 1, 4, 5.

ἄν, a particle, expressing *possibility or condition*.

ἄν, contr. from ἔάν, *if*, xii. 32, xiii. 20, xvi. 23, xx. 23.\*

ἀνά, prep., lit. *up*; with numerals used distributively, ἀνὰ μετρητὰς δύο ἢ τρεῖς, *two or three measures apiece*, ii. 6.

ἀνα-βαίνω, -βήσομαι, 2 aor. ἀνέβην (Gr. § 124, 12), *to ascend*, espec. to Jerusalem, on board ship (xxi. 3), to heaven.

ἀνα-βλέπω, *to recover sight*, ix. 11, 15, 18.

ἀν-αγγέλλω (Gr. § 124, 1), *to tell, to declare openly*.

ἀνα-γινώσκω, *to know again; to read*, xix. 20.

ἀνά-κειμαι, dep., *to recline at a meal, to sit at meat*; ὁ ἀνακείμενος, *one who reclines at table, a guest*, vi. 11, xii. 2, xiii. 23, 28.

ἀνα-κύπτω, *to raise one's self from a stooping posture*, viii. 7, 10.

ἀν-αμάρτητος, -ον, *without blame, faultless*, viii. 7.\*

ἀνα-πίπτω, 1 aor. ἀνέπεσα (Gr. § 124, see πίπτω), *to sit down*, vi. 10; *to recline at table*, xiii. 12; *to lean back*, xiii. 25, xxi. 20.

ἀνά-στασις, -εως, ἡ, *rising*, as from death or the grave, *resurrection*.

ἀνα-στρέφω, *to turn up, overturn*,  
ii. 15.

ἀνα-χωρέω, -ῶ, *to depart, withdraw*,  
vi. 15.

Ἀνδρέας, -ου, ὁ, *Andrew*.

ἄνεμος, -ου, ὁ, *the wind*, vi. 18.

ἀν-έρχομαι, 2 aor. ἀνῆλθον, *to go up*,  
vi. 3. Gr. § 124, 78.

ἄνθρωπος, ὁ, (1) *a man*; (2) *a husband*; (3) *a person generally*.

ἀνθρακιά, -ᾱς, ἡ, *a heap of live coals*.\*

ἀνθρωπο-κτόνος, -ου, ὁ, *a murderer*.\*

ἄνθρωπος, -ου, ὁ, *a man*.

ἀν-ίστημι (Gr. § 121, see ἵστημι), *to raise up from death*, vi. 39, 40, 44, 54; *to rise again from the dead*, xi. 23, 24, xx. 9; *to rise, stand up*, xi. 31.

Ἄννας, -α, ὁ, *Annas*, xviii. 13, 24.

ἀνοίγω, -ξω (Gr. § 124, 14), *to open*; intrans. in 2 pf. ἀνέωγα, *to be open*.

ἀντί, prep., gen., *instead of, for*, i. 16.

ἀντι-λέγω, *to speak against, oppose*, xix. 12.

Ἀντί-χριστος, -ου, m., *opposer of Christ, Antichrist*, 1 John ii. 18, 22, iv. 3, 2 John 7.\*

ἀντλήω, -ῶ, 1 aor. ἤντλησα, pf. ἤντληκα, *to draw from a vessel*, ii. 8, 9, iv. 7, 15.\*

ἀντλημα, -τος, τό, *a bucket*, iv. 11.\*

ἄνω, adv. (ἀνά), *up*; ἕως ἄνω, *up to the brim*, ii. 7; *upwards*, xi. 41; τὰ ἄνω, *heaven*, as viii. 23.

ἄνωθεν, adv. (ἄνω) *of place, from above*, as iii. 31, xix. 11; with prep. ἐκ, *from the top*, as xix. 23; in iii. 4, 7, *again, or perhaps here also, from above*.

ἄξιος, -ία, -ιον, adj., *worthy, deserving of*; with ἵνα, i. 27.

ἀπαγγέλλω, *to report, make known, declare*, xvi. 25. (Gr. § 124, 1.)

ἀπα-άγω, *to lead or take away*.

ἀ-πειθέω, -ῶ, *to refuse belief*, iii. 36.

ἀπ-έρχομαι (Gr. § 124, 78, see ἔρχομαι), *to go away, depart*.

ἄ-πιστος, -ον, *not believing, faithless*, xx. 27.

ἀπό, prep. gen., *from*. See Gr. § 125; and for the force of the prep. in composition, § 125.

ἀπο-βαίνω (for βαίνω, Gr. § 124, 12, fut. -βήσομαι), *to go or come out of, as from a ship*, xxi. 9.

ἀπο-θνήσκω (ἀπό, intensive, the simple θνήσκω is rare), (Gr. § 124, 100), *to die* (1) *of natural death*; (2) *of spiritual death*.

ἀπο-καλύπτω, *to uncover, bring to light, reveal*, xii. 38.

ἀπο-κόπτω, 1 aor. ἀπέκοψα, *to smite or cut off*, xviii. 10, 26.

ἀπο-κρίνομαι, 1 aor. mid. 3 pers. sing. ἀπεκρίνατο, v. 17, 19, xii. 23; 1 aor. pass. ἀπεκρίθην, *to answer; to begin to speak*, ii. 18, v. 17.

ἀπό-κρισις, -εως, ἡ, *an answer, reply*, i. 22, xix. 9.

ἀπο-κτείνω, -ενῶ, *to put to death, kill*.

ἀπ-όλλυμι (Gr. § 123, 13), *to destroy, to bring to nought, to put to death; to lose; mid., pass. (and 2 perf.), to perish, die; to be lost*.

ἀπο-λύω, *to release, let go, to send away*.

ἀ-πορέω, -ῶ (πόρος, resource), only mid. in N. T., *to be in doubt, to be perplexed*, xiii. 22.

ἀπο-στέλλω (Gr. § 124, under στέλλω), *to send forth, send, as a messenger, etc., spoken of prophets, teachers, and other messengers*.

ἀπό-στολος, -ου, ὁ, *a messenger*, xiii. 16.

ἀπο-συνάγωγος, -ον, *excluded from the synagogue, excommunicated*, ix. 22, xii. 42, xvi. 2.\*

ἄπτω, mid., *to touch*, xx. 17.

ἀπώλεια, -ας, ἡ (ἀπόλλυμι), *destruction, of persons; perdition*, xvii. 12.

ἀρεστός, -ή, -όν, *acceptable, pleasing to*, viii. 29.

ἀριθμός, -οῦ, ὁ, *a number*, vi. 10.

Ἀριμαθαία, -ας, ἡ, *Arimathæa*, xix. 38.

ἀριστάω, -ῶ, -ήσω, *to take the morning meal*, xxi. 12, 15.

ἀρκέω, -ῶ, *to be sufficient for*, vi. 7, xiv. 8.

ἀρνέομαι, -οῦμαι, fut. ἀρνήσομαι, 1 aor. ἡρνησάμην, *to deny, disclaim, disown*.

ἀρνίον, -ου, τό, *a little lamb*, xxi. 15.

ἀρπάζω, -άσω, 1 aor. ἡρπασα, *to snatch, take by force*, vi. 15, x. 12, 28, 29.

ἀραφος, -ον, *not seamed or sewn*, xix. 23.\*

ἄρτι, adv. of time, *now*; with other particles, as ἕως ἄρτι, *till now*; ἀπ' ἄρτι, *from now or henceforward*.

ἄρτος, -ου, ὁ, *bread, loaf, food*.

ἀρχή, -ῆς, f., *a beginning*. Adverbial phrases, ἀπ' ἀρχῆς, *from the beginning*; ἐν ἀρχῇ, *in the beginning*; ἐξ ἀρχῆς, *from the beginning or from the first*; τὴν ἀρχήν, *altogether*, viii. 25.

ἀρχ-ιερεύς, -έως, ὁ, (1) *the high priest*; (2) *a chief priest, i. e. the head priest in his class*.

ἀρχι-τρίκλινος, -ου, ὁ, *a president of a feast*, ii. 8, 9.\*

ἀρχώ, mid., *to begin*, often with infin., xiii. 5; ἀρχάμενος ἀπό, *beginning from*, viii. 9.

ἀρχων, -οντος, ὁ, prop. part., *ruler, prince*.

ἄρωμα, -τος, τό, *spicery*, xix. 40.

ἀσθένεια, -ας, ἡ (ἀ priv. and σθένος, *strength*), *bodily infirmity, sickness*, v. 5, xi. 4.

ἀσθενέω, -ῶ, impf. ἡσθέουν, *to be sick*.

ἀτιμάζω, -σω, *to dishonor*, viii. 49.

αὐλή, -ῆς, ἡ, *an open space, court or hall of a house*, as xviii. 15; *a sheep-fold*, x. 1, 16.

αὐξάνω, intrans., *to grow, increase*, iii. 30.

αὐτός, -ή, -ό, pron., *he, she, it*; in nom. always emphatic. Properly demonstrative, *self, very*; joined with each of the persons of the verb, with or without a pers. pron., *I myself, thou thyself*; with the article, *the same*.

αὐτοῦ, -ῆς, -οῦ, pron. reflex. (contr. for ἑαυτοῦ), *of himself, herself, etc.* T and Tr exclude these forms from the N. T., everywhere reading αὐτοῦ, αὐτῷ, etc.; but WH have introduced the aspirated form "nearly twenty times." In John it is found ii. 24, xiii. 32, xix. 17, xx. 10.

αὐτό-φωρος, -ον (φάρ, *a thief*), *in the very act*, viii. 4, neut. dat. with ἐπί.\*

ἀφ-έμῃ (see Gr. § 122, 2), *to send away*; (1) *to forgive* (dat. pers.), xx. 23; (2) *to permit, concede*, with inf., as xi. 44, xviii. 8, or ἵνα, subj., xii. 7; (3) *to leave, depart from*.

## B.

βαθύς, -εῖα, -ύ, *deep*, iv. 11.

βαῖον, -ου, τό, *branch*, xii. 13.\*

βάλλω, βαλῶ, βέβληκα, ἔβαλον (Gr. § 124, 28), *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*, xiii. 5.

βαπτίζω, -σω, of the Christian ordinance, *to immerse, to baptize*.

βάπτω, βάψω, *to dip*, xiii. 26.

βαρ-αββάς, -ᾱ, ὁ, *Barabbas*, xviii. 40.

βασίλεια, -ας, ἡ, *a kingdom*.

βασιλεύς, -έως, ὁ, *a king*.

βασιλικός, -ή, -όν, adj., *belonging to a king, royal*; *nobleman*, iv. 46, 49.

βαστάζω, -άσω, 1 aor. ἐβάστασα, *to lift, lift up*; thus, (1) *to carry, a burden*, as xix. 17; (2) *to take on one's self*, xvi. 12; (3) *to take away*, xii. 6.

Βεθ-ανία, -ας, ἡ, *Bethany*, "house of dates." There were two places of the name: (1) xi., etc.; (2) on the Jordan, i. 28.

βηθ-ζαθά, -ᾶς, ἡ, *Bethesda*, "house of compassion," v. 2.\*

βηθ-λαέμ, ἡ, *Bethlehem*, "house of bread," vii. 42.

βηθ-σαιδά, ἡ, *Bethsaida*, "house of hunting" or "fishing."

βῆμα, -τος, τό (βα- in βαίνω), *throne, judgment-seat*, xix. 13.

βιβλίον, -ου, τό, *book, volume*, xx. 30, xxi. 25.

βιβρώσκω, (βρο-), perf. βέβρωκα, *to eat*, vi. 13.\*

βίος, -ου, ὁ, (1) *life*, 1 John ii. 16; (2) *goods or property*, 1 John iii. 17.

βλασφημέω, -ῶ, *to blaspheme*, x. 36.

βλασφημία, -ας, ἡ, *blasphemy*, x. 33.

βλέπω, -ψω, *to see, to have the power of seeing, to look at*.

βοάω, -ῶ, *to publish openly, to cry aloud*, i. 23.

βόσκω, -ήσω, *to tend, to feed*, xxi. 15, 17.

βουλεύω, -σω, *to advise*, N. T. mid. only; with ἴνα, xi. 53, xii. 10.

βούλομαι, *to be willing*, xviii. 39.

βοῦς, βοός, ὁ, ἡ, *an ox, a cow*, ii. 14, 15.

βραχίων, -ονος, ὁ, *the arm; met., power, strength*, xii. 38.

βραχύς, -εῖα, -ύ, *short, little*; βραχύ τι, vi. 7, *of quantity, a little*.

βροντή, -ῆς, ἡ, *thunder*, xii. 29.

βρῶμα, -τος, τό (see βιβρώσκω), *food*, iv. 34.

βρώσις, -εως, ἡ, *food, meat*.

## Γ.

Γαββαθά, ἡ (Heb., Chald. form), *Gabbatha*; *an elevated place or tribunal*, xix. 13.\*

γαζο-φυλάκιον, -ου, τό, *a treasury, a part of the temple so called*, viii. 20.

Γαλιλαία, -ας, ἡ (from Heb.), *Galilee*.

Γαλιλαῖος, -αία, -αῖον, *of or belonging to Galilee*, iv. 45.

γάμος, -ου, ὁ, *a marriage feast*, ii. 1, 2.

γάρ, "*truly then*," a causal particle or conjunction, *for*, introducing a reason for the thing previously said. It is post-positive.

γέ, an enclitic particle, post-positive, indicating emphasis, *at least, indeed*; καίτοιγε, *though indeed*, iv. 2.

γείτων, -ονος, ὁ, ἡ, *a neighbor*, ix. 8.

γεμίζω, -σω, *to fill*, with acc. and gen., ii. 7, vi. 13.

γενετή, -ῆς, ἡ, *birth*, ix. 1.\*

γεννάω, -ῶ, -ήσω, *to beget*; pass., *to be begotten, born* (often, in John, of spiritual renewal).

γέρον, -οντος, ὁ, *an old man*, iii. 4.\*

γεύω, only mid. in N. T., *to taste*, ii. 9, viii. 52.

γεωργός, -ου, ὁ, *a husbandman, a vine-dresser*, xv. 1.

γῆ, γῆς, ἡ, contr. for γέα or γαῖα, *land or earth*, as (1) *land*, as opposed to sea; (2) *earth*, as opposed to heaven; (3) *region or territory*.

γηράσκω, or γηράω, -άσω, *to become old*, xxi. 18.

γίνομαι, for γίγνομαι. See Gr. § 124.

γενήσομαι, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γεγένημαι, *to become, as* (1) *to begin to be, used of persons, to be born*, viii. 58; *of the works of creation, to be made*, i. 3, 10; *to be changed into*, ii. 9; (2) *to happen, frequently in the phrase καὶ ἐγένετο, and it came to pass*.

γινώσκω, for γιγνώσκω (see Gr. § 124), γνώσομαι, 2 aor. ἐγνων (imper. γνῶθι), perf. ἔγνωκα, (1) *to become aware of, to perceive, with acc.*; (2) *to know, perceive, understand, with acc. or ὅτι, or acc. and infin., or τί interrog.*; (3) *specially to know God, Christ, and divine things*.



γλωσσό-κομον, -ου, τό, *a little box or case for money*, xii. 6, xiii. 29.\*

γνωρίζω, -ίσω, *to make known, to declare*, xv. 15, xvii. 26.

γνωστός, -ή, -όν, verb. adj., *known*, xviii. 15, 16.

γογγύζω, -ύσω, *to murmur in a low voice*.

γογγυσμός, -οῦ, ὁ, *muttering*, vii. 12.

Γολγοθά (Heb., Chald. form), *Golgotha*, "the place of a skull" (probably from its shape); *Calvary*, xix. 17.

γονεὺς, -έως, ὁ, (γεν- in γίνομαι), *a parent*; only in plural, οἱ γονεῖς.

γράμμα, -τος, τό (γράφω), (1) *a writing*, such as the Scriptures, v. 47; (2) plur., *literature, learning generally*, vii. 15.

γραμματεὺς, -έως, ὁ, *a scribe*, viii. 3.

γραφή, -ῆς, ἡ, (1) *a writing*; (2) spec., ἡ γραφή or αἱ γραφαί, *the Scriptures, writings of the O. T.*

γράφω, -ψω, γέγραφα, *to grave, write, inscribe*. ἐγράφη, γέγραπται, or γεγραμμένον ἐστί, *a formula of quotation, It is written*.

γυμνός, -ή, -όν, *naked, having only an inner garment*, xxi. 7.

γυνή, γυναικός, voc. γύναι, ἡ, *a woman*. The voc., as a form of address, is often used in reverence and honor. Compare ii. 4 and xix. 26.

### Δ.

δαιμονίζομαι, *to be possessed by a demon*, x. 21.

δαιμόνιον, -ίου, τό (orig. adj.), *a demon or evil spirit*. δαιμόνιον ἔχειν, *to have a demon or to be a demoniac*.

δακρύω, -σω, *to weep*, xi. 35.\*

δάκτυλος, -ου, ὁ, *a finger*.

Δαβίδ, ὁ (Heb.), *David*, vii. 42.

δέ, *an adversative particle, post-positive, but, now, moreover*.

δεῖ, impers. (see Gr. § 116), *it needs, one must, it ought*, with infin.

δείκνυμι and δεικνύω (see Gr. § 123), *to present to sight, to show, to teach* (acc. and dat.).

δειλιάω, -ῶ, *to shrink for fear, to be afraid*, xiv. 27.\*

δείπνον, -ου, τό, *the chief or evening meal, supper*.

δεκα-πέντε, *fifteen*.

δέκατος, -η, -ον, ordinal, *tenth*, i. 40.

δεξιός, -ά, -όν, *the right*.

δέρω, *to scourge, to smite*, so as to flay off the skin, xviii. 23.

δεῦρο, adv., *used only as an imperative, come hither*; δεῦρο ἔξω, *come forth*, xi. 43.

δεῦτε, adv., *as if plur. of δεῦρο (or contr. from δεῦρ' ἵτε), come, come hither*, iv. 29, xxi. 12.

δεύτερος, -ᾱ, -ον, ordinal, *second in number*, iv. 54. δεύτερον, *adverbially, the second time*, iii. 4, xxi. 16. So ἐκ δευτέρου, ix. 24.

δέχομαι, 1 aor. ἐδέξαμην, dep., *to take, receive*, iv. 45.

δέω, *to want*. See δεῖ.

δέω, 1 aor. ἔδησα, perf. δέδεκα, pass. δέδεμαι, *to swathe dead bodies for burial*, as xi. 44, xix. 40; *to bind persons in bondage*, xviii. 12, 24.

Δημήτριος, -ου, ὁ, *Demetrius*, 3 John 12.

δηνάριον, -ίου, τό, properly a Latin word, *denarius*.

διά, prep., *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*.

διάβολος, -ου, ὁ, *an accuser, a slanderer*. ὁ διάβολος, *the accuser, the devil, equivalent to the Hebrew Satan*.

δια-δίδωμι, *to distribute, divide*, vi. 11.

δια-ζώννυμι, *to gird, to gird up*, xiii. 4, 5, xxi. 7.\*

διακονέω, -ῶ, *to serve or wait upon, especially at table, to minister*, xii. 2; *serve*, xii. 26.

διάκονος, -ου, ὁ, *a servant*, ii. 5, 9; *one in God's service*, xii. 26.

διακόσιοι, -αι, -α, *card. num., two hundred*.

δια-λογίζομαι, *dep. mid., to reason, to ponder, to reflect*, xi. 50.

δια-μερίζω, *to divide, to distribute*, xix. 24.

δια-σκορπίζω, *to scatter, disperse*, xi. 52.

δια-σπορά, -ᾱς, ἡ, *dispersion*. Used of the Jews as scattered among the Gentiles, vii. 35.

δια-τί or διὰ τί; (WH) *wherefore?*

δια-τρίβω, *to spend (χρόνον or ἡμέρας), to tarry; abs., to sojourn*, iii. 22, xi. 54 (T).

διδακτός, -ή, -όν, *taught, instructed*, vi. 45.

διδάσκαλος, -ου, ὁ, *a teacher*; often in voc. as a title of address to Christ, *Master, Teacher*.

διδάσκω, *fut. διδάξω, to teach, to be a teacher, abs.; to teach, with acc. of pers., generally also acc. of thing*.

διδαχή, -ῆς, ἡ, *doctrine, teaching*, vii. 16, 17, xviii. 19.

Δίδυμος, -η, -ον, *double, or twin*; a surname of Thomas the apostle, xi. 16, xx. 24, xxi. 2.\*

δίδωμι, *to give* (Gr. § 121), (acc. and dat.). The purpose of a gift may be expressed by inf., iv. 7.

δι-εγείρω, *to excite, as the sea by the wind*, vi. 18.

δι-έρχομαι, *to pass through, with διά (gen.)*, iv. 4.

δικαίος, -αῖα, -ον, *just, right, righteous*.

δικαιοσύνη, -ης, ἡ, *righteousness, justice*, xvi. 8, 10.

δίκτυον, -ου, τό, *a fishing-net*, xxi. 6, 8, 11.

Διο-τρεφής, -οὺς, ὁ, *Diotrephes*, 3 John 9.\*

διψάω, -ῶ, -ήσω, *to thirst for, to desire earnestly, acc.; or abs., to thirst*.

διώκω, -ξω, *to persecute*, v. 16, xv. 20.

δοκέω, -ῶ, δόξω, (1) *to think, acc. and inf.*; (2) *δοκεῖ, impers., it seems*.

δόλος, -ου, ὁ, *deceit, guile*, i. 47.

δόξα, -ης, ἡ, *from δοκέω, (1) honor, renown, v. 41, 44; and very frequently (2) the manifestation of that which calls forth praise, — so especially in the frequent phrase ἡ δόξα τοῦ Θεοῦ, glory*.

δοξάζω, -σω, *to ascribe glory to, to honor, glorify*.

δουλεύω, -σω, *to be a slave, in bondage*, viii. 33.

δούλος, -ου, ὁ, *a servant (opp. to κύριος)*.

δύναμαι, *dep. (see Gr. § 122, 11), to be able, abs., or with inf. or acc.; to have power to do*.

δύο, *numeral, indecl., except dat., δυό, two*.

δώδεκα, *num., indecl., twelve. οἱ δώδεκα, the twelve, i. e. the Apostles*.

δωρεά, -ᾱς, ἡ, *a free gift*.

δωρεάν, *acc. of preceding, as an adv., without cause*, xv. 25.

## E.

ἐάν or ἄν, *conj. (for εἰ ἂν), if; usually construed with verb in subjunctive*.

ἐαυτοῦ, *pron., reflex., 3d pers., of one's self; used also in 1st (plur.) and 2d persons. (See Gr. § 59, 1, 2.)*

*Genitive often for possess. pron.*

ἑβδόμος, -η, -ον, *ord. numb., seventh*, iv. 52.

Ἑβραϊστί (WH Ἑ), *adv., in the Hebrew or Aramaean language*.



ἐγγύς, adv., *near*; used of both place and time.

ἐγείρω, ἐγερῶ, pass. perf. ἐγήγερμαι, *to raise up, as a saviour; to erect, as a building; mid., to rise up, as from sleep, or from a recumbent posture, as at table. Applied to raising the dead.*

ἐγκ-. In words beginning thus, T and WH generally write ἐνκ-.

ἐγκαίνια, -ίων, τὰ, *a dedication*, x. 22.\*

ἐγώ, pers. pron., *I*; plur. ἡμεῖς, *we*.

See Gr. § 57.

ἐθέλω. See θέλω.

ἐθνικός, -ή, -όν, *national, of Gentile race, heathen*, 3 John, 7.

ἔθνος, -ους, τό, *a nation. τὰ ἔθνη, the nations, the heathen world, the Gentiles.*

ἔθος, -ους, τό, *a usage, custom*, xix. 40.

εἰ, *a conditional conjunction, if, since, though. εἰ μή, unless, except. εἰ δὲ μή, but if not, otherwise*, xiv. 2, 11.

εἶδον, *to see*. See ὁράω, οἶδα; also Gr. § 124, 64.

εἶδος, -ους, τό, *outward appearance, form, aspect*, v. 37.

εἴκοσι, num., indecl., *twenty*, vi. 19.

εἶμί (Gr. § 122, 16), *a verb of existence, used (1) as a predicate, to be, to exist, to happen, to come to pass; (2) as the copula of subject and predicate, simply to be.*

εἶμι, *to go*, in some MSS. for εἶμί, in vii. 34, 36 (not critical editions).

εἶπον (Gr. § 124, 68), (WH, εἶπα), from obs. ἔπω or εἴπω, *to say; in reply, to answer; in narration, to tell, to call one or style one*, x. 35, xv. 15.

εἰρήνη, -ης, ἡ, *peace*.

εἰς, prep. governing acc., *into, to, unto*.

εἷς, μία, ἓν, *a card. num., one*.

εἰσ-άγω, 2 aor. εἰσήγαγον, *to bring in*, xviii. 16.

εἰσ-έρχομαι, 2 aor. εἰσῆλθον, *to come in, to enter*. Gr. § 124, 78.

εἶπα, adv., *then, afterwards*.

ἐκ, or, before a vowel, ἐξ, *a prep. governing gen., from, out of (the interior).*

ἐκαστος, -η, -ον, *each, every one (with partitive gen.)*.

ἐκατόν, card. num., *a hundred*.

ἐκ-βάλλω (Gr. § 124, 28), *to cast out, send out; to send away, dismiss, reject*.

ἐκεῖ, adv., *there, thither*.

ἐκεῖθεν, adv., *from that place, thence*.

ἐκείνος, -η, -ο, pron., *demonst., that one, that one there*.

ἐκ-κεντέω, -ῶ, *to pierce through, to transfix*, xix. 37.

ἐκκλησιᾶ, -ās, ἡ, *the assembly of believers, the Church*.

ἐκ-λέγω, mid. in N.T., 1 aor. ἐξελεξάμην, *to choose out for one's self, to elect*. Gr. § 124, 128.

ἐκ-μάσσω, -ξω, *to wipe, to wipe dry*, xi. 2, xii. 3, xiii. 5.

ἐκ-νέω (lit. swim out), or ἐκνεύω (lit. turn by a side motion), 1 aor. ἐξένευσα, *to withdraw*, v. 13.\*

ἐκ-πορεύομαι, dep., *to go out, to proceed from*, v. 29, xv. 26.

ἐκ-τείνω, fut. ἐκτενῶ, 1 aor. ἐξέτεινα, *to stretch out the hand*, xxi. 18.

ἕκτος, -η, -ον, ord. numb., *sixth*, iv. 6, xix. 14.

ἐκ-χέω, 1 aor. ἐξέχεα (Gr. § 124, 71), *to pour out, as money*, ii. 15.

ἐλαῖα, -ās, ἡ, *an olive tree; τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives*, viii. 1.

ἐλάσσων, -ον, compar. of ἐλαχὺς for μικρός, *less; in quality worse*, ii. 10 (acc., -ω contracted for -ονα).

ἐλαττώω, -ῶ, *to make lower or inferior; pass., to decrease*, iii. 30.

ἐλαύνω (tenses from ἐλάω), ἐλάσω, ἐλήλακα, *to drive a ship, to row*, vi. 19. (Gr. § 124, 72.)

ἐλάω. See ἐλαύνω.

ἐλέγχω, -ξω, to convict, reprove. (Gr. § 124.)

ἐλεος, -ους, τό, mercy, 2 John 3.

ἐλεύθερος, -ᾱ, -ον, free, viii. 33, 36.

ἐλευθερώω, -ῶ, to set free, viii. 32, 36.

ἐλιγμα, -τος, τό, a roll, xix. 39 (WH, text).\*

ἐλκύω, -σω, to drag, to draw, a net, xxi. 6, 11; a sword, xviii. 10; to draw over, to persuade, vi. 44, xii. 32.

Ἑλλην, -ηνος, a Greek, as distinguished from Ἰουδαῖος, Jew, as vii. 35. Used for Greek proselytes to Judaism, xii. 20.

Ἑλληνιστί, adv., in the Greek language, xix. 20.

ἐλπίζω, Att. fut. ἐλπιδῶ, 1 aor. ἤλπισα, pf. ἤλπισκα, to direct hope towards (εἰς, ἐπί, acc.), v. 45.

ἐμαυτοῦ, -ῆς, -οῦ, of myself, a reflexive pron., found only in the gen., dat., and acc. cases. ἀπ' ἐμαυτοῦ, from myself.

ἐμ-βαίνω, 2 aor. ἐν-έβην, part. ἐμ-βάς, to go upon, into (εἰς), always of entering a ship. (Gr. § 124, 12.)

ἐμ-βάπτω, to dip into, xiii. 26 (not in critical editions). (Gr. § 124, 30.)

ἐμ-βλέπω, to look fixedly, i. 36, 42.

ἐμ-βριμάομαι, -ῶμαι, dep., to be moved with indignation, xi. 33, 38 (R.V. marg.).

ἐμός, -ῆ, -όν, mine.

ἐμ-πλήρωμι and -πλάω, ἐμπλήσω, ἐνέ-πλησα, to fill up, to satisfy, as with food, vi. 12.

ἐμ-πόριον, -ου, τό, emporium, a place for trading, ii. 16.\*

ἐμ-προσθεν, adv., before; as prep. (gen.), before, in presence of, x. 4; before, in dignity, i. 15, 30.

ἐμ-φανίζω, -ίσω, to make manifest (acc. and dat.), xiv. 21, 22.

ἐμ-φυσάω, -ῶ, 1 aor. ἀνεφύσησα, to breathe upon, acc., xx. 22.\*

ἐν, prep. gov. dat., in, generally as being or resting in; within, among (see Gr. § 125). ἐν- in composition has the force of in, upon, into.

ἐν-θά-δε, adv., hither, iv. 15, 16.

ἐνιαυτός, -οῦ, ὁ, a year, xi. 49, 51, xviii. 13.

ἐνκαίνια, -ίων, τὰ, a dedication, x. 22.\* ἐν-ταφιάζω, to prepare for burial, xix. 40.

ἐν-ταφιασμός, -οῦ, ὁ, the preparation of a corpse for burial, xii. 7.

ἐν-τέλλομαι, dep. mid., fut. mid. ἐντε-λούμαι, 1 aor. ἐνετειλάμην, to charge, to command.

ἐντεῦθεν, adv., hence; repeated xix. 18, on this side and that.

ἐντολή, -ῆς, ἡ, a charge, commandment.

ἐν-τυλίσσω, pf. pass. part. ἐντετυ-λιγμένος, to wrap up, roll up, xx. 7.

ἐνώπιον, prep., with gen., before, in sight or presence of, xx. 30.

ἐξ, prep. See ἐκ.

ἕξ, card. numb., six.

ἐξ-άγω, to lead out, x. 3. (Gr. § 124, 2.)

ἐξ-εἰμι (εἰμί). See ἔξεστι.

ἐξ-έρχομαι (Gr. § 124, 78), to go or to come out of (with ἐκ, ἀπό, παρά); to go away, go forth; of a rumor, to be spread abroad.

ἔξεστι (impers., from ἔξειμι), it is law-ful, v. 10, xviii. 31.

ἐξ-ετάζω, to inquire, to ask, xxi. 12.

ἐξ-ηγέομαι, -οῦμαι, dep. mid., to declare, expound, as a teacher, i. 18.

ἐξ-ουσία, -ας, ἡ (ἔξεστι), (1) power, ability, as xix. 11; (2) liberty, right, as x. 18; (3) authority, as v. 27.

ἐξ-υπνίζω, 1 aor. subj. -σω, to wake from sleep, xi. 11.\*

ἔξω, adv., abs., or as prep. with gen., without, outside.

ἐορτή, -ῆς, ἡ, a solemn feast or festival.

ἐπ-αγγελία, -ᾱς, ἡ, a message, 1 John i. 5, ii. 25.

ἐπ-αγγέλλω, mid., to promise, with cognate acc., 1 John ii. 25. (Gr. § 124, 1.)

ἐπ-αίρω (Gr. § 124, 5), to lift up, as the eyes, the heel against.

ἐπ-άνω, adv., or as prep. with gen., above, iii. 31.

ἐπ-άρατος, -ον, accursed, vii. 49.\*

ἐπ-αύριον, adv., on the morrow. τῇ (ἡμέρᾳ) ἐπαύριον, on the next day.

ἐπ-αυτο-φώρω. See αὐτό-φωρος.

ἐπεί, conj., since, because, xiii. 29, xix. 31.

ἐπ-εῖτα, adv., thereupon, then, xi. 7.

ἐπ-εν-δύτης, -ου, ὁ, an upper garment, xxi. 7.\*

ἐπ-ερωτάω, -ῶ, to question, ask, xviii. 7.

ἐπί, a prep. governing gen., dat., or acc. General signification, upon, on.

ἐπι-βάλλω, to lay upon, as a hand, vii. 30.

ἐπί-γειος, -ον, earthly. τὰ ἐπίγεια, earthly things, iii. 12.

ἐπι-δέχομαι, to receive kindly, 3 John 9, 10.\*

ἐπι-θυμῶ, -ᾶς, ἡ, desire, generally in a bad sense, lust.

ἐπί-κειμαι, to lie upon (dat.), xi. 38, xxi. 9.

ἐπι-λέγω, in pass., to be named or called, v. 2.

ἐπι-μένω, continue, to be persevering in, viii. 7.

ἐπι-πίπτω, to fall back upon, xiii. 25 (T).

ἐπι-στρέφω, to turn about, xxi. 20.

ἐπι-τίθῃμι, to put, place, or lay upon, ix. 6, 15, xix. 2. (Gr. § 120; § 122, 1.)

ἐπι-τρέπω, to allow, permit, xix. 38.

ἐπι-χρίω, 1 aor. ἐπέχρισα, anoint, smear upon (ἐπί, acc.), ix. 6, 11.\*

ἐπ-ουράνιος, -ον, adj., heavenly; neut. plur., τὰ ἐπουράνια, heavenly things, iii. 12.

ἔπω. See εἶπον and Gr. § 124, 68.

ἐραυνάω, -ῶ, -ήσω, to search diligently, v. 39, vii. 52.

ἐργάζομαι, -σομαι, dep., pf. ἐργασμαι; pass., (1) abs., to work, to labor, v. 17; (2) to accomplish, do, vi. 28; (3) to acquire by labor, vi. 27.

ἔργον, -ου, τό, a work, a deed; a miracle, vii. 3, 21.

ἐρευνάω, -ῶ. See ἐραυνάω.

ἐρημος, -ον, deserted, desolate; used in the fem. as a subst., desert, wilderness, — ἡ ἐρημος, the desert in which the Israelites wandered.

ἐρμηνεύω, to interpret, translate, i. 42, ix. 7.

ἐρχομαι (Gr. § 124, 78), to come, to go; to come, after, before, to, against, etc., as determined by the preposition which follows.

ἐρωτάω, -ῶ, to ask, to request, to beseech.

ἔσχατος, -η, -ον, the last, the end of what is spoken of, e. g. the feast, vii. 37; the last (day), i. e. the day of judgment.

ἔσω, adv. of place, within, xx. 26.

ἕτερος, -ῆρά, -ερον, distrib. pron., other, another, xix. 37.

ἔτι, adv., yet, still, even.

ἐτοιμάζω, -άσω, to prepare, make ready, xiv. 2, 3.

ἔτοιμος, -η or -ος, -ον, ready, prepared, vii. 6.

ἔτος, -ους, τό, a year.

εὐθέως, adv., immediately, straightway. See εὐθύς.

εὐθύνω, to make straight, i. 23.

εὐθύς, adv. of time, straight, i. e. immediately, as εὐθέως.

εὐ-λογέω, -ῶ, -ήσω, to bless; hence pass. pf. part. εὐλογημένος, blessed, favored of God, xii. 13.

εὐ-οδόω, -ῶ, pass. only, to be made prosperous, 3 John 2.

εὐρίσκω, εὐρήσω, εὕρηκα, εὑρον, εὐρέ-  
θην (Gr. § 124, 89, (1) *to find, to*  
*discover, to light upon*; (2) *to ascer-*  
*tain, to find by examination, as a*  
*judge.*

εὐ-χαριστέω, -ῶ, *to thank, give thanks.*  
εὐχόμαι, *to pray*, 3 John 2.

Ἐφραΐμ, ὁ, Ephraim, a place, xi. 54.\*  
ἐχθές, adv., *yesterday*, iv. 52.

ἔχω, ἔξω, impf. εἶχον, 2 aor. ἔσχον,  
(Gr. § 124, 89), *to have or possess.*

ἕως, adv., (1) *of time, till, until, used*  
*as conj., also as prep. with gen.*  
ἕως οὗ or ἕως ὅτου, *until when*;  
(2) *as long as, while*, ix. 4; (3) *with*  
*particles, — ἕως ἄρτι, until now*;  
ἕως πότε; *how long?* x. 24; ἕως  
ἄνω, *up to the brim*, ii. 7.

## Z.

ζάω, -ῶ, ζῆς, ζῆ, fut. ζήσω or -ομαι,  
(Gr. § 124, 90), *to live, as (1) to be*  
*alive; part. ὁ ζῶν, the Living One,*  
*a description of God*, vi. 57; (2) *to*  
*receive life*, iv. 50; (3) *to live, in the*  
*highest sense, to possess spiritual*  
*and eternal life*, v. 25; (4) *met,*  
*as of water, living or fresh, opposed*  
*to stagnant*, iv. 10.

Ζεβεδαῖος, -ου, ὁ, Zebedee, xxi. 2.

ζῆλος, -ου, ὁ, *zeal, in a good sense*,  
ii. 17.

ζητέω, -ῶ, -ήσω, (1) *to seek, absolutely,*  
*as vi. 24; (2) to seek for (acc.),*  
v. 30; (3) *to desire, to wish for,*  
v. 18.

ζήτησις, -ews, ἡ, *question, debate*,  
iii. 25.

ζωή, -ῆς, ἡ, *life, literal, spiritual, eter-*  
*nal. ζωή αἰώνιος, eternal life.*

ζώννυμι or -ννύω (Gr. § 123, 7), *to*  
*gird*, xxi. 18.

ζωο-ποιέω, -ῶ, -ήσω, *to make alive, to*  
*cause to live, to quicken*, v. 21, vi. 63.

## H.

ἢ, a particle, — *disjunctive, or; in-*  
*terrogative, preceded by πότερον,*  
*utrum . . . an, whether . . . or*, vii.  
17; or *comparative, than*, iii. 19;  
ἢπερ, *than at all*, xii. 43.

ἦδη, adv. *of time, now, already.*

ἦκω, -ξω, *to be come, to be present.* (Gr.  
§ 124, 93.)

Ἡλείας or Ἠλίας, -ου, ὁ, *Elijah.*

ἡλικία, -ās, ἡ, *age, full age; ηλικίαν*  
*ἔχει, he is of age*, ix. 21, 23.

ἦλος, -ου, ὁ, *a nail*, xx. 25.\*

ἡμεῖς, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς,  
plur. of ἐγώ.

ἡμέρᾱ, -ās, ἡ, *a day.*

ἡμέτερος, -ᾱ, -ον, *our, our own.*

ἢπερ, *than at all*, xii. 43.

Ἡσαίας or Ἡσαΐας, -ου, ὁ, *Isaiah.*

## Θ.

θάλασσα, -ης, ἡ, *the sea.*

θάνατος, -ου, ὁ, *death.*

θαρσέω, -ῶ, *to be of good cheer.* Only  
in imper., θάρσει, θαρσεῖτε, *take*  
*courage*, xvi. 33.

θαυμάζω, -σω, *to wonder.*

θαυμαστός, -ή, -όν, *marvellous*, ix. 30.

θεάομαι, -ῶμαι, dep., 1 aor. ἐθεασάμην,  
pf. τεθέαμαι, *to behold, to contem-*  
*plate.*

θέλημα, -τος, τό, *will, desire.*

θέλω, impf. ἤθελον, 1 aor. ἐθέλησα,  
*to wish, delight in, to will.*

Θεός, -οῦ, ὁ, (1) *GOD, — ὁ Θεός, the*  
*revealed God*, i. 1; (2) *a god, generi-*  
*cally*, x. 34.

θεο-σεβής, -ές, *God-worshipping, de-*  
*vout*, ix. 31.\*

θεραπεύω, -εύσω, *to heal*, v. 10.

θερίζω, -ίσω, *to reap or gather*, iv. 36–38.

θερισμός, -οῦ, ὁ, *harvest, the gathering-*  
*time*, iv. 35.

θερμαίνω, only mid. in N. T., *to warm one's self*, xviii. 18, 25.

θεωρέω, -ῶ, *to behold, to see*.

θήκη, -ης, ἡ (τίθημι), *a receptacle, as a sheath*, xviii. 11.\*

θλίψις, -εως, ἡ, *affliction, tribulation*, xvi. 21, 33. Tr accents θλίψις.

θνήσκω, in N. T. only pf. τέθηκα, *to be dead*.

θρέμμα, -τος, τό (τρέφω), *the young of cattle*, iv. 12.\*

θρηνέω, -ῶ, abs., *to wail, lament*, xvi. 20.

θρίξ, τριχός, dat. plur. θριξί, ἡ, *a hair*, xi. 2, xii. 3.

θυγάτηρ, -τρός, ἡ, *a daughter*, xii. 15.

θύρα, -ās, ἡ, *a door*.

θυρωρός, -οῦ, ὁ, ἡ, *a door-keeper, porter*, x. 3, xviii. 16, 17.

θύω, -σω, *to slay*, x. 10.

Θωμάς, -ᾱ (from Heb. = δίδυμος), *Thomas*.

## I.

Ἰακώβ, ὁ (Heb.), *Jacob*.

ιάσμαι, -ῶμαι, ἰάσομαι, dep., mid., *to heal*.

ἴδε (εἶδον), imper. act. as interj., *behold!*

ἴδιος, -ιά, -ον, *one's own*, x. 12; hence τὰ ἴδια, *one's own things*; οἱ ἴδιοι, *one's own people, friends, companions*, neut. and masc. contrasted in i. 11.

ἰδοῦ (comp. ἴδε), imper. mid. as interj., *lo! behold!*

ἱερεύς, -έως, ὁ, *a priest*.

ἱερόν, -οῦ, τό, *a place consecrated to God, the temple*.

Ἱεροσόλυμα (WH 'I.), -ων, τά, *Jerusalem*.

Ἱεροσολυμίτης, -ου, ὁ, *one of Jerusalem*, vii. 25.\* See critical texts.

Ἰησοῦς, -οῦ (see Gr. § 37, 6), JESUS, *the Saviour*.

ἱλασμός, -ου, ὁ, *a propitiation, atoning sacrifice*, 1 John ii. 2, iv. 10.\*

ἱμάς, -άντος, ὁ, *thong, latchet of a shoe*, i. 27.

ἱμάτιον, -λου, τό, (1) *clothing*; (2) *the outer garment*.

ἱματισμός, -οῦ, ὁ, *clothes, raiment*, xix. 24.

ἵνα, conj., *that, to the end that*; ἵνα μή, *that not, lest*.

Ἰορδάνης, -ου, ὁ, *the Jordan*.

Ἰουδαία, -ās, ἡ (really adj., fem., sc. γῆ), iii. 22, *Judea*.

Ἰουδαίος, -αία, -αῖον, *belonging to Judah, Jewish*. Often in plur. with subst. understood, οἱ Ἰουδαῖοι, *the Jews*.

Ἰούδας, -ᾱ, ὁ, dat. -α, acc. -αν, (1) *Jude, the apostle*, xiv. 22; (2) *Judas Iscariot*.

Ἰσκαριώτης, -ου, ὁ, *Iscariot, i.e. a man of Kerioth*.

ἴσος, -η, -ον (or ἴσος), *like, equal to* (dat.), v. 18.

Ἰσραήλ, ὁ (Heb.), *Israel*.

Ἰσραηλίτης, -ου, ὁ, *an Israelite*.

ἵστημι (Gr. § 122, 4), trans. in 1 aor., *to place*, viii. 3; intrans. in pf., plupf., and 2 aor., *to stand, to stand firm, to endure*.

ἰσχυρός, -ά, -όν, *strong*, 1 John ii. 14.

ἰσχύω, -ύσω, *to be strong, to be able* (inf.).

ἰχθύς, -ύος, ὁ, *a fish*.

Ἰωάννης, -ου, ὁ, *John*.

Ἰωσήφ, ὁ (Heb.), *Joseph*.

## K.

κάγώ (κάμέ), contr. for καὶ ἐγώ (καὶ ἐμέ), and *I, I also, even I*.

καθ-αίρω, -αρῶ, *to cleanse, to clear by pruning*, xv. 2.

καθαρίζω, *to cleanse*, 1 John, i. 7, 9.



καθαρισμός, -οῦ, ὁ, *cleansing, purifying*,  
ii. 6, iii. 25.

καθαρός, -ά, -όν, *clean, pure*.

καθέζομαι, *to sit down*; ἐν or ἐπί, dat.

καθ-εἰς, adv., *one by one*, viii. 9  
(WH, καθ' εἰς).

κάθ-ημαι (Gr. § 122, 17), *to be seated*,  
*to sit down, to sit*.

καθίζω, -ίσω, intrans., *to seat one's self*;  
*to sit down*.

καθ-ώς, adv., *according as, even as, as*.

καί, conj., *and, also, even*.

Καϊάφας, -α, ὁ, *Caiaphas*.

Καῖν, ὁ (Heb.), *Cain*.

καινός, -ή, -όν, *new*.

καιρός, -οῦ, ὁ, *time, season*.

Καῖσαρ, -ρος, ὁ, *Cæsar*.

καί-τοι, conj., *nevertheless, though in-*  
*deed*; so καίτοιγε, iv. 2.

καίω, *to burn*, v. 35; xv. 6. (Gr. § 124,  
109).

κάκεϊ (καλ ἐκεῖ), *and there*.

κάκεῖνος, -η, -ο (καλ ἐκεῖνος), *and he*,  
*she, it*.

κακο-ποιέω, -ῶ, *to do evil*, 3 John 11.

κακο-ποιός, -όν, as subst., *an evil-doer*,  
*malefactor*, xviii. 30.

κακός, -ή, -όν, *evil, wicked*; τὸ κακόν,  
*wickedness*.

κακῶς, adv., *wrongly*, xviii. 23.

κάλαμος, -ου, ὁ, *a pen*, 3 John 13.

καλέω, -ῶ, -έσω, pf. κέκληκα, 1 aor.  
pass. ἐκλήθην, *to call*; hence, *to*  
*name*, i. 43; *to invite*, ii. 2.

καλός, -ή, -όν, *good*.

καλῶς, adv., *well, rightly*.

κάμέ. See κἀγά.

κᾶν (καλ εἶν), *and if*.

Κανά, ἡ (Heb.), *Cana*.

καρδία, -ας, ἡ, *the heart*.

καρπός, -οῦ, ὁ, *fruit*.

κατά, prep., gov. the gen. and accus.  
cases, *down*; hence, gen., *down*  
*from, against*; acc., *according to*,  
*against*. (See Gr. § 125, 2, d).

κατα-βαίνω, -βήσομαι, -βέβηκα, 2 aor.

κατέβην, *to go or come down, descend*.  
(See Gr. § 124, 12.)

κατα-βολή, -ῆς, ἡ, *a founding*, xvii. 24.

κατα-γινώσκω, *to condemn*, gen. of  
pers., 1 John iii. 20, 21. (Gr.  
§ 124, 45.)

κατ-άγνυμι, fut. κατεῶ, *to break, to*  
*break in pieces*, xix. 31-33.

κατα-γράφω, *write, draw, mark*.\*

κατά-κειμαι, *to lie down, as the sick*,  
v. 3, 6. (Gr. § 122, 15.)

κατα-κρίνω, -νῶ, *to give judgment*  
*against, to condemn*, viii. 10, 11.  
(Gr. § 124, 121.)

κατα-λαμβάνω, -λήμφομαι, *to grasp, to*  
*overtake, to comprehend, to apprehend*.  
(Gr. § 124, 125.)

κατα-λείπω, -ψω, *to leave remaining*,  
viii. 9. (Gr. § 124, 129.)

κατα-φάγω. See κατεσθίω.

κατ-εσθίω, fut. καταφάγομαι (ii. 17),  
*to eat up, to devour entirely*. (Gr.  
§ 124, 80.)

κατ-ηγορέω, -ῶ, -ήσω, *to accuse, to*  
*speak against*.

κατ-ηγορίᾱ, -ᾱς, ἡ, *an accusation, a*  
*charge*, xviii. 29.

κατ-ήγορος, -ου, ὁ, *an accuser*, viii. 10.

κάτω, adv., *downwards, down, beneath*,  
viii. 6, 8, 23.

Καφαρναούμ, ἡ, (Heb.), *Capernaum*.

κέδρος, -ου, ἡ, *a cedar*, xviii. 1, prob-  
ably a mistaken reading for fol-  
lowing.\*

Κεδρών, ὁ (Heb., *dark or turbid*), *Ce-*  
*dron*, xviii. 1.\*

κείμει (Gr. § 122, 15); *to lie, to recline*,  
*to be laid*.

κειρία, -ας, ἡ, *a band of linen*, xi. 44.\*

κέρμα, -τος, τό, *a small piece of money*,  
ii. 15.\*

κερματιστής, -οῦ, ὁ, *a money-changer*,  
ii. 14.\*

κεφαλή, -ῆς, ἡ, *the head*.

κῆπος, -ου, ὁ, *a garden*, xviii. 1, 26;  
xix. 41.



κηπ-ουρός, -οῦ, ὁ, *a gardener*, xx. 15.\*  
 Κηφᾶς, -ᾱ, ὁ (*Aramaic, a rock or stone*), *Cephas, i. e. Peter*, i. 42.  
 κλαίω, -αῖσω, *to wail, to lament, weep.*  
 (Gr. § 124, 114.)  
 κλάσμα, -τος, τό, *a piece broken off, a fragment*, vi. 12, 13.  
 κλείω, -σω, *to shut, close*, xx. 19, 26.  
 (Gr. § 124, 116.)  
 κλέπτῃς, -ου, ὁ, *a thief.*  
 κλέπτω, -ψω, *to steal*, x. 10.  
 κλήμα, -τος, τό (κλάω), *a branch, a shoot, of a vine*, xv. 2, 4, 5, 6.\*  
 κλῆρος, -ου, ὁ, *a lot*, xix. 24.  
 κλίνω, -νῶ, *to bow, in death*, xix. 30;  
*to incline.* (Gr. § 124, 117.)  
 Κλωπᾶς, -ᾱ, ὁ, *Clopas*, xix. 25.\*  
 κοιλίᾱ, -ᾱς, ἡ, (1) *the womb*, iii. 4; (2)  
*fig., the inner man*, vii. 38.  
 κοιμάω, -ᾱ, pass., *to be asleep in death*,  
 xi. 11, 12.  
 κοίμησις, -εως, ἡ, *sleep, repose*, xi. 13.\*  
 κοινωνέω, -ᾱ, *to have common share in,*  
*to partake in*, 2 John 11.  
 κοινωνιᾱ, -ᾱς, ἡ, *communion, fellowship*,  
 1 John i. 3, 6, 7.  
 κόκκος, -ου, ὁ, *a kernel, a grain*, xii. 24.  
 κόλασις, -εως, ἡ, *punishment*, 1 John  
 iv. 18.  
 κολλυβιστής, -οῦ, ὁ, *a money-changer*,  
 ii. 15.  
 κόλπος, -ου, ὁ, *the bosom.*  
 κολυμβήθρᾱ, -ᾱς, ἡ, *a pool.\**  
 κομψότερον (comp. of κόμψος), *better,*  
*of convalescence, adverbially with*  
*ἔχω*, iv. 52.\*  
 κοπιᾶω, -ᾱ, *to be fatigued*, iv. 6; *to*  
*labor*, iv. 38.  
 κόπος, -ου, ὁ, *labor*, iv. 38.  
 κόσμος, -ου, ὁ, *the world.*  
 κόφινος, -ου, ὁ, *a basket*, vi. 13.  
 κράβατος, -ου, ὁ, *a couch, a light bed*,  
 v. 8-12.  
 κράζω, -ξω, *to cry out.* (Gr. § 124, 120).  
 κρανίον, -ου, τό, *a skull*: Κρανίου  
 τόπος, *Greek for Γολγοθά*, xix. 17.

κρατέω, -ᾱ, -ήσω, *to lay strong hold on ;*  
*to retain, of sins*, xx. 23.  
 κραυγάζω, -σω, *to cry out*, xi. 43.  
 κρίθινος, -η, -ον, *made of barley*; ἄρτοι  
 κρίθινοι, *barley loaves*, vi. 9, 13.\*  
 κρίμα, -τος, τό, *a judgment, condem-*  
*nation*, ix. 39.  
 κρίνω, -νῶ, κέκρικα, *to judge, to sit in*  
*judgment on.* (Gr. § 124, 121.)  
 κρίσις, -εως, ἡ, *judgment, condemnation.*  
 κρυπτός, -ῆ, -όν, *verbal adj. (κρύπτω),*  
*hidden, secret.*  
 κρύπτω, -ψω, 2 aor., pass., ἐκρύβην, *to*  
*hide, conceal.* (Gr. § 124, 122.)  
 κυκλώω, -ᾱ, *to encircle, surround*, x. 24.  
 κύπτω, -ψω, *to bend, to stoop down*, viii.  
 6, 8.  
 κυρίᾱ, -ᾱς, ἡ, *a lady*, 2 John i. 5; or  
 Κυρία, *Cyria, a proper name.\**  
 Κύριος, -ιου, ὁ, (1) *a lord, sir, title of*  
*respect*; (2) *the Lord.*  
 κωλύω, -σω, *to restrain, forbid*, 3 John  
 10.  
 κώμη, -ης, ἡ, *a village.*

## Δ.

λαγχάνω, abs., *to cast lots, to draw lots,*  
*περί*, gen., xix. 24. (Gr. § 124, 123.)  
 Λάζαρος, -ου, ὁ, *Lazarus, of Bethany.*  
 λάθρα (WH λάθρα), *secretly*, xi. 28.  
 λαλέω, -ᾱ, -ήσω, (1) *to speak, declare.*  
 λαλιά, -ᾱς, ἡ, (1) *speech*, viii. 43; (2)  
*report*, iv. 42.  
 λαμβάνω, λήμψομαι, εἴληφα, ἔλαβον,  
 (Gr. § 124, 125), *to take, receive, ob-*  
*tain.*  
 λαμπάς, -άδος, ἡ, *a lamp, a torch*,  
 xviii. 3.  
 λαός, -οῦ, ὁ, *a people.*  
 λατρεῖᾱ, -ᾱς, ἡ, *worship*, xvi. 2.  
 λέγω, only pres. and impf. in N. T.,  
*to speak, say, tell, call.* (Gr. § 124,  
 128.)  
 λέντιον, -ου, τό, *a napkin or towel*, xiii.  
 4, 5.\*

Λευεΐτης, -ου, ὁ, *a Levite*, i. 19.  
 λευκός, -ή, -όν, *white*, iv. 35; xx. 12.  
 ληστής, -ου, ὁ, *a robber*, x. 1, 8; xviii. 40.  
 λίαν, *adv., very much*.  
 λιθάξω, -σω, *to stone, to execute by stoning*.  
 λίθινος, -η, -ον, *made of stone*, ii. 6.  
 λίθος, -ου, ὁ, *a stone*.  
 Λιθό-στρωτον, -ου, τό (prop. *adj., strewed with stones*), *the Pavement*, part of a Roman court of justice, xix. 13.\*  
 λίτρα, -ās, ἡ, *a pound weight*, xii. 3; xix. 39.\*  
 λογίζομαι, -σομαι, *dep. with mid. and pass. aor., to reckon, to think*, xi. 50. (Gr. § 124, 130).  
 λόγος, -ου, ὁ, (1) *a word*; whether (2) *a common saying*, iv. 37; or *command*, viii. 55. Λόγος is used by John as a name of Christ, the word of God, i. 1, etc.  
 λόγχη, -ης, ἡ, *a lance, a spear*, xix. 34.\*  
 λοιδορέω, -ῶ, *to revile, to rail at, to reproach*, ix. 28.  
 λούω, -σω, *to bathe, to wash*, xiii. 10. (Gr. § 124, 131.)  
 λύκος, -ου, ὁ, *a wolf*, x. 12.  
 λυπέω, -ῶ, *to grieve*; *pass., to be grieved, to be sorrowful*, xvi. 20; xxi. 17.  
 λύπη, -ης, ἡ, *grief, sorrow*.  
 λύχνος, -ου, ὁ, *a lamp*; used of John the Baptist, v. 35.  
 λύω, -σω, *to loosen*, as (1) *lit., to unbind*, i. 27; (2) *to annul*, vii. 23; x. 35; (3) *to destroy*, e.g. the temple, ii. 19.

M.

Μαγδαληνή, -ης, ἡ, *Magdalene*, i. e. *a woman of Magdala*.  
 μαθητής, -ου, ὁ (μανθάνω), *a disciple*; οἱ μαθηταί, *specially, the twelve*.

μαίνομαι, *dep., to be mad, to rave*, x. 20.  
 μακάριος, -ία, -ιον, *happy, blessed*, xiii. 17; xx. 29.  
 μακράν, *adv., afar, afar off*, xxi. 8.  
 μᾶλλον, *adv., more, rather*.  
 Μάλχος, -ου, ὁ, *Malchus*, xviii. 10.\*  
 μανθάνω, μαθήσομαι, 2 *aor. ἐμαθον*, *perf. μεμάθηκα, to learn, to understand, to know*. (Gr. § 124, 134.)  
 μάννα, τό, *manna*.  
 Μαρθά, -ῆς, ἡ, *Martha*.  
 Μαριάμ, -ās, or Μαριάμ (indecl., Heb., *Miriam*), ἡ, *Mary*.  
 μαρτυρέω, -ῶ, -ήσω, *to be a witness*, abs., *to testify* (περί, gen.), *to give testimony* (to, dat. of pers. or thing).  
 μαρτυρία, -ās, ἡ, *testimony, witness*.  
 μαστιγών, -ῶ, -ώσω, *to scourge*, xix. 1.  
 μάχαιρα, -ās, ἡ, *a sword*, xviii. 10, 11.  
 μάχομαι, *to contend, dispute*, vi. 52.  
 μέγας, μεγάλη, μέγα, *comp. μείζων*, *sup. μέγιστος, great*; μεγάλη ἡμέρα, *a high day*, xix. 31.  
 μεθ-ερμηνεύω, *to translate, to interpret*, *pass. only*, i. 38, 41.  
 μεθύσκω, *to get drunk*, ii. 10.  
 μείζων, *comp. of μέγας, which see*. It has itself a comparative, *μειζότερος*, 3 John 4 (see Gr. § 52, 4).  
 μέλαν, -ανος, τό (μέλας), *ink*, 2 John 12; 3 John 13.  
 μέλας, -αινα, -αν, *black*.  
 μέλει, *impers., it concerns*, x. 13; xii. 6.  
 μέλλω, -ήσω, *to be about to do*. (Gr. § 124, 137.)  
 μέν, *antithetic particle, truly, indeed*.  
 μεν-οὖν, *conj., moreover, therefore, but*.  
 μέν-τοι, *conj., yet truly, nevertheless*.  
 μένω, μενῶ, *ἔμεινα, to remain, to abide*. (Gr. 124, 138.)  
 μέρος, -ους, τό, *a part, fellowship*, xiii. 8.  
 μέσος, -η, -ον, *middle, in the midst of* (gen.), i. 26; xix. 18.

μεσώ, -ῶ, *to be in the middle or midst*, vii. 14.\*

Μεσσίας, -ου (from Heb., anointed), *Messiah*, the same as Gr. Χριστός, i. 41, iv. 25.\*

μεστός, -ή, -όν, *full, filled with*, gen.

μετά, prep., gov. the gen. and accus.: gen., *with, among*; acc., *after* (Gr. § 25, 2, d).

μεταβαίω, *to go or pass over*, v. 24; *to depart*, vii. 3; xiii. 1. (Gr. § 124, 12.)

μεταξύ, (σύν or ξύν), *adv. of time, meanwhile*, iv. 31.

μετρητής, -οῦ, ὁ, "a measurer," a liquid measure (72 sextarii) containing nearly eight and a half English gallons, *firkin*, ii. 6.\*

μέτρον, -ου, τό, *a measure*; *adv. phrase, ἐκ μέτρον by measure, sparingly*, iii. 34.

μή, a negative particle, *not, lest*. Interrogatively it is used when a negative answer is expected, as iii. 4, etc.; οὐ μή, *not at all, by no means*.

μηδέ, compare οὐδέ, generally used after a preceding μή, and *not, neither, nor yet*, iv. 15; xiv. 27.

μηδεὶς, μηδεμία, μηδέν (εἷς), differing from οὐδεὶς as μή from οὐ; *not one, no one, nothing*.

μηκέτι, *adv. (ἔτι), no more, no longer*, v. 14; viii. 11.

μηνύω, *to show, declare*, xi. 57.

μή-ποτε, conj., *whether indeed*, vii. 26.

μήτηρ, -τρός, ἡ, *a mother*.

μήτι, *adv., interrogatively used, is it? whether at all?*

μήτις (μή τις), *pron. interrog., has or is any one? whether any one?* iv. 33; vii. 48.

μία, *fem. of εἷς, one*.

μαίλω, -ανῶ, *to stain, pollute, defile*, xviii. 28.

μίγμα, -τος, τό, *a mixture*, xix. 39.\*

μικρός, -ά, -όν, *little, small, time*, vii. 33; xii. 35.

μιμέομαι, -οῦμαι, *dep. mid., to imitate, to follow the example of*, 3 John 11.\*

μιμνήσκω (μνα-), *mid., with fut. in pass. form μνησθήσομαι, 1 aor. ἐμνήσθην, to call to mind, to remember*, ii. 17, 22; xii. 16. (Gr. § 124, 139.)

μισέω, -ῶ, -ήσω, *to hate, to abhor*. Used in antith. with ἀγαπῶ, *to love less, to slight*, xii. 25.

μισθός, -οῦ, ὁ, *wages, recompense*, iv. 36.

μισθωτός, -οῦ, ὁ, *a hired servant, one who serves for wages*, x. 12, 13.

μνάομαι. See μιμνήσκω.

μνημεῖον, -ου, τό, *a tomb, a grave*.

μνημονεύω, *to remember, recollect, call to mind*.

μοιχεία, -ᾶς, ἡ, *adultery*, viii. 3.

μοιχεύω, -σω, *to commit adultery*, viii. 4.

μονή, -ῆς, ἡ, *a place of abode, a dwelling-place*, xiv. 2, 23.\*

μονογενής, -ές, *gen. οὗς, only begotten*, i. 14, 18; iii. 16, 18; 1 John iv. 9.

μόνον, *adv., only*.

μόνος, -η, -ον, *only, alone, forsaken*.

μύρον, -ου, τό, *a perfumed ointment*.

Μωυσής, -έως (§ 42, 3), ὁ, *Moses*.

## N.

Ναζαρέτ, ἡ, *Nazareth*.

Ναζωραῖος, -ου, ὁ, *a Nazarene*.

Ναθαναήλ, ὁ, *Nathaniel*.

ναί, *adv., affirming, yes*, xi. 27; xxi. 15, 16.

ναός, -οῦ, ὁ, *the temple*, ii. 20; used of Jesus Christ, ii. 19, 20.

νάρδος, -ου, ἡ, *nard, spikenard, a costly ointment*, xii. 3.

νεανίσκος, -ου, ὁ, *a young man*, 1 John ii. 13, 14.

νεκρός, -ά, -όν, *dead*; οἱ νεκροί, *the dead*.

νέος, -ᾱ, -ον, *young*; compar., νεώτερος, *younger*, xxi. 18.

νεύω, -σω, *to nod*; so, *to beckon*, xiii. 24.

νεώτερος, -ᾱ, -ον (comp. of νέος, which see), *younger*, xxi. 18.

νικάω, -ῶ, -ήσω, pf. νενίκηκα, *to conquer, overcome* (acc.), xvi. 33.

νίκη, -ης, ἡ, *victory*, 1 John v. 4.\*

Νικό-δημος, -ου, ὁ, *Nicodemus*, iii. 1.

νιπτήρ, -ῆρος, ὁ, *a basin for washing*, xiii. 5.\*

νίπτω, -ψω, *to wash* (acc.), mid., *to wash one's self*.

νοέω, -ῶ, -ήσω, *to understand, to perceive*, xii. 40.

νομή, -ῆς, ἡ, *pasturage*, x. 9.

νόμος, -ου, ὁ, *a law, the Mosaic economy*; the Old Testament generally, x. 34.

νύμφη, -ης, ἡ, *a bride*, iii. 29.

νυμφίος, -ου, ὁ, *a bridegroom*, iii. 29.

νῦν, adv., *now, just now, even now*.

νύξ, νυκτός, ἡ, *the night, night-time*.

νύσσω, -ξω, *to stab, to pierce*, xix. 34.\*

## Ξ.

ξένος, -ου, ὁ, *a stranger*, 3 John v.

ξηραίνω, -ανῶ, 1 aor. act., ἐξήρᾱνα; 1 aor. pass., ἐξηράνθην, *to dry, to make dry, to wither*, xv. 6.

ξηρός, -ᾱ, -όν, *dry, withered*; of a useless limb, v. 3.

## Ο.

ὁ, ἡ, τό, the definite article, *the*, originally demonstrative.

ὁδ-ηγέω, -ῶ, -ήσω, *to lead, to conduct, to guide*, xvi. 13.

ὁδοι-πορίᾱ, -ᾱς, ἡ, *a journey, a journeying*, iv. 6.

ὁδός, -οῦ, ἡ, *a way*; used of Christ himself, *the Way*, xiv. 6.

ὀίω, intrans., *to stink, be offensive*, xi. 39.\*

ὅθεν, adv., *whence, of place or source*.

ὀθόνιον, -ου, τό, *a linen swathe, a bandage*.

οἶδα, *I know* (§ 124, 64, II.).

οἰκίᾱ, -ᾱς, ἡ, *a house*.

οἰκο-δομέω, -ῶ, *to build*, ii. 20.

οἶκος, -ου, ὁ, *a house*.

οἶμαι. See οἶσμαι.

οἶνος, -ου, ὁ, *wine*.

οἶσμαι and οἶμαι, *to think, to suppose*, xxi. 25.

οἶω. See φέρω.

ὀκτώ, num., indecl., *eight*.

ὅλος, -η, -ον, *all, the whole*.

ὅμοιος, -οῖᾱ, -οιον, *like, similar to*.

ὁμοίως, *in like manner, likewise*.

ὁμο-λογέω, -ῶ, -ήσω, 1 aor. ὡμολόγησα, *to speak the same thing*; hence, (1) *to confess, generally with ὅτι*; (2) *to profess, or acknowledge openly*, acc., ix. 22.

ὁμοῦ, adv., *together*, iv. 36; xx. 4; xxi. 2.

ὅμως, adv., *yet, nevertheless*; with μέντοι, *notwithstanding*, xii. 42.

ὀνάριον, -λου, τό (dim. of ὄνος), *a young ass, an ass's colt*, xii. 14.\*

ὄνομα, -ατος, τό, *a name*.

ὄνος, -ου, ὁ, *an ass*.

ὀντως, adv. (ὄν, neut. part. of εἶμι), *really, in very deed*, viii. 36.

ὄξος, -ους, τό, *vinegar*.

ὀπίσω, adv., *behind, after, back*; εἰς τὰ ὀπίσω, *backward*, xviii. 6.

ὄπλον, -ου, τό, *an instrument*; hence, plur., *arms, armor*, xviii. 3.

ὅπου, adv. of place, *where, whither*.

ὀπτω, ὀπτομαι. See ὀράω.

ὀπως, conj., *to the end that, so that*, xi. 57.

ὀράω, -ῶ, ὄψομαι, ἑώρακα, εἶδον (Gr. § 124, 147), (1) *to see, generally*; (2) *to look upon*; (3) *to see, and so to participate in*, iii. 36.

δργή, -ῆς, ἡ, *anger, wrath.*

δρθρος, -ου, masc. *morning twilight, early dawn*, viii. 2.

δρος, -ους, τό, *a mountain.*

δρφάνος, -ή, -όν, *bereaved, "orphan,"* xiv. 18.

δς, ἡ, ὅ, relative pronoun, *who, which* (see Gr. § 64, 1).

δσμή, -ῆς, ἡ, *an odor, savor*, xii. 3.

δσος, -η, -ον, relat. pron., *how much, how many, as many as.*

δστέον, contr. δστούν, -οῦ, τό, *a bone*, xix. 36.

δσ-τις, ἡ-τις, ὅτι, compound relat., *whosoever, whichsoever, whatsoever* (see Gr. § 66, 2).

δταν (δτε, ἄν), rel. adv., *when, whensoever*; always with subj.

ότε, rel. adv., *when.*

δοι, conj., (1) *that*, after verbs of declaring, etc.; (2) *because.*

δτου (gen. of δστις), ἕως δτου, *until*, ix. 18.

οὔ (οὐκ before a vowel, οὐχ if the vowel is aspirated), *no, not.*

οὔ-δέ, conj., disj. neg., *but not, neither, nor, not even.*

οὔδ-είς, οὔδε-μία, οὔδ-έν (οὔδὲ εἷς), neg. adj., *not one, no one, none, nothing.*

οὔδέ-ποτε, adv., *not ever, never*, vii. 46.

οὔδέ-πω, adv., *not ever yet, not yet, never.*

οὐκ-έτι, adv., *no more, no longer.*

οὐκ-οὖν; adv., *not so then?* an affirmative adverb, *therefore*; interrogative, xvii. 37, *art thou then a king?* \*

οὐ μή, an emphatic negative, see μή.

οὖν, conj., *therefore, then.*

οὔ-πω, adv., *not yet.*

οὐρανός, -οῦ, ὁ, *heaven, (1) the visible heavens; (2) the spiritual heavens, the abode of God and holy beings.*

οὔ-τε, conj., *and not; neither, nor*, with a negative preced.; οὔτε . . . οὔτε, *neither . . . nor.*

οὔτος, αὕτη, τοῦτο, demonstr. pron., *this (near).*

οὔτως (and before a consonant sometimes οὔτω), adv., *thus, in this wise, so.*

οὐχί, adv., (1) an intensive form of οὔ, xiii. 10, *by no means, no*; (2) mostly interrog., as xi. 9, expecting an affirmative answer.

δφέλω, *to be under obligation, ought*, xiii. 14; xix. 7.

δφθαλμός, -οῦ, ὁ, *an eye.*

δφς, -εως, ὁ, *a serpent*, iii. 14.

δχλος, -ου, ὁ, *a crowd, the multitude*, plur. *crowds.*

δψάριον, -ου, τό, *a little fish*, vi. 9, 11, xxi. 9, 10, 13.\*

δψιος, -ία, -ιον, *late*; as subst., ἡ δψία, *evening.*

δψς, -εως, ἡ, *the aspect, the countenance*, xi. 44; *external appearance*, vii. 24.\*

## II.

παιδάριον, -ίου, τό (dim. of παῖς), *a boy, a lad*, vi. 9.

παιδίον, -ίου, τό (dim. of παῖς), *a little child, an infant.*

παιδίσκη, -ης, ἡ (fem. dim. of παῖς), *a young girl, a female slave*, xviii. 17.

παῖς, παιδός, ὁ, *a child, a boy*, iv. 51.

παῖω, -σω, *to strike, to smite, with a sword*, xviii. 10.

παλαιός, -ά, -όν, *old, former.*

πάλιν, adv., *again, back, anew.*

πάντοτε, adv., *always, at all times, ever.*

παρά, prep. gov. the gen., the dat., and accus., *beside*. With a gen. (of person), it indicates source or origin; with a dat., it denotes presence with.

παρα-γίνομαι, *to come near, come*, iii. 23.



παράγω, *to pass by*, ix. 1; *to pass away*, mid., only 1 John ii. 8, 17.

παρα-δίδωμι, acc. and dat., *to deliver over*, as to prison, judgment; *to betray*, spec. of the betrayal by Judas (§ 122, 3).

παρα-κλήτος, -ου, ὁ, (1) *an advocate, intercessor*, 1 John ii. 1; (2) *a consoler, comforter, helper*, John xiv. 16, 26; xv. 26; xvi. 7; "paraclete." \*

παρα-κύπτω, -ψω, *to stoop down*, xx. 5, 11.

παρα-λαμβάνω, -λήψομαι, 2 aor. παρέλαβον, *to receive, to acknowledge, to take captive*.

παρα-μυθέομαι, -οῦμαι, dep. mid., *to speak kindly to, to cheer, to comfort*, xi. 19, 31.

παρα-σκευή, -ῆς, ἡ, *a preparation, i. e. the time immediately before a Sabbath or other festival, the eve, the Preparation* (R V), xix. 14, 31, 42.

παρ-εἰμι (εἰμί), *to be near by, to be present, to have come*.

παρ-ίστημι (Gr. § 122, 4), intrans., perf., 2 aor., *to stand by*, xviii. 22; xix. 26.

παρ-οιμῖα, -ᾱς, ἡ, *a proverb, an enigma*, xvi. 25, 29; *a parable*, x. 6.

παρ-ουσιᾶ, -ᾱς, ἡ (εἰμί), *a coming, advent*, of the second coming of Christ, 1 John ii. 28.

παρρησιᾶ, -ᾱς, ἡ, *freedom, openness; παρρησία, ἐν παρρησίᾳ, boldly, freely*.

πᾶς, πᾶσα, πᾶν, *all, the whole, every*.

πάσχα, τό (Heb., in Chald. form), *the paschal lamb, the passover feast*.

πατήρ, -τρός, ὁ, *a father*.

πατρίς, -ίδος, ἡ, *one's native place, fatherland*, iv. 44.

πείθω, πείσω, *to persuade, to render tranquil*, 1 John iii. 19.

πεινάω, -ῶ, -άσω, *to be hungry*, vi. 35.

πειράζω, -σω, *to make trial of, to prove*.

πέμπω, -ψω, *to send*.

πενθερός, -οῦ, ὁ, *a father-in-law, i. e. a wife's father*, xviii. 13.\*

πεντακισ-χίλιοι, -αι, -α, num. *five thousand*, vi. 10.

πέντε, num., indecl., *five*.

πεντήκοντα, num., indecl., *fifty*.

περ, an enclitic particle, only found joined to pronouns or particles for intensity of meaning, as ἡπερ, *than at all*, xii. 43.

πέραν, adv., *over, on the other side, beyond*.

περί, a prep., governing the gen. and accus. With gen., *about, i. e. concerning or respecting a thing*; with accus., *about, around*.

περι-βάλλω, -βαλῶ, -βέβληκα, *to cast around, to clothe*, xix. 2.

περι-δέω, *to bind round about*, pass. plup., xi. 44.\*

περι-ίστημι (Gr. § 122, 4), *to stand around*, xi. 42.

περι-πατέω, -ῶ, -ήσω, *to walk, to conduct one's self, to live according to*.

περισσεύω, *to be left over*, vi. 12, 13.

περισσός, -ή, -όν, *abundant*, x. 10.

περιστερά, -ᾱς, ἡ, *a dove*.

περι-τέμνω, *to circumcise*, vii. 22.

περι-τίθωμι, *to place*, xix. 29.

περι-τομή, -ῆς, ἡ, *circumcision*, vii. 22, 23.

Πέτρος, -ου, ὁ, *Peter* (Chald. Kephās, rock), i. 42.

πηγή, -ῆς, ἡ, *a fountain, well*.

πηλός, -οῦ, ὁ, *clay, mire*, ix. 6-15.

πῆχυς, -εως, ὁ, *a cubit*, xxi. 8.

πιάζω, -σω, *to take, as in fishing*, xxi. 3; *to take, arrest*, vii. 30.

Πιλάτος, -ου, ὁ, *Pilate*.

πίμπλημι (πλε-). See πλήθω.

πίνω, fut. πίομαι, -εσαι, perf. πέπωκα; 2 aor. ἔπιον (inf. πειν), *to drink* (§ 124, 157).



πιπράσκω (πρα-), perf. πέπρακα; 1 aor. pass. ἐπράθην; perf. pass. πέπραμαι, to sell; pass. to be sold, xii. 5.

πίπτω (Gr. § 124, 159), to fall, to fall prostrate.

πιστεύω, to believe, have confidence in, trust.

πιστικός, -ή, -όν, genuine, pure, of ointment, xii. 8.

πίστις, -εως, ἡ, faith, 1 John v. 4.

πιστός, -ή, -όν, faithful, believing, xx. 27.

πλανάω, -ῶ, -ήσω, to lead astray, to deceive, vii. 12.

πλάνη, -ης, ἡ, deceit, error, 1 John iv. 6.

πλάνος, -ον, deceitful; as subst., an impostor, deceiver, 2 John 7.

πλείων, -είων, compar. of πολὺς, more, greater; πλεῖον, as adv., more, xxi. 15.

πλέκω, -ξω, to weave together, to plait, xix. 2.

πλευρά, -ās, ἡ, the side of the human body, xix. 34.

πλέω. See πλήθω.

πλήθος, -ους, τό, a multitude, crowd, v. 3; xxi. 6.

πλήθω (or πίμπλημι), πλήσω, to fill, xix. 29.

πλήν, adv., but, except, viii. 10.

πλήρης, -ες, full, i. 14.

πληρώω, -ῶ, -ώσω, to fill, fill up, complete; pass., to be fulfilled, made full, complete, or perfect.

πλήρωμα, -ατος, τό, fulness, i. 16.

πλησίον, adv., near, near by, with gen., iv. 5.

πλοῖον, -ίου, τό (dim. of πλοῖον), a small boat.

πλοῖον, -ον, τό, a ship, a vessel.

πνεῦμα, -ατος, τό, (1) the wind, iii. 8; hence, (2) the human spirit; (3) spirit, God, the immaterial One, iv. 24; (4) THE HOLY SPIRIT, i. 33.

πνέω, -έω, to blow, as the wind.

ποθέν, adv., interrog., whence? how?

ποιέω, -ῶ, -ήσω, (1) to make, i. e. to form, to bring about; to declare to be, viii. 53; (2) to do, generally; to do, i. e. habitually, to perform, to execute, to exercise, to practise.

ποιμαίνω, -ανῶ, to be shepherd of, to tend, to feed, xxi. 16.

ποιμήν, -ένος, ὁ, a shepherd.

ποίμνη, -ης, ἡ, a flock, of Christ's followers, x. 16.

ποῖος, ποῖά, ποῖον, an interrog. pron., of what kind, sort, species? what?

πόλις, -εως, ἡ, a city.

πολλάκις, adv., many times, often, xviii. 2.

πολύς, πολλή, πολύ (see Gr. § 49), many; πολλά, much, very much.

πολύ-τιμος, -ον, of great value, very costly, xii. 3.

πονηρός, -ά, -όν, evil, bad, of things or persons. ὁ πονηρός, the Wicked One, i. e. Satan; τὸ πονηρόν, evil, xvii. 15.

πορεύομαι, -σομαι, dep., with pass. aor. ἐπορεύθην, to go, to go away, to depart, to journey.

πορνεία, -ās, ἡ, fornication, viii. 41.

πορφύρεος, -οῦς, -ᾶ, -οῦν, purple or crimson, xix. 2, 5.

πόσις, -εως, ἡ, drink, vi. 55.

ποταμός, -οῦ, ὁ, a river.

ποταμός, -ή, -όν, adj., interrog., of what kind? how great? 1 John iii. 1.

πότε, adv., interrog., when? till when? how long? vi. 25, x. 24.

ποτέ, enclitic, at some time, at one time, ix. 13.

πότερος, pron., interrog., which of the two? N. T. only neut. as adv., whether, correlating with ἤ, or, vii. 17.\*

ποτήριον, -ίου, τό, a drinking-cup, the contents of the cup; fig., the portion which God allots, xviii. 11.

ποῦ, adv., interrog., *where? whither?*  
 ποῦς, ποδός, δ, *the foot.*  
 πραιτώριον, -ίου, τό (from Lat. *praetor*),  
*the palace at Jerusalem*, xviii. 28, 33,  
 xix. 9.  
 πράττω, -ξω, *to do, perform, accom-*  
*plish*, iii. 20, v. 29.  
 πρεσβύτερος, -τέρα, -τερον (used as  
 subst.), *elder*, in age, viii. 9.  
 πρην, adv. of time, *before*; as conj.  
 in N. T., *sooner than*; generally  
 with acc. and inf., iv. 49, viii. 58,  
 xiv. 29.  
 πρό, prep., gov. the gen., *before*, i.e.  
 of place, time, or superiority.  
 προ-άγω, intrans., *to go before, to lead*  
*the way*, 2 John 9.  
 προβατικός, -ή, -όν, *pertaining to sheep*,  
 v. 2.\*  
 προβάτιον, -ον, τό, dim. of πρόβατον,  
*a sheep*, xxi. 16, 17.\*  
 πρόβατον, -ον, τό, *a sheep*; fig., *a fol-*  
*lower of Christ.*  
 προ-πέμπω, *to send forward, to bring*  
*one on his way*, 3 John 6.  
 πρὸς (see Gr. § 125), prep., governing  
 gen., dat., and accus. cases, general  
 signification *towards*.  
 προσ-αιτέω, -ῶ, *to beg, to ask earnestly*,  
 ix. 8.\*  
 προσ-αίτης, -ου, δ, *a beggar*, ix. 8.  
 προσ-έρχομαι (Gr. § 124, 78), *to come*  
*or to go to*, xii. 21.  
 προσ-κόπτω, *to strike the foot against,*  
*to stumble*, xi. 9, 10.  
 προσ-κυνέω, *to bow down, to worship.*  
 προσ-κυνητής, -ου, δ, *a worshipper*,  
 iv. 23.\*  
 προσ-φάγιον, -ου, τό, *anything eaten*  
*with bread*, as fish, meat, xxi. 5.\*  
 προσ-φέρω, *to bring to* (dat.), xvi. 2,  
 xix. 29.  
 πρότερον or τὸ πρότερον, an adv.,  
*before, formerly.*  
 προ-τρέχω, 2 aor. προέδραμον, *to run*  
*before*, xx. 4.

πρό-φασις, -εως, ἡ, *a pretext, an ex-*  
*cuse*, xv. 22.  
 προ-φητεύω, -σω, *to prophesy*, xi. 51.  
 προ-φήτης, -ου, δ, *a prophet.*  
 πρώϊ, adv., *early in the morning, at*  
*dawn*, xviii. 28, xx. 1.  
 πρώϊος, -ία, -ον, *of the morning*; fem.  
 (sc. ὥρα), *morning*, xxi. 4.  
 πρώτος, -η, -ον (superl. of πρό), *first*,  
 in place, time, or order, like πρό-  
 τερος with following gen., *before*,  
 only i. 15, 30; with gen., *before*,  
 xv. 18; τὸ πρώτον, *at the first*, x. 40.  
 πτέρνα, -ης, ἡ, *the heel*, xiii. 18.\*  
 πτύσμα, -τος, τό, *spittle, saliva*, ix. 6.\*  
 πτύω, -σω, *to spit*, ix. 6.  
 πτωχός, -ή, -όν, *poor, destitute.*  
 πυνθάνομαι, 2 aor. ἐπυθόμην, *to ask,*  
*ask from* (παρά, gen.), *to inquire*,  
 iv. 52.  
 πῦρ, πυρός, τό, *fire*, xv. 6.  
 πυρετός, -οῦ, δ, *a fever*, iv. 52.  
 πῶ, an enclitic particle, *even, yet*, used  
 only in composition. See οὔπω,  
 οὐδέπω.  
 πωλέω, -ῶ, -ήσω, *to sell, to trade*,  
 ii. 14, 16.  
 πῶλος, -ου, δ, *a foal or colt*, xii. 15.  
 πῶ-ποτε, adv., *at any time*, used only  
 after a negative, *not at any time,*  
*never.*  
 πωρόω, -ῶ, -σω, *to harden*, xii. 40.  
 πῶς, adv., interrog., *how? in what*  
*manner? by what means?* Also in  
 exclamations, as xi. 36.

## P.

Ῥαββεί (Heb.), "*Rabbi*," *my master*,  
 a title of respect in Jewish schools  
 of learning.  
 Ῥαββουνί or Ῥαββουνεί (Heb.), like  
 Ῥαββί, but of higher honor, *my*  
*great master*, xx. 16.

ράπισμα, -τος, τό, *a blow with the open hand*, xviii. 22, xix. 3.

ρέω, ρεύσω, *to flow*, vii. 38.\*

ρέω (see φημί, εἶπον). From this obs. root, *to say*, are derived, — act. pf. εἶρηκα, pass. εἶρημαι.

ῥῆμα, -τος, τό, *a thing spoken, a word or saying of any kind*.

Ῥωμαῖος, -ου, ὁ, *a Roman*, xi. 48.

Ῥωμαῖστί, adv., *in the Roman or Latin tongue*, xix. 10.\*

## Σ.

σάββατον, -ου, τό (from Heb.), *the sabbath*.

Σαλείμ, ἡ, *Salim*, iii. 23.\*

Σαμάρεια, -ας, ἡ, *Samaria*.

Σαμαρείτης, -ου, ὁ, *a Samaritan*.

Σαμαρείτις, -ιδος, ἡ, *a Samaritan woman*, iv. 9.\*

σάρξ, σαρκός, ἡ, *flesh*.

Σατανᾶς, -ᾱ, *the Adversary, Satan*, the Heb. proper name for the Devil, διαβόλος, xiii. 27.

σεαυτοῦ, -ῆς, -οῦ (only masc. in N.T.), *a reflex. pron., of thyself*; dat.

σεαυτῷ, *to thyself*; accus. σεαυτόν, *thyself*.

σημαίνειν, -ανῶ, *to signify, intimate*.

σημεῖον, -ου, τό, *a sign, that by which a thing is known*; hence especially *a miracle*.

Σιλωάμ, ὁ, *Siloam*, ix. 7, 11.

Σίμων, -ωνος, ὁ, *Simon*.

σίτος, -ου, ὁ, *wheat, corn*, xii. 24.

Σιών, ὁ or τό, *Zion*, xii. 15.

σκανδαλίζω, -ίσω, *to cause to stumble*, vi. 61, xvi. 1.

σκέλος, -ους, τό, *the leg*, xix. 31–33.\*

σκεῶς, -ους, τό, *a vessel*, xix. 29.

σκηνο-πηγιά, -ᾱς, ἡ (lit. *tent-fixing*), *the feast of tabernacles*, vii. 2.\*

σκηνώω, -ῶ, -ώσω, *to spread a tent*; met., *to dwell*, i. 14.

σκληρός, -ά, -όν, *hard, stern, severe*, vi. 60.

σκορπίζω, -σω, *to disperse, to scatter abroad, as frightened sheep*, x. 12.

σκοτιᾶ, -ᾱς, ἡ, *darkness*.

σκότος, -ους, τό, *darkness*, iii. 19.

σμύrna, -ης, ἡ, *myrrh*, xix. 39.

Σολομών, -ῶνος, *Solomon*.

σός, σή, σόν, *a poss. pron., thy, thine*.

σουδάριον, -ίου, τό, (Lat.), *a napkin, handkerchief*, xi. 44; xx. 7.

σπείρα, -ας, ἡ, *a band of soldiers, a military guard*, xviii. 3, 12.

σπείρω, *to sow or scatter as seed*, iv. 36, 37.

σπέρμα, -τος, τό, *a seed, offspring, posterity*, vii. 42, viii. 33, 37.

σπήλαιον, -ου, τό, *a cave*, xi. 38.

σπλάγχνα, -ων, τὰ, *bowels, the affections, compassion*, 1 John iii. 17.

σπόγγος, -ου, ὁ, *a sponge*, xix. 29.

στάδιον, -ου, τό, plur. στάδιοι, οἱ, *a stadium, the eighth part of a Roman mile*, xi. 18.

σταυρός, -οῦ, ὁ, *a cross*.

σταυρόω, -ῶ, -ώσω, *to fix to the cross, to crucify*.

στέφανος, -ου, ὁ, *a crown, a garland*.

στήθος, -ους, τό, *the breast*.

στοά, -ᾱς, ἡ, *a portico, a porch*, v. 2, x. 23.

στόμα, -τος, τό, *the mouth*, xix. 29.

στρατιώτης, -ου, ὁ, *a soldier*.

στρέφω, -ψω, 2 aor. pass. ἐστράφην, *to turn*; mostly in pass., *to turn one's self*, xx. 14.

σύ, σοῦ, σοί, σέ, plur. ὑμεῖς, *thou, ye, the pers. pron. of 2d person*.

συγγ-. In some words commencing thus, the critical editors prefer the unassimilated form συγγ-.

συγ-γενής, -ές, *akin*; as subst., *a kinsman*, xviii. 26.

συκῇ, -ῆς, ἡ (contr. from -έα), *a fig-tree*.

συλλ-. In some words commencing thus, critical editors prefer the unassimilated form *συνλ*-.  
*συνλ-λαμβάνω*, 2 aor. *συνέλαβον*, to seize, to take, xviii. 12.

*συν-βουλεύω*, to advise (dat.), xviii. 14.

*συν-φέρω*, generally intrans., and often impers., to conduce to, to be profitable to, xi. 50; xvi. 7; xviii. 14.

*σύν*, a prep. governing dat., with.

*συν-άγω*, to bring together, to gather; pass., to be assembled, to come together.

*συναγωγή*, -ῆς, ἡ, a synagogue.

*συν-ἔδριον*, -ου, τό, a council, xi. 47; specially the Sanhedrin.

*συν-εισ-έρχομαι*, to go in or come in with any one (dat.), xviii. 15; to embark with, vi. 22.\*

*συν-εργός*, -όν, co-working; as a subst., a joint-helper, a co-worker, 3 John 8.

*συν-έρχομαι* (Gr. § 124, 78), to come or go with; to come together, xi. 33, xviii. 20.

*συν-μαθητής*, -οῦ, δ, a fellow-disciple, xi. 16.\*

*συν-σταυρώω*, -ῶ, to crucify together with, xix. 32.

*συν-τίθημι*, in mid. to set or place together, as in agreement between two or more persons, to agree, xi. 22.

*συν-τριβω*, -ψω, to break by crushing, xix. 36.

*συν-χράομαι*, -ῶμαι, to have fellowship or dealings with (dat.), iv. 9.\*

*σύρω*, to draw, to drag, xxi. 8.

*συσ*-. In some words commencing thus, critical editors prefer the uncontracted form *συνσ*-.  
*Συχάρ*, ἡ, Sychar, iv. 5.\*

*σφάζω*, -ξω, to kill by violence, to slay, 1 John iii. 12.

*σφραγίζω*, -ίσω, to seal, to set a seal upon, iii. 33, vi. 27.

*σχίζω*, -ίσω, to rend, to divide asunder, xix. 24, xxi. 11.

*σχίσμα*, -τος, τό, a division, a dissension, "schism."

*σχοινίον*, -ου, τό, a cord, a rope, ii. 15.

*σώζω*, σώσω, to save; to heal, xi. 12.

*σῶμα*, -τος, τό, a body.

*σωτήρ*, -ῆρος, δ, a saviour, deliverer, iv. 42.

*σωτηρίᾱ*, -ᾱς, ἡ, deliverance, salvation, iv. 22.

## T.

*ταράσσω*, -ξω, to agitate, as water in a pool, v. 7; to stir up, to disturb in mind.

*ταῦτα*. See οὗτος.

*ταχέως*, adv. (*ταχύς*), hastily, xi. 31.

*ταχύς*, -εῖα, -ύ, quick, swift; *ταχύ*, quickly, xi. 29; comp. *τάχειον* or *τάχιον*, swiftly, quickly, xiii. 27.

*τέ*, conj. of annexation, and, both.

*τεκνίον*, -ου, τό (dim. of *τέκνον*), a little child, xiii. 33.

*τέκνον*, -ου, τό (*τίκτω*), a child, a descendant.

*τέλειος*, -εῖα, -ειον, perfect, 1 John iv. 18.

*τελειώω*, -ῶ, -ώσω, (1) to complete, to finish; (2) to accomplish, as time or prediction, xix. 28.

*τελευτάω*, -ῶ, to end, to finish, e.g. life; so, to die, xi. 39.

*τελέω*, -ῶ, -έσω, *τετέλεκα*, *τετέλεσμαι*, *ἐτετέλεσθην*, (1) to end, to finish; (2) to fulfil, to accomplish.

*τέλος*, -ους, τό, an end.

*τέρας*, -ατος, τό, a wonder; in N. T. only in plur., and joined with *σημεῖα*, signs and wonders, iv. 48.

*τεσσαράκοντα*, forty, ii. 20.

*τέσσαρες*, *τέσσαρα*, gen., -ων, four.

τεταρταῖος, -αία, -αῖον, *of the fourth (day)*; τεταρταῖός ἐστιν, *he hath been dead four days*, xi. 39.\*

τετρά-μηνος, -ον, *of four months*; sc. χρόνος, *a period of four months*, iv. 35.\*

τηρέω, -ῶ, -ήσω, *to guard*; *to keep or reserve*; *to observe, keep*.

Τιβεριάς, -άδος, ἡ, *Tiberias*, vi. 1, 23, xxi. 1.\*

τίθηναι (see Gr. § 121), *to place, set, lay*; mid., *to put for one's self, appoint*.

τίκτω, *to bear, to bring forth*; *to be in travail*, xvi. 21.

τιμάω, -ῶ, -ήσω, *to honor, to reverence*.

τιμή, -ῆς, ἡ, *honor*, iv. 44.

τις, τί, gen. τινός (enclitic), *indef. pron., any one, some one*.

τίς; τί; gen. τίνος; *an interrog. pron., who? which? what?*

τίτλος, -ου, ὁ, (Lat.), *title, superscription*, xix. 19, 20.\*

τοί, *an enclitic part., truly, indeed*.  
See καίτοιγε, μέντοι.

τοί-γε, *although* (in καίτοιγε), iv. 2.

τοιοῦτος, τοιαύτη, τοιοῦτο, *demonst. denoting quality, of such a kind, such, so, used either with or without a noun*.

τολμάω, -ῶ, -ήσω, *to dare, to have courage*, xxi. 12.

τόπος, -ου, ὁ, *a place*.

τοσοῦτος, τοσαύτη, τοσοῦτο, *demonst. pron. denoting quantity, so great, so much, so long*; plur., *so many*.

τότε, *demonst. adv., then*.

τοῦτο, *neut. of ὁτός, which see*.

τράπεζα, -ης, ἡ, *a table*, ii. 15.

τρεῖς, *τρία, three*.

τρέχω, *to run*, xx. 2, 4 (§ 124, 192).

τριάκοντα, *indecl., thirty*.

τρια-κόσιοι, -αι, -α, *three hundred*, xii. 5.

τρίς, *num. adv., thrice*.

τρίτος, -η, -ον, *ord. num., third*, ii. 1;  
τὸ τρίτον, *the third time*, xxi. 17.

τροφή, -ῆς, ἡ, *food*, iv. 8.

τρώγω, *to eat*, vi. 54-58, xiii. 18.

τύπος, -ου, ὁ, *a mark, an impression*, xx. 25.

τυφλός, -ή, -όν, *blind*.

τυφλώω, -ῶ, -άσω, *fig., to make blind or dull of apprehension*, xii. 40.

## Υ

ὑγιαίνω, *to be in health*, 3 John 2.

ὑγιής, -ές, *sound, whole, in health*.

ὑδρία, -ας, ἡ, *a water-pot*, ii. 6, 7; iv. 28.\*

ὑδωρ, ὕδατος, τό, *water*; ὕδωρ ζῶν, *living or running water*; *fig., of spiritual truth*, iv. 14.

υἱός, -οῦ, ὁ, *a son*.

ὑμεῖς, *plur. of σύ, which see*.

ὑμέτερος, -ᾶ, -ον, *possess. pron., your*.

ὑπ-άγω, *to go away, to take one's self away*.

ὑπ-αντάω, -ῶ, -ήσω, *to meet* (dat.).

ὑπ-άντησις, -εως, ἡ, *a meeting*, xii. 13.

ὑπέρ, *prep., gov. gen. and accus.: with gen., over, for, on behalf of*.

ὑπ-ηρέτης, -ου, ὁ, *a servant, attendant, specially an officer*.

ὑπνος, -ου, ὁ, *sleep*, xi. 13.

ὑπό, *prep., gov. gen. and accus., under*; *with gen., by, generally signifying the agent*, x. 14; xiv. 21; *with accus., under, beneath*, i. 48.

ὑπό-δειγμα, -τος, τό, *an example for imitation*, xiii. 15.

ὑπό-δημα, -τος, τό, *a sandal, shoe*.

ὑπο-κάτω, *adv., underneath* (as *prep. with gen.*), i. 50.

ὑπο-λαμβάνω, *to receive, welcome*, 3 John 8 (§ 124, 125).

ὑπο-μνησκω, ὑπομνήσω, *to remind*.

ὑσσωπος, -ου, ἡ, *hyssop*, xix. 29.



ὕστερέω, -ῶ, -ήσω, *to be lacking, to fall short*, ii. 3.

ὕστερον, adv., *afterwards*, xiii. 36.

ὕφαντός, -ή, -όν, *woven*, xix. 23.\*

ὕψώω, -ῶ, -ώσω, *to raise on high, to elevate, as the brazen serpent, and Jesus on the cross.*

Φ.

φάγω, only used in fut., φάγομαι, and 2 aor., ἔφαγον. See ἐσθίω.

φαίνω, intrans., *to shine, to give light*, i. 5; v. 35.

φανερός, -ά, -όν, *apparent, manifest*, 1 John iii. 10.

φανερῶω, -ῶ, -ώσω, *to make apparent, to manifest; pass., to be manifested, made manifest.*

φανερῶς, adv., *publicly*, vii. 10.

φάνός, -οῦ, ὁ, *a torch, a lantern*, xviii. 3.\*

Φαρισαῖος, -ου, ὁ (from the Heb. verb, *to separate*), *a Pharisee.*

φαῦλος, -η, -ον, *vile, wicked, base*, iii. 20, v. 29.

φέρω, οἶσω, ἤνεγκα, ἠνέχθην (§ 124, 196), *to bear, as (1) to produce fruit; (2) to carry, as a burden; (3) to bring; to bring forward, as charges*, xviii. 29.

φεύγω, -ξομαι, *to flee, to escape*, x. 5, 12.

φημί, impf. ἔφην (for other tenses, see εἶπον), *to say*, i. 23, ix. 38.

φιλέω, -ῶ, -ήσω, *to love.*

Φίλιππος, -ου, ὁ, *Philip.*

φιλο-πρωτεύω, *to love the first place*, 3 John 9.\*

φίλος, -η, -ον, either act. *loving*, or pass. *dear*; in N. T. as subst., *a friend, a loved companion.*

φλυαρέω, -ῶ, *to prate, to talk idly against any one (acc.)*, 3 John 10.\*

φοβέω, -ῶ, -ήσω, *to make afraid*; in N. T. only passive, *to be afraid, to be terrified.*

φόβος, -ου, ὁ, *fear, terror.*

φοίνιξ, -ικος, ὁ, *a palm-tree, a palm branch*, xii. 13.

φορέω, -ῶ, -έσω, *to wear*, xix. 5.

φραγέλλιον, -ίου, τό, *a scourge, a whip*, ii. 15.\*

φρέαρ, φρέατος, τό, *a well*, iv. 11, 12.

φυλακή, -ῆς, ἡ, *a prison*, iii. 24.

φυλάσσω, -ξω, (1) *to keep in safety; (2) to observe, as a precept.*

φωνέω, -ῶ, -ήσω, (1) *to sound, to utter a sound or cry; espec. of cocks, to crow*, xiii. 38; (2) *to call to, to invite (acc.)*; (3) *to name, to call, acc. (nom. of title)*, xiii. 13.

φωνή, -ῆς, ἡ, *a voice, a cry.*

φῶς, φωτός, τό, contr. from φάος (φα-, *to show, whence φαίνω, φημί*), lit., *light*; fig., *light*, i. 4, 5.

φωτίζω, *to enlighten, to shed light upon*, i. 9.

X.

χαίρω, χαρήσομαι, 2 aor., ἐχάρην, *to rejoice, to be joyful, to be glad*; imp., χαῖρε, *hail!*

χαμαί, adv., *on or to the ground*, ix. 6, xviii. 6.\*

χαρά, -άς, ἡ, *joy, gladness.*

χάρις, -ιτος, acc. χάριν, ἡ, *grace*; χάριν, adverbially used, with gen., *for the sake of, on account of*, 1 John iii. 12.

χάρτης, -ου, ὁ (Lat. *charta*), *paper*, 2 John 12.\*

χείμαρρος, -ου, ὁ, *a storm-brook, a wintry torrent*, xviii. 1.\*

χειμών, -ῶνος, ὁ, *winter, the rainy season*, x. 22.

χεῖρ, -ός, ἡ, *a hand.*

χείρων, -ον, compar. of κακός (which see), *worse*, v. 14.

χιλί-αρχος, -ου, ὁ, *a commander of a thousand men, a military tribune*, xviii. 12.



χιτών, -ῶνος, ὁ, *a vest, an inner garment*, xix. 23.

χολάω, -ῶ, *to be angry, to be incensed at (dat.)*, vii. 23.\*

χορτάζω, *to feed, to satisfy*, vi. 26.

χόρτος, -ου, ὁ, *grass, herbage*, vi. 10.

χρεία, -ας, ἡ, *use, necessity, need*; ἔχω χρεῖαν, *to need*.

χρίσμα, -τος, τό, *an anointing, an unction*, 1 John ii. 20, 27.\*

Χριστός, -οῦ, ὁ (prop. verbal adj. from χρίω), *the Anointed, the Messiah, THE CHRIST*.

χρόνος, -ου, ὁ, *time*.

χωλός, -ή, -όν, *lame*, v. 3.

χώρᾱ, -ᾱς, ἡ, *the country, dist. from town*; plur., *fields*, iv. 35.

χωρέω, -ῶ, lit. *to make room*; *to receive, contain*, ii. 6, xxi. 25; *to have free course*, viii. 37 (see R. V. and marg.).

χωρίον, -ου, τό, *a place, a field*, iv. 5.

χωρίς, adv., *separately, by itself, only* xx. 7; *as prep. gov. gen., apart from, without*, i. 3, xv. 5.

Ψ.

ψεύδομαι, 1 aor. ἐψευσάμην, dep., *to lie, to speak falsely*, 1 John i. 6.

ψευδο-προφήτης, -ου, ὁ, *a false prophet*, 1 John iv. 1.

ψεύδος, -ους, τό, *falsehood, a lie*, viii. 44.

ψεύδω. See ψεύδομαι.

ψεύστης, -ου, ὁ, *a deceiver, liar*.

ψηλαφάω, -ῶ, *to touch, to feel, to handle*, 1 John i. 1.

ψυχή, -ῆς, ἡ, *soul*.

ψύχος, -ους, τό, *cold*, xviii. 18.

ψωμίον, -ίου, *a bit, a morsel*, xiii. 26-30.\*

Ω.

ᾧδε, adv., *of place, hither, here*.

ῥᾱ, -ᾱς, ἡ, *an hour*.

ὥς, *an adv. of comparison, as, like as, about*; *as particle of time, when, as soon as*.

ᾠσαννά, interj., *Hosanna!* (Heb., Ps. cxviii. 25) *Save now!* *a word of joyful acclamation*, xii. 13.

ὥσ-περ, adv., *just as, as*, v. 21, 26.

ὥσ-τε, conj., *so that*, iii. 16.

ὠτάριον, -ίου, τό, *an ear*, xviii. 10.

ὠτίον, -ίου, τό, *an ear*, xviii. 26.

ὠφελέω, -ῶ, -ήσω, *to profit, to benefit*, vi. 63, xii. 19.

# LISTS OF WORDS.

## LIST I.

Verbs occurring more than fifty times.

- |   |  |
|---|--|
| 1. ἀγαπάω, <i>love.</i>                                     | 28. διδάσκω, <i>teach.</i>                 |
| 2. ἄγω, <i>bring, lead, go.</i>                             | 29. δίδωμι, <i>give.</i>                   |
| 3. αἶρω, <i>take up, bear.</i>                              | 30. δοκέω, <i>think, seem good.</i>        |
| 4. αἰτέω, <i>ask.</i>                                       | 31. δοξάζω, <i>glorify.</i>                |
| 5. ἀκολουθέω, <i>follow.</i>                                | 32. δύναμαι, <i>be able.</i>               |
| 6. ἀκούω, <i>hear.</i>                                      | 33. ἐγείρω, <i>arise, raise up.</i>        |
| 7. ἀναβαίνω, <i>go up, come up, ascend.</i>                 | 34. εἶδον, <i>see.</i>                     |
| 8. ἀνίστημι, <i>raise up, arise, rise up.</i>               | 35. εἰμί, <i>be.</i>                       |
| 9. ἀνοίγω, <i>open.</i>                                     | 36. εἶπον, <i>say.</i>                     |
| 10. ἀπέρχομαι, <i>go, depart.</i>                           | 37. εἰς-έρχομαι, <i>enter, come in.</i>    |
| 11. ἀπο-θνήσκω, <i>die, perish.</i>                         | 38. ἐκ-βάλλω, <i>cast out.</i>             |
| 12. ἀπο-κρίνομαι, <i>answer.</i>                            | 39. ἐξ-έρχομαι, <i>come out, go out.</i>   |
| 13. ἀπο-κτείνω, <i>kill, put to death.</i>                  | 40. ἐπ-ερωτάω, <i>ask.</i>                 |
| 14. ἀπ-όλλυμι, <i>destroy, perish.</i>                      | 41. ἐρέω, <i>will say.</i>                 |
| 15. ἀπο-λύω, <i>put away, send away,</i><br><i>release.</i> | 42. ἔρχομαι, <i>come.</i>                  |
| 16. ἀπο-στέλλω, <i>send forth.</i>                          | 43. ἐρωτάω, <i>ask, beseech.</i>           |
| 17. ἄρχομαι, <i>begin.</i>                                  | 44. ἐσθίω, <i>eat.</i>                     |
| 18. ἀφ-ίημι, <i>suffer, leave, forgive.</i>                 | 45. εὐ-αγγελίζω, <i>preach the gospel.</i> |
| 19. βάλλω, <i>cast, put.</i>                                | 46. εὐρίσκω, <i>find.</i>                  |
| 20. βαπτίζω, <i>baptize, immerse.</i>                       | 47. ἔχω, <i>have.</i>                      |
| 21. βλέπω, <i>look at, see.</i>                             | 48. ζάω, <i>live.</i>                      |
| 22. γεννάω, <i>beget, to be born, begotten.</i>             | 49. ζητέω, <i>seek.</i>                    |
| 23. γίνομαι, <i>become, be.</i>                             | 50. θέλω, <i>will, desire, wish.</i>       |
| 24. γινώσκω, <i>know.</i>                                   | 51. θεωρέω, <i>behold, see.</i>            |
| 25. γράφω, <i>write.</i>                                    | 52. ἵστημι, <i>stand, establish.</i>       |
| 26. δεῖ, <i>it needs, one must, ought.</i>                  | 53. κάθ-ημαι, <i>sit.</i>                  |
| 27. δέχομαι, <i>receive.</i>                                | 54. καλέω, <i>call.</i>                    |
|   | 55. κατα-βαίνω, <i>descend, come down.</i> |

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|---|---|
| <p>56. κηρύσσω, <i>preach, proclaim, publish.</i><br/> 57. κράζω, <i>cry out.</i><br/> 58. κρίνω, <i>judge, esteem.</i><br/> 59. λαλέω, <i>speak.</i><br/> 60. λαμβάνω, <i>take, receive.</i><br/> 61. λέγω, <i>say, speak.</i><br/> 62. μαρτυρέω, <i>witness, bear witness.</i><br/> 63. μέλλω, <i>about to be.</i><br/> 64. μένω, <i>abide, remain.</i><br/> 65. ὄπτομαι, <i>see, appear.</i><br/> 66. ὁράω, <i>see.</i><br/> 67. παρα-δίδωμι, <i>deliver, betray, commit.</i><br/> 68. παρα-καλέω, <i>beseech, exhort, comfort.</i><br/> 69. παρα-λαμβάνω, <i>take, receive.</i><br/> 70. πείθω, <i>persuade, trust.</i><br/> 71. πέμπω, <i>send.</i><br/> 72. περι-πατέω, <i>walk.</i><br/> 73. πίνω, <i>drink.</i><br/> 74. πίπτω, <i>fall, fall down.</i></p> | <p>75. πιστεύω, <i>believe.</i><br/> 76. πληρόω, <i>fill, be fulfilled.</i><br/> 77. ποιέω, <i>do, make.</i><br/> 78. πορεύομαι, <i>go, depart.</i><br/> 79. προσ-έρχομαι, <i>come unto, draw near.</i><br/> 80. προσ-εύχομαι, <i>pray.</i><br/> 81. προσ-κυνέω, <i>worship.</i><br/> 82. προσ-φέρω, <i>bring, offer.</i><br/> 83. σπείρω, <i>sow.</i><br/> 84. συν-άγω, <i>gather together.</i><br/> 85. σώζω, <i>save.</i><br/> 86. τηρέω, <i>keep, observe.</i><br/> 87. τίθημι, <i>put, lay, make.</i><br/> 88. ὑπάγω, <i>go, go away.</i><br/> 89. ὑπάρχω, <i>be, have.</i><br/> 90. φάγω, <i>eat.</i><br/> 91. φανερώω, <i>manifest.</i><br/> 92. φέρω, <i>bring, bear.</i><br/> 93. φημί, <i>say.</i><br/> 94. φοβέομαι, <i>fear, be afraid.</i><br/> 95. χαίρω, <i>rejoice.</i></p> |
|---|---|

## LIST II.

## Verbs occurring ten to fifty times.

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|---|--|
| <p>96. ἀγαλλιάω, <i>rejoice, exult.</i><br/> 97. ἀγιάζω, <i>sanctify, purify.</i><br/> 98. ἀγνοέω, <i>not understand, not know.</i><br/> 99. ἀγοράζω, <i>buy, purchase.</i><br/> 100. ἀδικέω, <i>do wrong, hurt.</i><br/> 101. ἀθετέω, <i>reject.</i><br/> 102. ἀμαρτάνω, <i>sin.</i><br/> 103. ἀνα-βλέπω, <i>look up, receive sight.</i><br/> 104. ἀν-αγγέλλω, <i>tell, declare.</i><br/> 105. ἀνα-γινώσκω, <i>read.</i></p> | <p>106. ἀν-άγω, <i>lead up, bring; pass. set sail.</i><br/> 107. ἀναιρέω, <i>slay, kill, put to death.</i><br/> 108. ἀνά-κειμαι, <i>sit at meat, be a guest.</i><br/> 109. ἀνα-κρίνω, <i>examine.</i><br/> 110. ἀνα-λαμβάνω, <i>receive up, take up.</i><br/> 111. ἀνα-παύω, <i>give rest; mid. take rest.</i></p> |
|---|--|

112. ἀνα-πίπτω, *sit down.*  
 113. ἀνα-στρέφω, *overthrow, return, behave one's self.*  
 114. ἀνα-χωρέω, *depart.*  
 115. ἀν-έχομαι, *bear with, endure.*  
 116. ἀνθ-ίστημι, *resist, withstand.*  
 117. ἀπ-αγγέλλω, *tell, declare.*  
 118. ἀπ-άγω, *lead, lead away.*  
 119. ἀπ-αρνέομαι, *deny.*  
 120. ἀ-πειθέω, *disobey, be disobedient.*  
 121. ἀπ-έχω, *have, receive, abstain.*  
 122. ἀπο-δίδωμι, *recompense, render.*  
 123. ἀπο-καλύπτω, *reveal.*  
 124. ἀπο-λαμβάνω, *receive.*  
 125. ἄπτω, *touch.*  
 126. ἀρέσκω, *please.*  
 127. ἀρνέομαι, *deny, refuse.*  
 128. ἀρπάζω, *snatch, take by force.*  
 129. ἀσθενέω, *be sick.*  
 130. ἀσπάζομαι, *salute.*  
 131. ἀτενίζω, *look steadfastly, fasten on.*  
 132. αὐξάνω, *grow, increase.*  
 133. ἀφ-ίστημι, *depart, fall away.*  
 134. βασανίζω, *torment.*  
 135. βασιλεύω, *reign.*  
 136. βαστάζω, *bear, carry.*  
 137. βλασφημέω, *blaspheme, rail.*  
 138. βούλομαι, *wish, will, desire.*  
 139. γαμέω, *marry.*  
 140. γέμω, *be full.*  
 141. γεύομαι, *taste.*  
 142. γνωρίζω, *make known.*  
 143. γρηγορέω, *watch.*  
 144. δαιμονίζομαι, *be possessed with a devil.*  
 145. δείκνυμι, *show.*  
 146. δέομαι, *pray, beseech.*  
 147. δέρω, *beat.*  
 148. δέω, *bind.*  
 149. διακονέω, *minister, serve.*  
 150. δια-κρίνω, *discern, doubt.*  
 151. δια-λέγομαι, *reason, dispute.*  
 152. δια-λογίζομαι, *reason.*  
 153. δια-μαρτύρομαι, *testify.*  
 154. δια-μερίζω, *divide, part.*  
 155. δια-τάσσω, *command.*  
 156. δια-φέρω, *be of more value, differ from, carry.*  
 157. δι-έρχομαι, *pass through, go over.*  
 158. δικαιώω, *justify.*  
 159. διψάω, *thirst.*  
 160. διώκω, *persecute, follow after.*  
 161. δοκιμάζω, *prove, approve.*  
 162. δουλεύω, *serve.*  
 163. ἐάω, *suffer, leave.*  
 164. ἐγγίζω, *draw near, be at hand.*  
 165. εἰσ-άγω, *bring in.*  
 166. εἰσ-πορεύομαι, *go in.*  
 167. ἐκ-κόπτω, *hew down, cut off.*  
 168. ἐκ-λέγομαι, *choose.*  
 169. ἐκ-πίπτω, *fall.*  
 170. ἐκ-πλήσσω, *astonish.*  
 171. ἐκ-πορεύομαι, *go out, proceed.*  
 172. ἐκ-τείνω, *stretch forth.*  
 173. ἐκ-χέω, *pour out, spill.*  
 174. ἐκ-χύνομαι, *be shed, be poured.*  
 175. ἐλέγχω, *reprove, convict.*  
 176. ἐλεέω, *have mercy, have compassion.*  
 177. ἐλπίζω, *hope.*  
 178. ἐμ-βαίνω, *enter (a ship).*  
 179. ἐμ-βλέπω, *behold, look upon.*  
 180. ἐμ-παίζω, *mock.*  
 181. ἐν-δείκνυμι, *show.*  
 182. ἐν-εργέω, *work.*  
 183. ἐν-τέλλομαι, *charge, command.*  
 184. ἐξ-άγω, *lead out, bring out.*  
 185. ἐξ-απο-στέλλω, *send away, send forth.*  
 186. ἔξεστι, *be lawful.*

187. ἐξ-ίστημι, *be amazed, be beside one's self.*  
 188. ἐξ-ομολογέω, *confess.*  
 189. ἐξ-ουθενέω, *set at naught, despise.*  
 190. ἐπ-αγγέλλομαι, *promise.*  
 191. ἐπ-αίρω, *lift up.*  
 192. ἐπ-αισχύνομαι, *be ashamed.*  
 193. ἐπι-βάλλω, *put on, lay on.*  
 194. ἐπι-γινώσκω, *know, perceive.*  
 195. ἐπι-δίδωμι, *give, deliver.*  
 196. ἐπι-ζητέω, *seek after.*  
 197. ἐπι-θυμέω, *desire, lust, covet.*  
 198. ἐπι-καλέω, *call upon, appeal to.*  
 199. ἐπι-λαμβάνω, *take hold of.*  
 200. ἐπι-μένω, *continue.*  
 201. ἐπι-πίπτω, *fall upon, press upon.*  
 202. ἐπι-σταμαι, *understand, know.*  
 203. ἐπι-στρέφω, *turn, return, convert.*  
 204. ἐπι-τίθημι, *lay upon, put upon.*  
 205. ἐπι-τιμάω, *rebuke, charge.*  
 206. ἐπι-τρέπω, *suffer, permit.*  
 207. ἐργάζομαι, *work.*  
 208. ἐτοιμάζω, *make ready, prepare.*  
 209. εὐ-δοκέω, *be well-pleased, have pleasure.*  
 210. εὐ-λογέω, *bless.*  
 211. εὐ-φραίνω, *be merry, rejoice.*  
 212. εὐ-χαριστέω, *give thanks.*  
 213. ἐφ-ίστημι, *stand by, come upon.*  
 214. ζηλόω, *desire earnestly, be jealous.*  
 215. ζωο-ποιέω, *quicken, made alive.*  
 216. ἡγέομαι, *be chief, think, count.*  
 217. ἥκω, *come.*  
 218. θανατόω, *put to death, mortify.*  
 219. θάπτω, *bury.*  
 220. θαυμάζω, *marvel, wonder.*  
 221. θεάομαι, *see, behold.*  
 222. θεραπεύω, *heal, cure.*  
 223. θερίζω, *reap.*  
 224. θνήσκω, *die.*  
 225. θύω, *kill, sacrifice.*  
 226. ἰάομαι, *heal.*  
 227. ἰσχύω, *be able, prevail, be strong.*  
 228. καθαρίζω, *make clean, cleanse.*  
 229. καθ-εύδω, *be asleep, sleep.*  
 230. καθίζω, *sit down.*  
 231. καθ-ίστημι, *set, appoint.*  
 232. καίω, *burn.*  
 233. κατ-αγγέλλω, *proclaim.*  
 234. κατ-άγω, *bring down.*  
 235. κατ-αισχύνω, *put to shame, dishonor.*  
 236. κατα-καίω, *burn up.*  
 237. κατά-κειμαι, *lie down, sit at meat.*  
 238. κατα-κρίνω, *condemn.*  
 239. κατα-λαμβάνω, *take, perceive, apprehend.*  
 240. κατα-λείπω, *leave.*  
 241. κατα-λύω, *destroy, throw down.*  
 242. κατα-νοέω, *consider, behold.*  
 243. κατ-αντάω, *come to, attain.*  
 244. κατ-αργέω, *make of none effect, abolish.*  
 245. κατ-αρτίζω, *mend, restore, perfect.*  
 246. κατα-σκευάζω, *prepare, build.*  
 247. κατ-εργάζομαι, *work, do.*  
 248. κατ-έρχομαι, *come down.*  
 249. κατ-έχω, *take, hold fast, possess.*  
 250. κατ-ηγορέω, *accuse.*  
 251. κατ-οικέω, *dwell.*  
 252. καυχάομαι, *glory.*  
 253. κείμαι, *lie, be laid.*  
 254. κελεύω, *command.*  
 255. κερδαίνω, *gain.*  
 256. κλαίω, *weep.*  
 257. κλάω, *break (bread).*  
 258. κλείω, *shut.*

259. κλέπτω, *steal*.  
 260. κληρονομέω, *inherit*.  
 261. κοιμάομαι, *sleep, fall asleep*.  
 262. κοινώω, *defile, make common*.  
 263. κολλάομαι, *cleave to, join one's self*.  
 264. κομίζω, *receive*.  
 265. κοπιάω, *toil, labor*.  
 266. κρατέω, *lay hold on, take*.  
 267. κρύπτω, *hide*.  
 268. κτίζω, *create*.  
 269. κωλύω, *forbid*.  
 270. λατρεύω, *serve*.  
 271. λογίζομαι, *reckon, account*.  
 272. λυπέω, *be sorry, grieve*.  
 273. λύω, *loose*.  
 274. μαρνάνω, *learn*.  
 275. μερίζω, *divide*.  
 276. μεριμνάω, *be anxious*.  
 277. μετα-βαίνω, *depart, pass out*.  
 278. μετα-νοέω, *repent*.  
 279. μιμνήσκω, *remind, remember*.  
 280. μισέω, *hate*.  
 281. μνημονεύω, *remember*.  
 282. μοιχεύω, *commit adultery*.  
 283. νηστεύω, *fast*.  
 284. νικάω, *overcome*.  
 285. νίπτω, *wash*.  
 286. νοέω, *perceive, understand*.  
 287. νομίζω, *think, suppose*.  
 288. ξενίζω, *lodge, entertain*.  
 289. ξηραίνω, *wither, dry up*.  
 290. οίκο-δομέω, *build, edify*.  
 291. ὀμνυμι, *swear*.  
 292. ὁμοιάω, *be like, liken*.  
 293. ὁμο-λογέω, *confess, profess*.  
 294. ὀφείλω, *owe*.  
 295. παιδεύω, *chastise, chasten, instruct*.  
 296. παρ-αγγέλλω, *charge, command*.  
 297. παρ-α-γίνομαι, *come*.  
 298. παρ-αιτέομαι, *make excuse, refuse*.  
 299. παρα-τίθημι, *set before, commit*.  
 300. πάρ-ειμι, *be present, have come*.  
 301. παρ-έρχομαι, *pass away, pass by*.  
 302. παρ-έχω, *give, bring, show*.  
 303. παρ-ίστημι, *stand by, present*.  
 304. πάσχω, *suffer*.  
 305. παύομαι, *leave off, cease*.  
 306. πεινάω, *be hungry*.  
 307. πειράζω, *tempt, prove, try*.  
 308. περι-βάλλω, *cast around, clothe, array*.  
 309. περισσεύω, *exceed, abound*.  
 310. περι-τέμνω, *circumcise*.  
 311. πιάζω, *take*.  
 312. πλανάω, *lead astray, err, be deceived*.  
 313. πληθύνω, *multiply*.  
 314. πλήθω, *fill, be fulfilled*.  
 315. πλουτέω, *be rich, become rich*.  
 316. ποιμαίνω, *feed, be shepherd, rule*.  
 317. ποτίζω, *give to drink, water*.  
 318. πράσσω, *do, practise, commit*.  
 319. προ-άγω, *go before, bring forth*.  
 320. προσ-δέχομαι, *look for, receive*.  
 321. προσ-δοκάω, *look for, wait for*.  
 322. προσ-έχω, *take heed, give heed, beware*.  
 323. προσ-καλέομαι, *call to one's self*.  
 324. προσ-λαμβάνομαι, *take, receive*.  
 325. προσ-τίθημι, *add, increase*.  
 326. προφητεύω, *prophecy*.  
 327. πυνθάνομαι, *inquire*.  
 328. πωλέω, *sell*.  
 329. ρύομαι, *deliver*.  
 330. σαλεύω, *shake*.  
 331. σαλπίζω, *sound a trumpet*.  
 332. σιωπάω, *hold one's peace*.  
 333. σκανδαλίζω, *cause to stumble, offend*.



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| 334. σπλαγχνίζομαι, <i>be moved with compassion.</i> | 356. τυγχάνω, <i>obtain, happen.</i>               |
| 335. σπουδάζω, <i>give diligence.</i>                | 357. τύπτω, <i>strike, smite, beat.</i>            |
| 336. σταυρόω, <i>crucify.</i>                        | 358. ὑγιαίνω, <i>be whole, be sound.</i>           |
| 337. στηρίζω, <i>establish, stablish.</i>            | 359. ὑπακούω, <i>obey.</i>                         |
| 338. στρέφω, <i>turn.</i>                            | 360. ὑπο-μένω, <i>endure, abide.</i>               |
| 339. συλ-λαμβάνω, <i>seize, conceive.</i>            | 361. ὑπο-στρέφω, <i>return, turn back.</i>         |
| 340. συμ-φέρω, <i>be profitable, expedient.</i>      | 362. ὑπο-τάσσω, <i>put in subjection, subject.</i> |
| 341. συν-έρχομαι, <i>come together, go with.</i>     | 363. ὑστερέω, <i>lack, fall short.</i>             |
| 342. συν-έχω, <i>press, be held fast.</i>            | 364. ὑψόω, <i>exalt, lift up.</i>                  |
| 343. συν-ίημι, <i>understand.</i>                    | 365. φαίνω, <i>shine, appear.</i>                  |
| 344. συν-ίστημι, <i>commend.</i>                     | 366. φεύγω, <i>flee.</i>                           |
| 345. σφραγίζω, <i>set a seal, seal.</i>              | 367. φιλέω, <i>love, kiss.</i>                     |
| 346. σχίζω, <i>rend, divide.</i>                     | 368. φονεύω, <i>kill.</i>                          |
| 347. ταπεινώνω, <i>humble.</i>                       | 369. φρονέω, <i>mind, think.</i>                   |
| 348. ταρασσω, <i>trouble.</i>                        | 370. φυλάσσω, <i>observe, keep, guard.</i>         |
| 349. τελειώω, <i>fulfil, accomplish, perfect.</i>    | 371. φυτεύω, <i>plant.</i>                         |
| 350. τελευτάω, <i>die.</i>                           | 372. φωνέω, <i>call, cry.</i>                      |
| 351. τελέω, <i>finish, accomplish, fulfil.</i>       | 373. φωτίζω, <i>give light, enlighten.</i>         |
| 352. τίκτω, <i>bring forth, bear.</i>                | 374. χαρίζομαι, <i>give freely, forgive.</i>       |
| 353. τιμάω, <i>honor.</i>                            | 375. χορτάζω, <i>fill, feed.</i>                   |
| 354. τολμάω, <i>dare.</i>                            | 376. χράομαι, <i>use.</i>                          |
| 355. τρέχω, <i>run.</i>                              | 377. χωρίζω, <i>put asunder, separate, depart.</i> |
|  | 378. ψεύδομαι, <i>lie.</i>                         |
|  | 379. ωφελέω, <i>profit.</i>                        |

## LIST III.

## Verbs occurring five to ten times.

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| 380. ἀγαθο-ποιέω, <i>do good.</i>      | 386. αἰσχύνομαι, <i>be ashamed.</i>       |
| 381. ἀγανακτέω, <i>be indignant.</i>   | 387. ἀλείφω, <i>anoint.</i>               |
| 382. ἀγνίζω, <i>purify.</i>            | 388. ἀλλάσσω, <i>change.</i>              |
| 383. ἀγωνίζομαι, <i>strive, fight.</i> | 389. ἀμελέω, <i>neglect, disregard.</i>   |
| 384. ᾄδω, <i>sing.</i>                 | 390. ἀναγκάζω, <i>constrain, compel.</i>  |
| 385. αἰνέω, <i>praise.</i>             | 391. ἀνα-κλίνω, <i>sit down, recline.</i> |

392. ἀνα-κράζω, *cry out.*  
 393. ἀνα-μνησκω, *put in remembrance; pass. call to remembrance.*  
 394. ἀνα-πληρόω, *fulfil, supply.*  
 395. ἀνα-τέλλω, *rise, spring up.*  
 396. ἀνα-φέρω, *bring, offer up.*  
 397. ἀντ-απο-δίδωμι, *recompense.*  
 398. ἀντί-κειμαι, *oppose, be an adversary.*  
 399. ἀντι-λέγω, *contradict, speak against.*  
 400. ἀντι-τάσσομαι, *oppose, resist.*  
 401. ἀξιόω, *think worthy.*  
 402. ἀπ-αντάω, *meet.*  
 403. ἀπ-ειμι, *be absent.*  
 404. ἀπ-εκ-δέχομαι, *wait for.*  
 405. ἀπιστέω, *disbelieve.*  
 406. ἀπο-δέχομαι, *receive, welcome.*  
 407. ἀπο-δημέω, *go into another country.*  
 408. ἀπο-δοκιμάζω, *reject.*  
 409. ἀπο-καθ-ίστημι, *restore.*  
 410. ἀπο-κόπτω, *cut off.*  
 411. ἀπο-κρύπτω, *hide.*  
 412. ἀπο-λείπω, *leave, remain.*  
 413. ἀπο-λογέομαι, *answer, make a defence.*  
 414. ἀπορέομαι, *be perplexed, be in doubt.*  
 415. ἀπο-στερέω, *defraud.*  
 416. ἀπο-στρέφω, *turn away.*  
 417. ἀπο-τάσσω, *take leave of.*  
 418. ἀπο-τίθημι, *put away.*  
 419. ἀπο-φέρω, *carry away.*  
 420. ἀπωθέω, *thrust away, cast off.*  
 421. ἀρκέω, *be sufficient, be content.*  
 422. ἀτιμάζω, *dishonor.*  
 423. ἀφ-αιρέω, *take away.*  
 424. ἀφανίζω, *disfigure, consume, vanish.*  
 425. ἀφ-ορίζω, *separate.*  
 426. βαρέομαι, *be heavy, weighed down.*  
 427. βεβαιόω, *confirm, stablish.*  
 428. βοάω, *cry out.*  
 429. βοηθέω, *help.*  
 430. βόσκω, *feed.*  
 431. βουλευόμαι, *take counsel, be minded.*  
 432. βρέχω, *send rain, rain.*  
 433. γαμίζω, *give in marriage.*  
 434. γεμίζω, *fill.*  
 435. γογγύζω, *murmur.*  
 436. δαπανάω, *spend.*  
 437. δηλώω, *declare, signify.*  
 438. δια-δίδωμι, *divide, distribute.*  
 439. δια-μένω, *remain, continue.*  
 440. διανοίγω, *open.*  
 441. δια-περάω, *cross over.*  
 442. δια-πορεύομαι, *go through.*  
 443. διαπορέω, *be perplexed.*  
 444. διαρρήγνυμι, *rend.*  
 445. δια-σκορπίζω, *scatter.*  
 446. δια-στέλλομαι, *charge.*  
 447. δια-στρέφω, *pervert, turn aside.*  
 448. διασώζω, *save, escape.*  
 449. δια-τίθημι, *appoint, make.*  
 450. δια-τρίβω, *tarry.*  
 451. δια-φθείρω, *destroy, decay.*  
 452. διεγείρω, *awake, arise.*  
 453. διερμηνεύω, *interpret.*  
 454. δι-ηγέομαι, *declare.*  
 455. δουλόω, *be in bondage.*  
 456. ἐγ-καλέω, *accuse at court.*  
 457. ἐγ-κατα-λείπω, *forsake, leave.*  
 458. ἐγ-κεντρίζω, *graft.*  
 459. ἐγ-κόπτω, *hinder.*  
 460. εἰσ-ακούω, *hear (prayer).*  
 461. εἰσ-φέρω, *bring in.*  
 462. ἐκ-γαμίζω, *give in marriage.*  
 463. ἐκ-δέχομαι, *wait for.*

464. ἐκ-δικέω, *avenge.*  
 465. ἐκ-δύω, *strip, take off.*  
 466. ἐκ-ζητέω, *seek after, require.*  
 467. ἐκ-κακέω, *faint, be weary.*  
 468. ἐκ-λύω, *faint.*  
 469. ἐκ-μάσσω, *wipe.*  
 470. ἐκ-τρέπομαι, *turn aside.*  
 471. ἐκ-φέρω, *bring forth, carry out.*  
 472. ἐκ-φεύγω, *escape.*  
 473. ἐλαύνω, *drive, row.*  
 474. ἐλευθερώ, *make free.*  
 475. ἐλκύω, *draw.*  
 476. ἐμ-βριμάομαι, *charge strictly, be moved with indignation.*  
 477. ἐμ-πίμπλημι, *fill.*  
 478. ἐμ-πίπτω, *fall into.*  
 479. ἐμ-πτύω, *spit upon.*  
 480. ἐμ-φανίζω, *make manifest, in-form, appear.*  
 481. ἐν-δυναμόω, *be strong, strengthen.*  
 482. ἐν-δύω, *put on, clothe.*  
 483. ἐν-ίστημι, *be present.*  
 484. ἐν-κακέω, *faint, be weary.*  
 485. ἐν-οικέω, *dwell in.*  
 486. ἐν-τρέπω, *put to shame; mid. to reverence.*  
 487. ἐν-τυγχάνω, *make suit, make intercession.*  
 488. ἐξ-αιρέω, *pluck out, deliver.*  
 489. ἐξ-αλείφω, *blot out, wipe away.*  
 490. ἐξ-απατάω, *beguile.*  
 491. ἐξ-ηγέομαι, *declare, rehearse.*  
 492. ἐπ-αινέω, *commend, praise.*  
 493. ἐπ-έρχομαι, *come upon.*  
 494. ἐπ-έχω, *mark, give heed to.*  
 495. ἐπι-βαίνω, *go upon, come to.*  
 496. ἐπι-γράφω, *write upon.*  
 497. ἐπι-δείκνυμι, *show.*  
 498. ἐπι-κειμαι, *lie upon, lay upon.*  
 499. ἐπι-λανθάνομαι, *forget.*  
 500. ἐπι-οὔσα, *following, coming after.*  
 501. ἐπι-ποθέω, *long after.*  
 502. ἐπι-σκέπτομαι, *visit.*  
 503. ἐπι-σκιάζω, *overshadow.*  
 504. ἐπι-συν-άγω, *gather together.*  
 505. ἐπι-τάσσω, *command, enjoin.*  
 506. ἐπι-τελέω, *complete, perfect, accomplish.*  
 507. ἐπι-χορηγέω, *supply.*  
 508. ἐπ-οικοδομέω, *build upon, build up.*  
 509. ἐραυνάω, *search.*  
 510. ἐρημώω, *make desolate.*  
 511. εὐχομαι, *pray.*  
 512. ζημιόω, *forfeit, suffer loss.*  
 513. ἡσυχάζω, *rest, be silent.*  
 514. θαρρέω, *be of good courage.*  
 515. θαρσέω, *be of good cheer.*  
 516. θεμελιόω, *lay foundation, found.*  
 517. θερμαίνομαι, *warm one's self.*  
 518. θηλάζω, *give suck.*  
 519. θησαυρίζω, *treasure up, lay up.*  
 520. θλίβω, *throng, afflict.*  
 521. καθ-αιρέω, *take down, destroy.*  
 522. καθέζομαι, *sit.*  
 523. κακώω, *entreat evil, afflict.*  
 524. καλύπτω, *cover.*  
 525. καρπο-φορέω, *bear fruit.*  
 526. κατα-λαλέω, *speak against.*  
 527. κατ-αλλάσσω, *reconcile.*  
 528. κατα-πατέω, *tread upon, trample on.*  
 529. κατα-πίνω, *swallow, devour.*  
 530. κατ-αράομαι, *curse.*  
 531. κατα-φάγω, *devour.*  
 532. κατα-φιλέω, *kiss.*  
 533. κατα-φρονέω, *despise.*  
 534. κατ-εσθίω, *devour.*  
 535. κατηχέω, *instruct, teach, inform.*

536. κενόω, *make void, empty (one's self).*  
 537. κινέω, *move, wag.*  
 538. κλίνω, *lay down, bow down, decline.*  
 539. κοινωνέω, *communicate, be partaker.*  
 540. κολαφίζω, *buffet.*  
 541. κόπτω, *cut down, mourn, bewail.*  
 542. κοσμέω, *garnish, adorn.*  
 543. κραυγάω, *cry out.*  
 544. κρεμάννυμι, *hang.*  
 545. κρούω, *knock.*  
 546. κτάομαι, *get, win, obtain.*  
 547. κυκλώω, *compass, come round about.*  
 548. κυριεύω, *have lordship, have dominion.*  
 549. λάμπω, *shine.*  
 550. λανθάνω, *be hid.*  
 551. λείπω, *be wanting, be lacking.*  
 552. λιθάζω, *stone.*  
 553. λιθο-βολέω, *stone.*  
 554. λούω, *wash.*  
 555. μαίνομαι, *be mad.*  
 556. μακρο-θυμέω, *have patience, suffer long.*  
 557. μαστιγώω, *scourge.*  
 558. μεγαλύνω, *enlarge, magnify.*  
 559. μεθ-ερμηνεύω, *interpret.*  
 560. μεθ-ίστημι, *remove.*  
 561. μεθύω, *be drunken.*  
 562. μέλει, *it is a care.*  
 563. μετα-δίδωμι, *impart, give.*  
 564. μετα-λαμβάνω, *take, partake.*  
 565. μετα-μέλομαι, *repent one's self, regret.*  
 566. μετα-πέμπομαι, *send for.*  
 567. μετα-σχηματίζω, *fashion one's self, transfer.*  
 568. μετα-τίθημι, *change, translate.*  
 569. μετ-έχω, *partake.*  
 570. μετρέω, *measure.*  
 571. μιάινω, *defile.*  
 572. μοιχάομαι, *commit adultery.*  
 573. νήφω, *be sober.*  
 574. νουθετέω, *admonish.*  
 575. ὁδ-ηγέω, *guide.*  
 576. οἰκέω,  *dwell.*  
 577. ὀνειδίζω, *reproach, upbraid.*  
 578. ὀνομάζω, *name.*  
 579. ὀργίζομαι, *be angry, wroth.*  
 580. ὀρίζω, *determine, ordain.*  
 581. ὀρμάω, *rush.*  
 582. παίω, *smite.*  
 583. παρ-άγω, *pass by.*  
 584. παρα-δέχομαι, *receive.*  
 585. παρα-κύπτω, *stoop, look into.*  
 586. παρα-πορεύομαι, *pass by.*  
 587. παρα-τηρέω, *watch.*  
 588. παρ-ρησιάζομαι, *speak boldly.*  
 589. πατάσσω, *smite.*  
 590. πατέω, *tread.*  
 591. πενθέω, *mourn.*  
 592. περι-άγω, *go about, lead about.*  
 593. περι-βλέπω, *look round about.*  
 594. περι-ζώννυμι, *gird one's self.*  
 595. περί-κειμαι, *hang about, be encompassed.*  
 596. περι-τίθημι, *put on, put about.*  
 597. περι-φέρω, *carry about.*  
 598. πιπράσκω, *sell.*  
 599. πλεονάζω, *abound, increase.*  
 600. πλεονεκτέω, *take advantage.*  
 601. πλέω, *sail.*  
 602. πληρο-φορέω, *fulfil, be fully assured.*  
 603. πνέω, *blow.*  
 604. πολεμέω, *make war.*  
 605. πορνεύω, *commit fornication.*  
 606. πρόκειται, *it becomes.*  
 607. προ-βαίνω, *go on.*

608. προ-γινώσκω, *foreknow*.  
 609. προ-έρχομαι, *go before, go forward*.  
 610. προ-ἵστημι, *rule, maintain*.  
 611. πρό-κειμαι, *set before*.  
 612. προ-κόπτω, *increase, proceed further*.  
 613. προ-ορίζω, *foreordain*.  
 614. προ-πέμπω, *bring on the way*.  
 615. προσ-καρτερέω, *continue steadily, wait on*.  
 616. προσ-κόπτω, *stumble*.  
 617. προσ-μένω, *continue with, tarry*.  
 618. προσ-πίπτω, *fall down before*.  
 619. προσ-τάσσω, *command*.  
 620. προσ-φωνέω, *call unto, speak unto*.  
 621. πταίω, *stumble*.  
 622. πυρόομαι, *burn, be on fire*.  
 623. πωρόω, *harden*.  
 624. ῥήγνυμι, *rend, burst*.  
 625. ῥίπτω, *cast down, cast out, scatter*.  
 626. σβέννυμι, *quench*.  
 627. σέβομαι, *worship*.  
 628. σείω, *quake, make tremble*.  
 629. σημαίνω, *signify*.  
 630. σιγάω, *hold one's peace, keep silence*.  
 631. σκηνώω, *dwell*.  
 632. σκληρύνω, *harden*.  
 633. σκοπέω, *look, mark*.  
 634. σκορπίζω, *scatter*.  
 635. σκοτίζομαι, *be darkened*.  
 636. σπεύδω, *make haste*.  
 637. στενάζω, *sigh, groan*.  
 638. στήκω, *stand, stand fast*.  
 639. στοιχέω, *walk*.  
 640. στρατεύομαι, *war*.  
 641. στρωννύω, *spread, furnish*.  
 642. συγ-καλέω, *call together*.  
 643. συγ-χαίρω, *rejoice with*.  
 644. συγ-χύνω, *confound*.  
 645. συζητέω, *question, dispute*.  
 646. συλ-λαλέω, *talk, speak with*.  
 647. συλ-λέγω, *gather*.  
 648. συμ-βαίνω, *happen*.  
 649. συμ-βάλλω, *ponder, confer, encounter*.  
 650. συμ-βιβάζω, *knit together, prove, conclude*.  
 651. συμ-βουλεύω, *take counsel together*.  
 652. συμ-πνίγω, *choke*.  
 653. συμ-φωνέω, *agree with*.  
 654. συν-ανά-κειμαι, *sit at meat, recline*.  
 655. συν-αντάω, *meet*.  
 656. συν-εργέω, *work together*.  
 657. συν-εσθίω, *eat with*.  
 658. συν-ευ-δοκέω, *consent to*.  
 659. συν-τελέω, *end, finish*.  
 660. συν-τριβω, *break in pieces, bruise*.  
 661. σύρω, *drag, draw*.  
 662. συ-σταυρόω, *crucify with*.  
 663. σφάζω, *slay*.  
 664. σωφρονέω, *be of right, sober mind*.  
 665. τάσσω, *appoint, ordain*.  
 666. τρέφω, *feed, nourish*.  
 667. τρώγω, *eat*.  
 668. ὑβρίζω, *entreat shamefully*.  
 669. ὑπαντάω, *meet*.  
 670. ὑπερ-βάλλω, *surpass*.  
 671. ὑπο-δείκνυμι, *warn, show*.  
 672. ὑπο-μιμνήσκω, *put in remembrance*.  
 673. φείδομαι, *spare*.  
 674. φθάνω, *come, attain, precede*.  
 675. φθείρω, *destroy, corrupt*.  
 676. φιμώω, *put to silence, muzzle*.  
 677. φορέω, *wear*.

678. φυσιώ, *puff up*.  
 679. χαλάω, *let down*.  
 680. χρήζω, *have need*.  
 681. χρηματίζω, *warn* (by God).  
 682. χρίω, *anoint*.

683. χρονίζω, *tarry*.  
 684. χωρέω, *receive, contain*.  
 685. ψάλλω, *sing*.  
 686. ψευδο-μαρτυρέω, *bear false witness*.

## LIST IV.

Nouns, Adjectives, and Adverbs, occurring more than fifty times.

- |  |  |
|--|--|
| 1. ἀγαθός, <i>good</i> .                             | 26. γῆ, ἡ, <i>land, earth, ground</i> .          |
| 2. ἀγάπη, ἡ, <i>love</i> .                           | 27. γλῶσσα, ἡ, <i>tongue</i> .                   |
| 3. ἀγαπητός, <i>beloved</i> .                        | 28. γραμματεὺς, ὁ, <i>scribe</i> .               |
| 4. ἄγγελος, ὁ, <i>angel, messenger</i> .             | 29. γραφή, ἡ, <i>writing, Scriptures</i> .       |
| 5. ἅγιος, <i>holy</i> .                              | 30. γυνή, ἡ, <i>woman, wife</i> .                |
| 6. ἀδελφός, ὁ, <i>brother</i> .                      | 31. δαιμόνιον, τό, <i>devil, demon</i> .         |
| 7. αἷμα, τό, <i>blood</i> .                          | 32. δεξιός, <i>right</i> (hand).                 |
| 8. αἰών, ὁ, <i>world, age</i> .                      | 33. διδάσκαλος, ὁ, <i>master, teacher</i> .      |
| 9. αἰώνιος, <i>eternal</i> .                         | 34. δίκαιος, <i>just, righteous</i> .            |
| 10. ἀλήθεια, ἡ, <i>truth</i> .                       | 35. δικαιοσύνη, ἡ, <i>righteousness</i> .        |
| 11. ἀλλά, <i>but</i> .                               | 36. δόξα, ἡ, <i>glory</i> .                      |
| 12. ἀλλήλων, <i>one another</i> .                    | 37. δοῦλος, ὁ, <i>servant</i> .                  |
| 13. ἄλλος, <i>another, other</i> .                   | 38. δύναμις, ἡ, <i>power, mighty work</i> .      |
| 14. ἁμαρτία, ἡ, <i>sin</i> .                         | 39. δύο, <i>two</i> .                            |
| 15. ἀμήν, <i>verily, amen</i> .                      | 40. δώδεκα, <i>twelve</i> .                      |
| 16. ἀνὴρ, ὁ, <i>man, husband</i> .                   | 41. ἐαυτοῦ, <i>of one's self</i> .               |
| 17. ἄνθρωπος, ὁ, <i>man, one of the human race</i> . | 42. ἐγώ, <i>I</i> .                              |
| 18. ἀπόστολος, ὁ, <i>apostle, messenger</i> .        | 43. ἔθνος, τό, <i>nation; plural, Gentiles</i> . |
| 19. ἄρτος, ὁ, <i>bread, loaf</i> .                   | 44. εἰρήνη, ἡ, <i>peace</i> .                    |
| 20. ἀρχή, ἡ, <i>beginning, rule, ruler</i> .         | 45. εἷς, μία, ἓν, <i>one</i> .                   |
| 21. ἀρχιερεὺς, ὁ, <i>chief priest, high priest</i> . | 46. ἕκαστος, <i>each one</i> .                   |
| 22. αὐτός, <i>he, self, the same</i> .               | 47. ἐκεῖ, <i>there, thither</i> .                |
| 23. αὐτοῦ, <i>of himself, herself, itself</i> .      | 48. ἐκεῖνος, <i>that, that one</i> .             |
| 24. βασιλεία, ἡ, <i>kingdom</i> .                    | 49. ἐκκλησία, ἡ, <i>church</i> .                 |
| 25. βασιλεὺς, ὁ, <i>king</i> .                       | 50. ἐλπίς, ἡ, <i>hope</i> .                      |
|  | 51. ἐμός, <i>mine</i> .                          |
|  | 52. ἔμπροσθεν, <i>before</i> .                   |



53. ἐντολή, ἡ, *commandment*.  
 54. ἐνώπιον, *in sight of, in presence of*.  
 55. ἐξουσία, ἡ, *authority, power*.  
 56. ἔξω, *without, out*.  
 57. ἐπ-αγγελία, ἡ, *promise*.  
 58. ἑπτά, *seven*.  
 59. ἔργον, τό, *work*.  
 60. ἔσχατος, *last*.  
 61. ἕτερος, *other, another*.  
 62. ἔτι, *yet, any more*.  
 63. ἔτος, τό, *year*.  
 64. εὐ-αγγέλιον, τό, *gospel, good tidings*.  
 65. εὐθέως, *straightway*.  
 66. ἕως, *till, until*.  
 67. ζωή, ἡ, *life*.  
 68. ἤδη, *now, already*.  
 69. ἡμέρα, ἡ, *day*.  
 70. θάλασσα, ἡ, *sea*.  
 71. θάνατος, ὁ, *death*.  
 72. θέλημα, τό, *will*.  
 73. θεός, ὁ, *God*.  
 74. θρόνος, ὁ, *throne*.  
 75. ἴδιος, *one's own*.  
 76. ἰδοῦ, *behold!*  
 77. ἱερόν, τό, *temple*.  
 78. ἱμάτιον, τό, *garment*.  
 79. ἵνα, *that, to the end that*.  
 80. καθ-ώς, *according as, even as*.  
 81. καί, *and, also, even*.  
 82. καιρός, ὁ, *time*.  
 83. καλός, *good*.  
 84. καρδία, ἡ, *heart*.  
 85. καρπός, ὁ, *fruit*.  
 86. κατά, *down, against, according to*.  
 87. κεφαλή, ἡ, *head*.  
 88. κόσμος, ὁ, *world*.  
 89. Κύριος, ὁ, *LORD*.  
 90. λαός, ὁ, *people*.  
 91. λίθος, ὁ, *stone*.  
 92. λόγος, ὁ, *word*.  
 93. μαθητής, ὁ, *disciple*.  
 94. μᾶλλον, *more, rather*.  
 95. μέγας, μεγάλη, μέγα, *great*.  
 96. μέν, *truly, indeed*.  
 97. μέσος, *midst, among*.  
 98. μετά, *with, after*.  
 99. μή, *not, lest*.  
 100. μηδέ, *nor yet, neither*.  
 101. μηδεῖς, *no one*.  
 102. μηδέν, *nothing*.  
 103. μήτηρ, ἡ, *mother*.  
 104. μόνον, *only*.  
 105. νεκρός, *dead*.  
 106. νόμος, ὁ, *law*.  
 107. νῦν, *now*.  
 108. νύξ, ἡ, *night*.  
 109. ὁ, ἡ, τό, *the*.  
 110. ὁδός, ἡ, *way*.  
 111. οἰκία, ἡ, *house*.  
 112. οἶκος, ὁ, *house*.  
 113. ὅλος, *all, whole*.  
 114. ὄνομα, τό, *name*.  
 115. ὅπου, *where, whither*.  
 116. ὅπως, *so that*.  
 117. ὄρος, τό, *mountain*.  
 118. ὅς, ἡ, ὅ, *who, which*.  
 119. ὅσος, *how much, how great, whatsoever*.  
 120. ὅστις, ἥτις, ὅτι, *who — which — whatsoever*.  
 121. ὅταν, *when, whensoever*.  
 122. ὅτε, *when*.  
 123. ὅτι, *that, because*.  
 124. οὐ, οὐκ, οὐχ, *no, not*.  
 125. οὐδέ, *neither, nor*.  
 126. οὐδεῖς, *no one, nothing*.  
 127. οὐκ-ἐτι, *no more, no longer*.  
 128. οὖν, *therefore, then*.  
 129. οὐρανός, ὁ, *heaven*.  
 130. οὐ-τε, *neither, nor*.  
 131. οὗτος, αὕτη, τοῦτο, *this*.

132. οὕτω, οὕτως, *thus, so.*  
 133. οὐχί, *not.*  
 134. ὀφθαλμός, ὁ, *eye.*  
 135. ὄχλος, ὁ, *multitude.*  
 136. παιδίον, τό, *young child.*  
 137. πάλιν, *again.*  
 138. παρά, *from, with, against.*  
 139. πᾶς, πᾶσα, πᾶν, *all, every, the whole.*  
 140. πατήρ, ὁ, *father.*  
 141. περί, *about, concerning.*  
 142. πίστις, ἡ, *faith.*  
 143. πιστός, *faithful.*  
 144. πλείων, *more, greater.*  
 145. πλοῖον, τό, *boat.*  
 146. πνεῦμα, τό, *spirit, Spirit, wind.*  
 147. πόλις, ἡ, *city.*  
 148. πολὺς, πολλή, πολὺ, *many, great, much.*  
 149. πονηρός, *evil.*  
 150. πούς, ὁ, *foot.*  
 151. πρεσβύτερος, ὁ, *elder.*  
 152. πρὸς, *to, unto, with.*  
 153. πρόσωπον, τό, *face, presence.*  
 154. προ-φήτης, ὁ, *prophet.*  
 155. πρῶτος, *first.*  
 156. πρῶτον, *first.*  
 157. πῦρ, τό, *fire.*  
 158. πῶς, *how?*  
 159. ῥήμα, τό, *word.*  
 160. σάββατον, τό, *Sabbath day.*  
 161. σὰρξ, ἡ, *flesh.*  
 162. σημεῖον, τό, *sign.*  
 163. σοφία, ἡ, *wisdom.*  
 164. στόμα, τό, *mouth.*  
 165. σύ, *thou.*  
 166. σύν, *with.*  
 167. συναγωγή, ἡ, *synagogue.*  
 168. σῶμα, τό, *body.*  
 169. τέ, *and, both.*  
 170. τέκνον, τό, *child.*  
 171. τιμή, ἡ, *honor.*  
 172. τις, τί, *any one, some one.*  
 173. τίς, τί, *who?*  
 174. τοιοῦτος, *such.*  
 175. τόπος, ὁ, *place.*  
 176. τότε, *then.*  
 177. τρεῖς, τρία, *three.*  
 178. τρίτος, *third.*  
 179. τυφλός, *blind.*  
 180. ὕδωρ, τό, *water.*  
 181. υἱός, ὁ, *son.*  
 182. ὑμεῖς, *you.*  
 183. ὑπέρ, *above, for, over.*  
 184. ὑπό, *by, under.*  
 185. φόβος, ὁ, *fear.*  
 186. φωνή, ἡ, *voice.*  
 187. φῶς, τό, *light.*  
 188. χαρά, ἡ, *joy.*  
 189. χάρις, ἡ, *grace, favor.*  
 190. χεῖρ, ἡ, *hand.*  
 191. χρόνος, ὁ, *time.*  
 192. ψυχή, ἡ, *soul.*  
 193. ὧδε, *here, hither.*  
 194. ὥρα, ἡ, *hour.*  
 195. ὡς, *as, about, when.*  
 196. ὥστε, *so that, wherefore.*

## LIST V.

## Nouns, Adjectives, and Adverbs, occurring ten to fifty times.

197. ἁγιασμός, ὁ, *sanctification*.  
 198. ἀγορά, ἡ, *market-place*.  
 199. ἀγρός, ὁ, *field, country*.  
 200. ἀδελφή, ἡ, *sister*.  
 201. "Αἰδης, ὁ, *Hades, the lower world*.  
 202. ἀδικία, ἡ, *iniquity, unrighteousness*.  
 203. ἄ-δικος, *unjust, unrighteous*.  
 204. ἀδύνατος, *impossible*.  
 205. αἰτία, ἡ, *cause, accusation*.  
 206. ἀκαθαρσία, ἡ, *uncleanness*.  
 207. ἀκάθαρτος, *unclean*.  
 208. ἄκανθα, ἡ, *thorn*.  
 209. ἀκοή, ἡ, *report, hearing*.  
 210. ἀκροβυστία, ἡ, *uncircumcision*.  
 211. ἀλέκτωρ, ὁ, *cock*.  
 212. ἀληθής, *true*.  
 213. ἀληθινός, *true*.  
 214. ἀληθώς, *truly*.  
 215. ἀλλότριος, *stranger, another*.  
 216. ἁμαρτωλός, ὁ, *sinner*.  
 217. ἀμπέλων, ὁ, *vineyard*.  
 218. ἀμφότεροι, *both*.  
 219. ἀνάγκη, ἡ, *necessity, need*.  
 220. ἀνά-στασις, ἡ, *resurrection, rising up*.  
 221. ἀνα-στροφή, ἡ, *manner of life, behavior*.  
 222. ἀνατολή, ἡ, *east*.  
 223. ἄνεμος, ὁ, *wind*.  
 224. ἀνομία, ἡ, *iniquity*.  
 225. ἄξιος, *worthy*.  
 226. ἅπαξ, *once*.  
 227. ἅπας, *all*.  
 228. ἀπιστία, ἡ, *unbelief*.  
 229. ἄπιστος, *faithless, unbelieving*.  
 230. ἀπο-κάλυψις, ἡ, *revelation*.  
 231. ἀπώλεια, ἡ, *destruction, perdition, waste*.  
 232. ἀργύριον, τό, *money, piece of silver*.  
 233. ἀριθμός, ὁ, *number*.  
 234. ἀρνίον, τό, *lamb*.  
 235. ἀρχαῖος, *old*.  
 236. ἀρχων, ὁ, *ruler, prince*.  
 237. ἀσθένεια, ἡ, *infirmity, weakness*.  
 238. ἀσθενής, *sick*.  
 239. ἀσκός, ὁ, *wine-skin, bottle*.  
 240. ἀστήρ, ὁ, *star*.  
 241. αὐλή, ἡ, *court, fold*.  
 242. αὔριον, *to-morrow, the morrow*.  
 243. ἄφεσις, ἡ, *remission, forgiveness*.  
 244. ἄφρων, *foolish*.  
 245. βάπτισμα, τό, *baptism*.  
 246. βαπτιστής, ὁ, *the baptist*.  
 247. βῆμα, τό, *judgment-seat, throne*.  
 248. βιβλίον, τό, *book*.  
 249. βιβλος, ὁ, *book*.  
 250. βίος, ὁ, *life, living*.  
 251. βλασφημία, ἡ, *blasphemy, railing*.  
 252. βουλή, ἡ, *counsel*.  
 253. βροντή, ἡ, *thunder*.  
 254. βρώμα, τό, *food, meat*.  
 255. βρώσις, ἡ, *eating, meat, rust*.  
 256. γάμος, ὁ, *marriage feast, marriage*.  
 257. γέεννα, ἡ, *hell, Gehenna*.  
 258. γενεά, ἡ, *generation*.  
 259. γένος, τό, *kind, race*.

260. γεωργός, ὁ, *husbandman*.  
 261. γνώσις, ἡ, *knowledge*.  
 262. γνωστός, *known, one's acquaintance*.  
 263. γονεὺς, γονεῖς, ὁ, *parents (only in plural)*.  
 264. γόνυ, τό, *knee*.  
 265. γράμμα, τό, *letter, writing, bond*.  
 266. γυμνός, *naked*.  
 267. δάκρυ, τό, *tear*.  
 268. δέησις, ἡ, *supplication*.  
 269. δεῖπνον, τό, *supper, feast*.  
 270. δέκα, *ten*.  
 271. δένδρον, τό, *tree*.  
 272. δέσμιος, ὁ, *prisoner*.  
 273. δεσμός, ὁ, *bond*.  
 274. δεῦτε, *come (adverb)*.  
 275. δεύτερος, *second*.  
 276. δηνάριον, τό, *denarius*.  
 277. διάβολος, ὁ, *devil, accuser*.  
 278. διαθήκη, ἡ, *covenant, testament*.  
 279. διακονία, ἡ, *ministry, ministration*.  
 280. διάκονος, ὁ, *minister, servant, deacon*.  
 281. διαλογισμός, ὁ, *thought, reasoning*.  
 282. διάνοια, ἡ, *mind, understanding*.  
 283. διδασκαλία, ἡ, *teaching, doctrine*.  
 284. διδαχή, ἡ, *teaching*.  
 285. δίκτυον, τό, *fishing-net*.  
 286. δόλος, ὁ, *deceit, guile*.  
 287. δράκων, ὁ, *dragon*.  
 288. δυνατός, *mighty, possible*.  
 289. δωρεά, ἡ, *gift*.  
 290. δῶρον, τό, *gift*.  
 291. ἐγγύς, *nigh, at hand*.  
 292. ἔθος, τό, *custom*.  
 293. εἰδωλον, τό, *idol*.  
 294. εἴκοσι, *twenty*.  
 295. εἰκών, ἡ, *image*.  
 296. ἑκατόν, *a hundred*.  
 297. ἑκατοντάρχης, ὁ, *centurion*.  
 298. ἐκεῖθεν, *thence*.  
 299. ἐκλεκτός, *chosen, elect*.  
 300. ἕκτος, *sixth*.  
 301. ἐλαία, ἡ, *Olives, olive tree*.  
 302. ἔλαιον, τό, *oil*.  
 303. ἐλάχιστος, *least, very little*.  
 304. ἐλεημοσύνη, ἡ, *alms*.  
 305. ἔλεος, τό, *mercy*.  
 306. ἐλευθερία, ἡ, *liberty*.  
 307. ἐλεύθερος, *free*.  
 308. Ἕλληνες, οἱ, *Greeks*.  
 309. ἑμαυτοῦ, *of myself*.  
 310. ἕνεκα, *because of, for sake of*.  
 311. ἕνεκεν, *because of, for sake of*.  
 312. ἐνιαυτός, ὁ, *year*.  
 313. ἐντεῦθεν, *hence*.  
 314. ἕξ, *six*.  
 315. ἔξωθεν, *outside, outwardly*.  
 316. ἑορτή, ἡ, *feast*.  
 317. ἔπαινος, ὁ, *praise*.  
 318. ἐπάνω, *over, upon*.  
 319. ἐπ-αύριον, *the morrow*.  
 320. ἐπεὶ, *because, seeing*.  
 321. ἐπειδή, *because, seeing*.  
 322. ἔπειτα, *then*.  
 323. ἐπί-γνωσις, ἡ, *knowledge*.  
 324. ἐπι-θυμία, ἡ, *desire, lust*.  
 325. ἐπι-στολή, ἡ, *letter, epistle*.  
 326. ἐπουράνιος, *heavenly*.  
 327. ἐργάτης, ὁ, *laborer*.  
 328. ἔρημος, ἡ, *wilderness*.  
 329. ἔρημος, *adj., desert*.  
 330. ἔσωθεν, *within, inwardly*.  
 331. ἔτοιμος, *ready, prepared*.  
 332. εὐ-λογία, ἡ, *blessing*.  
 333. εὐ-σέβεια, ἡ, *godliness*.

334. εὐ-χαριστία, ἡ, *thanksgiving*.  
 335. ἐχθρός, ὁ, *enemy*.  
 336. ζῆλος, ὁ, *zeal, jealousy*.  
 337. ζύμη, ἡ, *leaven*.  
 338. ζῶον, τό, *living creature, beast*.  
 339. ἡγεμών, ὁ, *governor*.  
 340. ἥλιος, ὁ, *sun*.  
 341. θεμέλιος, ὁ, *foundation*.  
 342. θερισμός, ὁ, *harvest*.  
 343. θηρίον, τό, *wild beast*.  
 344. θησαυρός, ὁ, *treasure*.  
 345. θλίψις, ἡ, *tribulation, affliction*.  
 346. θρίξ, ἡ, *hair*.  
 347. θυγάτηρ, ἡ, *daughter*.  
 348. θυμός, ὁ, *wrath*.  
 349. θύρα, ἡ, *door*.  
 350. θυσία, ἡ, *sacrifice*.  
 351. θυσιαστήριον, τό, *altar*.  
 352. ἴδε, *behold!*  
 353. ἱερεὺς, ὁ, *priest*.  
 354. ἱκανός, *worthy, many, much*.  
 355. ἵππος, ὁ, *horse*.  
 356. ἰσχυρός, *mighty, strong*.  
 357. ἰσχύς, ἡ, *strength, might*.  
 358. ἰχθύς, ὁ, *fish*.  
 359. καθ-άπερ, *even as*.  
 360. καινός, *new*.  
 361. κάκει, *and there*.  
 362. κάκειθεν, *and thence*.  
 363. κάκεινος, *and he*.  
 364. κακία, ἡ, *wickedness*.  
 365. κακός, *evil*.  
 366. κακῶς, *badly, ill*.  
 367. κάλαμος, ὁ, *reed, pen*.  
 368. καλῶς, *rightly, well*.  
 369. κἄν, *and if*.  
 370. καπνός, ὁ, *smoke*.  
 371. κατα-βολή, ἡ, *foundation*.  
 372. καύχημα, τό, *glorying*.  
 373. καύχησις, ἡ, *glorying*.  
 374. κενός, *empty, vain*.  
 375. κέρας, τό, *horn*.  
 376. κλάδος, ὁ, *branch*.  
 377. κλέπτῃς, ὁ, *thief*.  
 378. κληρονομία, ἡ, *inheritance*.  
 379. κληρονόμος, ὁ, *heir*.  
 380. κληρος, ὁ, *lot, inheritance*.  
 381. κλήσις, ἡ, *calling*.  
 382. κλητός, *called*.  
 383. κοιλία, ἡ, *belly, womb*.  
 384. κοινός, *common, defiled*.  
 385. κοινωνία, ἡ, *fellowship, communion*.  
 386. κοινωνός, ὁ, *partaker, partner*.  
 387. κόπος, ὁ, *labor*.  
 388. κράββατος, ὁ, *bed*.  
 389. κράτος, τό, *strength, dominion*.  
 390. κρείσσων, *better*.  
 391. κρίμα, τό, *judgment, condemnation*.  
 392. κρίσις, ἡ, *judgment*.  
 393. κριτής, ὁ, *judge*.  
 394. κρυπτός, *hidden, secret*.  
 395. κτίσις, ἡ, *creation, creature*.  
 396. κώμη, ἡ, *village*.  
 397. κωφός, *dumb*.  
 398. λευκός, *white*.  
 399. ληστής, ὁ, *robber*.  
 400. λίαν, *exceeding, greatly*.  
 401. λίμνη, ἡ, *lake*.  
 402. λιμός, ὁ, *famine*.  
 403. λοιπόν, *now, finally*.  
 404. λοιπός, *rest, other*.  
 405. λύπη, ἡ, *sorrow, grief*.  
 406. λυχνία, ἡ, *candlestick, lamp-stand*.  
 407. λύχνος, ὁ, *lamp*.  
 408. μακάριος, *blessed, happy*.  
 409. μακρόθεν, *afar off, from far*.  
 410. μακρο-θυμία, ἡ, *longsuffering, patience*.  
 411. μάλιστα, *especially, most of all*.

412. μαρτυρία, ἡ, *witness, testimony.*  
 413. μαρτύριον, τό, *testimony, witness.*  
 414. μάρτυς, ὁ, *a witness, martyr.*  
 415. μάχαιρα, ἡ, *sword.*  
 416. μέλζων, *greater.*  
 417. μέλος, τό, *member (of the body).*  
 418. μέρος, τό, *part, portion.*  
 419. μετά-νοια, ἡ, *repentance.*  
 420. μέτρον, τό, *measure.*  
 421. μέχρι, μέχρις, *unto, until.*  
 422. μηκέτι, *no more, no longer.*  
 423. μήν, ὁ, *month.*  
 424. μή-ποτε, *lest haply.*  
 425. μήπως, *lest by any means.*  
 426. μήτε, *neither, nor.*  
 427. μικρός, *little, small.*  
 428. μισθός, ὁ, *reward, hire, wages.*  
 429. μνημεῖον, τό, *tomb.*  
 430.μόνος, *alone, only.*  
 431. μύρον, τό, *ointment.*  
 432. μυστήριον, τό, *mystery.*  
 433. μωρός, *fool, foolish.*  
 434. ναί, *yea, even so.*  
 435. ναός, ὁ, *sanctuary, temple.*  
 436. νέος, *new.*  
 437. νεφέλη, ἡ, *cloud.*  
 438. νεώτερος, *younger.*  
 439. νήπιος, *babe, child.*  
 440. νόσος, ὁ, *disease.*  
 441. νοῦς, ὁ, *mind, understanding.*  
 442. νυμφίος, ὁ, *bridegroom.*  
 443. νυνί, *now.*  
 444. ξένος, ὁ, *stranger.*  
 445. ξύλον, τό, *wood, tree, staff.*  
 446. ὅδε, ἥδε, τόδε, *this, that.*  
 447. ὀδούς, ὁ, *tooth.*  
 448. ὅθεν, *whence, wherefore.*  
 449. οἰκο-δεσπότης, ὁ, *householder, master of the house.*  
 450. οἰκο-δομή, ἡ, *building, edification.*  
 451. οἰκουμένη, ἡ, *world, inhabited earth.*  
 452. οἶνος, ὁ, *wine.*  
 453. οἶος, *such as.*  
 454. ὀλίγος, *few, little, small.*  
 455. ὁμο-θυμαδόν, *with one accord.*  
 456. ὅμοιος, *like.*  
 457. ὁμοίως, *in like manner, likewise.*  
 458. ὀπίσω, *after, behind.*  
 459. ὄραμα, τό, *vision.*  
 460. ὀργή, ἡ, *wrath, anger.*  
 461. ὄρια, τά, *borders.*  
 462. οὐ, *where.*  
 463. οὐαί, *woe.*  
 464. οὐδέ-ποτε, *never.*  
 465. οὐ-πω, *not yet.*  
 466. οὖς, τό, *ear.*  
 467. ὄφης, ὁ, *serpent.*  
 468. ὀψία, ἡ, *evening.*  
 469. πάθημα, τό, *suffering, passion.*  
 470. παιδίσκη, ἡ, *maid, handmaid.*  
 471. παῖς, ὁ, *boy, servant.*  
 472. παλαιός, *old.*  
 473. παντότε, *always.*  
 474. παρα-βολή, ἡ, *parable.*  
 475. παρά-δοσις, ἡ, *tradition.*  
 476. παρά-κλησις, ἡ, *consolation, comfort.*  
 477. παρα-λυτικός, *sick of the palsy.*  
 478. παράπτωμα, τό, *trespass.*  
 479. παρα-χρήμα, *immediately.*  
 480. παρ-ουσία, ἡ, *coming, presence.*  
 481. παρρησία, ἡ, *boldness, openly, plainly.*  
 482. πάσχα, τό, *passover.*  
 483. πειρασμός, ὁ, *temptation, trial.*  
 484. πέντε, *five.*  
 485. πέραν, *beyond, on the other side.*  
 486. περισσότερος, *more abundant.*



487. περισσοτέρως, *more abundantly*.  
 488. περι-τομή, ἡ, *circumcision*.  
 489. πετεινόν, τό, *bird*.  
 490. πέτρα, ἡ, *rock*.  
 491. πηγή, ἡ, *fountain, well*.  
 492. πληγή, ἡ, *stroke, stripe, plague*.  
 493. πλῆθος, τό, *multitude*.  
 494. πλήν, *howbeit, nevertheless, but*.  
 495. πλήρης, *full*.  
 496. πλήρωμα, τό, *fulness*.  
 497. πλησίον, ό, *neighbor*.  
 498. πλούσιος, *rich*.  
 499. πλούτος, ό, *riches*.  
 500. πνευματικός, *spiritual*.  
 501. πόθεν, *whence?*  
 502. ποικίλος, *divers*.  
 503. ποιμήν, ό, *shepherd, pastor*.  
 504. ποῖος, *what?*  
 505. πόλεμος, ό, *war*.  
 506. πολλάκις, *oft-times, many times*.  
 507. πορνεία, ἡ, *fornication*.  
 508. πόρνη, ἡ, *harlot*.  
 509. πόσος, *how great? how much?*  
     *how many?*  
 510. ποταμός, ό, *flood, river*.  
 511. ποτέ, *aforetime, in time past*.  
 512. πότε, *when?*  
 513. ποτήριον, τό, *cup*.  
 514. ποῦ, *where? whither?*  
 515. πρᾶγμα, τό, *thing, matter*.  
 516. πρίν, *before*.  
 517. πρό, *before*.  
 518. πρόβατον, τό, *sheep*.  
 519. πρό-θεσις, ἡ, *purpose*.  
 520. προσ-ευχή, ἡ, *prayer*.  
 521. πρότερον, *before, former*.  
 522. προ-φητεία, ἡ, *prophecy*.  
 523. πρωί, *early, in the morning*.  
 524. πτωχός, *poor*.  
 525. πύλη, ἡ, *gate*.  
 526. πυλὼν, ό, *gate, porch*.  
 527. πῶλος, ό, *colt*.  
 528. πῶς, *by any means*.  
 529. Ῥαββεΐ, *Rabbi, Master*.  
 530. ῥάβδος, ἡ, *staff, sceptre, rod*.  
 531. ῥίζα, ἡ, *root*.  
 532. σάλπιγξ, ἡ, *trumpet*.  
 533. σεαυτοῦ, *of thyself*.  
 534. σεισμός, ό, *earthquake*.  
 535. σήμερον, *to-day, this day*.  
 536. σῖτος, ό, *wheat*.  
 537. σκάνδαλον, τό, *stumbling-block*.  
 538. σκεῦος, τό, *vessel, goods*.  
 539. σκηνή, ἡ, *tabernacle*.  
 540. σκοτία, ἡ, *darkness*.  
 541. σκότος, τό, *darkness*.  
 542. σός, *thy*.  
 543. σοφός, *wise*.  
 544. σπέρμα, τό, *seed*.  
 545. σπλάγχνα, τά, *bowels, affections,*  
     *compassion*.  
 546. σπουδή, ἡ, *haste, diligence*.  
 547. σταυρός, ό, *cross*.  
 548. στέφανος, ό, *crown*.  
 549. στρατιώτης, ό, *soldier*.  
 550. συγ-γενής, ό, *kinsman*.  
 551. συκῆ, ἡ, *fig-tree*.  
 552. συν-έδριον, τό, *council*.  
 553. συν-είδησις, ἡ, *conscience*.  
 554. συν-εργός, ό, *fellow-worker*.  
 555. σφόδρα, *exceeding*.  
 556. σφραγίς, ἡ, *seal*.  
 557. σωτήρ, ό, *saviour*.  
 558. σωτηρία, ἡ, *salvation*.  
 559. τάλαντον, τό, *talent*.  
 560. ταχύ, *quickly*.  
 561. τέλειος, *perfect*.  
 562. τελώνης, ό, *publican*.  
 563. τέρας, τό, *wonder*.  
 564. τεσσαράκοντα, *forty*.  
 565. τέσσαρες, *four*.  
 566. τίμιος, *precious*.

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|--|---|
| 567. τοσοῦτος, <i>so great, so much, so long.</i>    | 589. φύσις, ἡ, <i>nature.</i>                 |
| 568. τράπεζα, ἡ, <i>table.</i>                       | 590. χάρισμα, τό, <i>gift, free gift.</i>     |
| 569. τριάκοντα, <i>thirty.</i>                       | 591. χείρων, <i>worse.</i>                    |
| 570. τρίς, <i>thrice.</i>                            | 592. χήρα, ἡ, <i>widow.</i>                   |
| 571. τρόπος, ὁ, <i>manner, way.</i>                  | 593. χιλί-αρχος, ὁ, <i>chief captain.</i>     |
| 572. τροφή, ἡ, <i>food.</i>                          | 594. χιλίας, ἡ, <i>thousand.</i>              |
| 573. τύπος, ὁ, <i>figure, example, type.</i>         | 595. χίλιοι, <i>thousand.</i>                 |
| 574. ὕγις, <i>whole, sound.</i>                      | 596. χιτών, ὁ, <i>coat.</i>                   |
| 575. ὑπακοή, ἡ, <i>obedience.</i>                    | 597. χοῖρος, ὁ, <i>pig, swine.</i>            |
| 576. ὑπηρέτης, ὁ, <i>servant, officer, minister.</i> | 598. χόρτος, ὁ, <i>grass, blade.</i>          |
| 577. ὑπο-κριτής, ὁ, <i>hypocrite.</i>                | 599. χρεία, ἡ, <i>need, necessity.</i>        |
| 578. ὑπο-μονή, ἡ, <i>patience.</i>                   | 600. χρυσίον, τό, <i>gold.</i>                |
| 579. ὕστερον, <i>lastly, afterward.</i>              | 601. χρυσός, ὁ, <i>gold.</i>                  |
| 580. ὑψηλός, <i>high.</i>                            | 602. χρυσοῦς, <i>golden.</i>                  |
| 581. ὕψιστος, <i>highest.</i>                        | 603. χωλός, <i>lame, halt.</i>                |
| 582. φανερός, <i>known, manifest.</i>                | 604. χώρα, ἡ, <i>country, region, field.</i>  |
| 583. φιάλη, ἡ, <i>bowl.</i>                          | 605. χωρίς, <i>without, beside.</i>           |
| 584. φίλος, ὁ, <i>friend.</i>                        | 606. ψευδο-προφήτης, ὁ, <i>false prophet.</i> |
| 585. φόνος, ὁ, <i>murder.</i>                        | 607. ψεύδος, τό, <i>lie.</i>                  |
| 586. φρόνιμος, <i>wise.</i>                          | 608. ψεύστης, ὁ, <i>liar.</i>                 |
| 587. φυλακή, ἡ, <i>prison, watch.</i>                | 609. ὦ, <i>O!</i>                             |
| 588. φυλή, ἡ, <i>tribe.</i>                          | 610. Ὡσαννά, <i>Hosanna! Save now!</i>        |
|  | 611. ὥσεί, <i>as, about.</i>                  |
|  | 612. ὥσπερ, <i>as.</i>                        |

## LIST VI.

## Nouns, Adjectives, and Adverbs occurring five to ten times.

- |                                       |   |
|---------------------------------------|---|
| 613. ἄβυσσος, ἡ, <i>abyss.</i>        | 623. αἰγιαλός, ὁ, <i>beach.</i>             |
| 614. ἀγαλλίασις, ἡ, <i>gladness.</i>  | 624. αἵρεσις, ἡ, <i>sect, heresy.</i>       |
| 615. ἀγέλη, ἡ, <i>flock, herd.</i>    | 625. αἰσχύνη, ἡ, <i>shame.</i>              |
| 616. ἀγνός, <i>pure, chaste.</i>      | 626. ἄκαρπος, <i>unfruitful.</i>            |
| 617. ἀγών, ὁ, <i>conflict, fight.</i> | 627. ἀ-κατα-στασία, <i>tumult, con-</i>     |
| 618. ἀδόκιμος, <i>reprobate.</i>      | fusion.                                     |
| 619. ἀεί, <i>always.</i>              | 628. ἀκριβῶς, <i>carefully, accurately.</i> |
| 620. ἀετός, ὁ, <i>eagle.</i>          | 629. ἅλας, τό, <i>salt.</i>                 |
| 621. ἄζυμος, <i>unleavened.</i>       | 630. ἄλιεύς, ὁ, <i>fisherman.</i>           |
| 622. ἀήρ, ἡ, <i>air.</i>              | 631. ἄλυσις, ἡ, <i>chain.</i>               |

632. ἅμα, *with, together with.*  
 633. ἁμάρτημα, τό, *sin.*  
 634. ἄμεμπτος, *blameless, faultless.*  
 635. ἄμμος, ἡ, *sand.*  
 636. ἄμπελος, ἡ, *vine.*  
 637. ἄμωμος, *without blemish.*  
 638. ἀναγκαῖος, *necessary.*  
 639. ἀνάθεμα, τό, *anathema, accursed.*  
 640. ἀνάπαυσις, ἡ, *rest.*  
 641. ἀν-ἐγκλητος, *blameless, un-*  
     *provable.*  
 642. ἀνεκτός, *tolerable.*  
 643. ἀνεσις, ἡ, *relief, rest, indulgence.*  
 644. ἀνθρώπινος, *human, belonging to*  
     *man.*  
 645. ἀνθύπατος, ὁ, *proconsul.*  
 646. ἀνόητος, *foolish.*  
 647. ἄνομος, *transgressor, lawless,*  
     *without law.*  
 648. ἀντίδικος, ὁ, *adversary.*  
 649. ἀντί-χριστος, ὁ, *antichrist.*  
 650. ἀν-υπό-κριτος, *without hypoc-*  
     *risy, unfeigned.*  
 651. ἀξίως, *worthily.*  
 652. ἀόρατος, *invisible.*  
 653. ἀπαρχή, ἡ, *firstfruits.*  
 654. ἀπάτη, ἡ, *deceit, deceitfulness.*  
 655. ἀπειθεια, ἡ, *disobedience.*  
 656. ἀπειθής, *disobedient.*  
 657. ἀπλότης, ἡ, *singleness, liber-*  
     *ality.*  
 658. ἀποθήκη, ἡ, *garner, barn.*  
 659. ἀπολογία, ἡ, *defence, answer.*  
 660. ἀπολύτρωσις, ἡ, *redemption, de-*  
     *liverance.*  
 661. ἀργός, *idle.*  
 662. ἄργυρος, ὁ, *silver.*  
 663. ἀρετή, ἡ, *virtue.*  
 664. ἄρπαξ, *ravens, extortionate.*  
 665. ἄρρωστος, *sick.*  
 666. ἄρσεν, *male.*  
 667. ἀρχι-συνάγωγος, ὁ, *ruler of a*  
     *synagogue.*  
 668. ἀσέβεια, ἡ, *ungodliness.*  
 669. ἀσεβής, *ungodly.*  
 670. ἀσέλγεια, ἡ, *lasciviousness, wan-*  
     *tonness.*  
 671. ἀσπασμός, ὁ, *salutation.*  
 672. ἀστραπή, ἡ, *lightning.*  
 673. ἀσύνετος, *without understand-*  
     *ing, senseless.*  
 674. ἀσφαλής, *certain, sure, safe.*  
 675. ἀτιμία, ἡ, *dishonor.*  
 676. ἀφθαρσία, ἡ, *incorruption.*  
 677. ἀφθαρτος, *incorruptible.*  
 678. ἀφορμή, ἡ, *occasion.*  
 679. βάθος, τό, *deep, depth, deepness.*  
 680. βάρβαρος, ὁ, *barbarian.*  
 681. βάρος, τό, *burden, weight.*  
 682. βαρύς, *weighty, grievous.*  
 683. βασανισμός, ὁ, *torment.*  
 684. βασιλικός, *royal, nobleman.*  
 685. βάτος, ὁ, *bush.*  
 686. βδέλυγμα, τό, *abomination.*  
 687. βέβαιος, *sure, steadfast.*  
 688. βέβηλος, *profane.*  
 689. βλάσφημος, *blasphemous, railer.*  
 690. βοῦς, *ox.*  
 691. βραχύς, *a little.*  
 692. βρέφος, τό, *babe.*  
 693. βρυγμός, ὁ, *gnashing.*  
 694. βύσσινος, *fine linen.*  
 695. γαζο-φυλάκιον, τό, *treasury.*  
 696. γάλα, τό, *milk.*  
 697. γαστήρ, ἡ, *womb.*  
 698. γένεσις, ἡ, *generation, birth.*  
 699. γέννημα, τό, *offspring, fruit.*  
 700. γνώμη, ἡ, *judgment, mind.*  
 701. γωνία, ἡ, *corner.*  
 702. δαίμων, ὁ, *devil, demon.*  
 703. δάκτυλος, ὁ, *finger.*  
 704. δεκα-τέσσαρες, *fourteen.*

705. δεκτός, *acceptable*.  
 706. δεσπότης, ὁ, *master, lord*.  
 707. δεῦρο, *come hither* (adverb).  
 708. διακόσιοι, *two hundred*.  
 709. διάλεκτος, ἡ, *language, dialect*.  
 710. δια-παντός, *always, continually*.  
 711. διαφθορά, ἡ, *corruption*.  
 712. δικαίωμα, τό, *ordinance, righteous act*.  
 713. δικαίως, *justly, righteously*.  
 714. δίς, *twice*.  
 715. διωγμός, ὁ, *persecution*.  
 716. δόγμα, τό, *decree*.  
 717. δοκιμή, ἡ, *probation, proof*.  
 718. δόκιμος, *approved*.  
 719. δοκός, ἡ, *beam*.  
 720. δουλεία, ἡ, *bondage*.  
 721. δρέπανον, τό, *sickle*.  
 722. δυσμαί, αἰ, *west*.  
 723. δῶμα, τό, *house-top*.  
 724. δωρεάν, *freely, without cause*.  
 725. ἐβδομήκοντα, *seventy*.  
 726. ἑβδομος, *seventh*.  
 727. εἶδος, τό, *form, appearance*.  
 728. εἰδωλό-θυτος, *sacrificed to idols*.  
 729. εἰδωλο-λάτρης, ὁ, *idolater*.  
 730. εἰκῇ, *in vain*.  
 731. εἰσόδος, ἡ, *entering, entrance*.  
 732. ἐκ-δίκησις, ἡ, *vengeance*.  
 733. ἐκλογή, ἡ, *election*.  
 734. ἑκ-στασις, ἡ, *amazement, trance*.  
 735. ἐκτός, *without, except*.  
 736. ἑμ-πορος, ὁ, *merchant*.  
 737. ἑμ-φοβος, *affrighted*.  
 738. ἐναντίος, *contrary, against*.  
 739. ἑνδεκα, *eleven*.  
 740. ἑνδυμα, τό, *raiment, clothing, garment*.  
 741. ἐν-έργεια, ἡ, *working*.  
 742. ἐνθάδε, *here, hither*.  
 743. ἑννατος, *ninth*.  
 744. ἐννέα, *nine*.  
 745. ἐνοχος, *in danger of, guilty*.  
 746. ἐν-τιμος, *precious, honorable*.  
 747. ἐξ-αίφνης, *suddenly*.  
 748. ἐξ-αυτῆς, *forthwith*.  
 749. ἐξήκοντα, *sixty*.  
 750. ἐξῆς, *next* (day).  
 751. ἐπί-γειος, *earthly, terrestrial*.  
 752. ἐπι-γραφή, ἡ, *superscription*.  
 753. ἐπι-εικής, *gentle*.  
 754. ἐπι-σκοπή, ἡ, *visitation, office of overseer*.  
 755. ἐπί-σκοπος, ὁ, *overseer, bishop*.  
 756. ἐπι-στάτης, ὁ, *master*.  
 757. ἐπι-ταγή, ἡ, *commandment*.  
 758. ἐπι-φάνεια, ἡ, *appearing, manifestation*.  
 759. ἐργασία, ἡ, *work, gain*.  
 760. ἐριθεία, ἡ, *faction*.  
 761. ἔρις, ἡ, *strife*.  
 762. ἐσθής, ἡ, *apparel*.  
 763. ἔσω, *within, inner*.  
 764. εὖ, *well*.  
 765. εὐ-άρεστος, *acceptable, well-pleasing*.  
 766. εὐ-δοκία, ἡ, *good-pleasure, desire*.  
 767. εὐθύς, *adj., straight*.  
 768. εὐθύς, *adv., straightway*.  
 769. εὐ-κοπώτερος, *easier*.  
 770. εὐ-λογητός, *blessed*.  
 771. εὐνοῦχος, ὁ, *eunuch*.  
 772. εὐ-πρόσ-δεκτος, *acceptable*.  
 773. εὐ-σχήμων, *honorable, seemly*.  
 774. εὐώνυμος, *left* (hand).  
 775. ἐφ-άπαξ, *once for all*.  
 776. ἔχθρα, ἡ, *enmity*.  
 777. ἔχιδνα, ἡ, *viper*.  
 778. ζηλωτής, *zealous*.  
 779. ζήτημα, τό, *question*.  
 780. ζήτησις, ἡ, *questioning*.

781. ζιζάνια, τά, *tares*.  
 782. ζυγός, ό, *yoke*.  
 783. ζώνη, ή, *girdle*.  
 784. ήδέως, *gladly*.  
 785. ήδονή, ή, *pleasure*.  
 786. ήλικία, ή, *age, stature*.  
 787. ήμέτερος, *our*.  
 788. ήμισυς, *half*.  
 789. θαυμαστός, *marvelous*.  
 790. θείον, τό, *brimstone*.  
 791. θνητός, *mortal*.  
 792. θόρυβος, ό, *tumult*.  
 793. θυμίαμα, τό, *incense*.  
 794. ιατρός, ό, *physician*.  
 795. ιδιώτης, ό, *ignorant, unlearned*.  
 796. ιματισμός, ό, *raiment, vesture*.  
 797. ινατί ; *wherefore ? why ?*  
 798. ίσος, *equal, like*.  
 799. καθαρισμός, ό, *cleansing, purification*.  
 800. καθαρός, *pure, clean*.  
 801. καθ-εξής, *in order*.  
 802. καθ-ότι, *because that*.  
 803. καί-περ, *though*.  
 804. κακο-ποιός, ό, *evil-doer*.  
 805. κάμηλος, ό, ή, *camel*.  
 806. κανών, ό, *rule, province*.  
 807. κάρφος, τό, *note*.  
 808. κατά-παυσις, ή, *rest*.  
 809. κατα-πέτασμα, τό, *veil*.  
 810. κατάρα, ή, *curse, cursing*.  
 811. κατ-έναντι, *over against, before*.  
 812. κατ-ενώπιον, *before*.  
 813. κατ-ήγορος, ό, *accuser*.  
 814. κάτω, *down, beneath, bottom*.  
 815. κέντρον, τό, *goad, sting*.  
 816. κήπος, ό, *garden*.  
 817. κήρυγμα, τό, *preaching*.  
 818. κιβωτός, ή, *ark*.  
 819. κίνδυνος, ό, *peril*.  
 820. κλάσμα, τό, *broken piece*.  
 821. κλαυθμός, ό, *weeping*.  
 822. κλείς, ή, *key*.  
 823. κλίνη, ή, *bed*.  
 824. κόκκινος, *scarlet*.  
 825. κόκκος, ό, *grain*.  
 826. κόλπος, ό, *bosom*.  
 827. κολυμβήθρα, ή, *pool*.  
 828. κονιορτός, ό, *dust*.  
 829. κοράσιον, τό, *damself*.  
 830. κόφινος, ό, *basket*.  
 831. κράσπεδον, τό, *border*.  
 832. κραυγή, ή, *cry, crying*.  
 833. κύκλω, *round about*.  
 834. κύμα, τό, *wave*.  
 835. κύων, ό, ή, *dog*.  
 836. λαμπάς, ή, *lamp, torch*.  
 837. λαμπρός, *gorgeous, bright*.  
 838. λατρεία, ή, *service, worship*.  
 839. λειτουργία, ή, *service, ministry*.  
 840. λειτουργός, ό, *minister*.  
 841. λεπρός, ό, *leper*.  
 842. λέων, ό, *lion*.  
 843. ληνός, ή, *winepress*.  
 844. λύκος, ό, *wolf*.  
 845. μάγος, ό, *wise man, sorcerer*.  
 846. μακράν, *afar off*.  
 847. μακρός, *long, far*.  
 848. μάννα, τό, *manna*.  
 849. μαργαρίτης, ό, *pearl*.  
 850. μάστιξ, ή, *plague, scourge*.  
 851. μάταιος, *vain*.  
 852. μέλας, *black*.  
 853. μέντοι, *yet, howbeit*.  
 854. μέριμνα, ή, *care*.  
 855. μερίς, ή, *part*.  
 856. μεσίτης, ό, *mediator*.  
 857. μεστός, *full*.  
 858. μεταξύ, *between, meanwhile*.  
 859. μέτοχος, ό, *partaker, partner*.  
 860. μέτωπον, τό, *forehead*.  
 861. μιμητής, ό, *imitator*.



862. μνᾶ, ἡ, *mina, pound.*  
 863. μνεία, ἡ, *remembrance, mention.*  
 864. μνήμα, τό, *tomb.*  
 865. μοιχαλὶς, ἡ, *adulteress, adulter-*  
*ous.*  
 866. μόλις, *with difficulty, scarcely.*  
 867. μονο-γενής, *only begotten.*  
 868. μόσχος, ὁ, ἡ, *calf.*  
 869. μῦθος, ὁ, *fable.*  
 870. μύλος, ὁ, *millstone.*  
 871. μυριάς, ἡ, *myriad, innumerable*  
*number.*  
 872. μωρία, ἡ, *foolishness.*  
 873. νεανίας, ὁ, *young man.*  
 874. νεανίσκος, ὁ, *young man.*  
 875. νεότης, ἡ, *youth.*  
 876. νήσος, ἡ, *island.*  
 877. νηστεία, ἡ, *fasting.*  
 878. νόημα, τό, *mind, thought, device.*  
 879. νομικός, ὁ, *lawyer.*  
 880. νότος, ὁ, *south.*  
 881. νύμφη, ἡ, *daughter-in-law, bride.*  
 882. ξηρός, *withered, dry.*  
 883. ὀγδοος, *eighth.*  
 884. ὀδηγός, ὁ, *guide.*  
 885. ὀθόνιον, τό, *linen cloth.*  
 886. οἰκονομία, ἡ, *stewardship, dis-*  
*tribution.*  
 887. οἰκο-νόμος, ὁ, *steward.*  
 888. οἰκτιρμός, ὁ, *mercy.*  
 889. ὀκτώ, *eight.*  
 890. ὀλίγο-πιστος, *of little faith.*  
 891. ὁμοίωμα, τό, *likeness.*  
 892. ὁμολογία, ἡ, *confession.*  
 893. ὄναρ, τό, *dream.*  
 894. ὀνειδισμός, ὁ, *reproach.*  
 895. ὄνος, ὁ, ἡ, *ass.*  
 896. ὄντως, *indeed, certainly.*  
 897. ὄξος, τό, *vinegar.*  
 898. ὀξύς, *sharp, swift.*  
 899. ὀπίσθεν, *behind, after.*  
 900. ὄπλα, τά, *weapons, instruments.*  
 901. ὅποιος, *of what sort or manner.*  
 902. ὄρκος, ὁ, *oath.*  
 903. ὅσιος, *holy.*  
 904. ὀσμὴ, ἡ, *odor, savor.*  
 905. ὀστέον, τό, *bone.*  
 906. ὀσφύς, ἡ, *loins.*  
 907. οὐδέπω, *not yet, never yet.*  
 908. οὐρά, ἡ, *tail.*  
 909. οὐράνιος, *heavenly.*  
 910. ὀφειλέτης, ὁ, *debtor.*  
 911. ὀψάριον, τό, *fish.*  
 912. παγίς, ἡ, *snare.*  
 913. παιδεία, ἡ, *chastening, instruc-*  
*tion.*  
 914. πάλαι, *long ago, of old.*  
 915. παν-ουργία, ἡ, *craftiness.*  
 916. πανταχοῦ, *everywhere.*  
 917. παντο-κράτωρ, *Almighty.*  
 918. πάντως, *wholly, by all means.*  
 919. παρά-βασις, ἡ, *transgression.*  
 920. παρα-βάτης, ὁ, *transgressor.*  
 921. παρ-αγγελία, ἡ, *charge.*  
 922. παρά-κλητος, ὁ, *comforter, advo-*  
*cate.*  
 923. παρα-λελυμένος, *palsied.*  
 924. παρα-σκευή, ἡ, *preparation.*  
 925. παρεμβολή, ἡ, *castle, camp.*  
 926. παρθένος, ἡ, *virgin.*  
 927. παρ-οιμία, ἡ, *proverb, parable.*  
 928. πατρίς, ἡ, *one's own country.*  
 929. πενθερά, ἡ, *mother-in-law.*  
 930. πένθος, τό, *mourning.*  
 931. πεντακισχίλιοι, *five thousand.*  
 932. πεντήκοντα, *fifty.*  
 933. πεποίθησις, ἡ, *confidence.*  
 934. περί-λυπος, *exceeding sorrowful.*  
 935. περι-ποίησις, ἡ, *obtaining, gain-*  
*ing, possession.*  
 936. περίσσευμα, τό, *abundance.*  
 937. περισσός, *abundant.*



938. περιστέρα, ἡ, *dove*.  
 939. περίχωρος, ἡ, *region round about*.  
 940. πηλός, ὁ, *clay*.  
 941. πῆρα, ἡ, *wallet*.  
 942. πίναξ, ὁ, *charger, platter*.  
 943. πλάνη, ἡ, *error*.  
 944. πλάνος, ὁ, *deceiver*.  
 945. πλατεία, ἡ, *street*.  
 946. πλεονεξία, ἡ, *covetousness*.  
 947. πλευρά, ἡ, *side (of human body)*.  
 948. πλοίαριον, τό, *little boat*.  
 949. ποιητής, ὁ, *doer, poet*.  
 950. ποίμνη, ἡ, *flock*.  
 951. ποίμνιον, τό, *flock, little flock*.  
 952. πονηρία, ἡ, *wickedness*.  
 953. πόρνος, ὁ, *fornicator*.  
 954. πορφύρα, ἡ, *purple*.  
 955. ποταπός, *what manner?*  
 956. πραιτώριον, τό, *palace, Prætorium*.  
 957. πράξις, ἡ, *deed, doing*.  
 958. πραότης, ἡ, *meekness*.  
 959. πραῦτης, ἡ, *meekness*.  
 960. προθυμία, ἡ, *readiness of mind*.  
 961. πρόσ-καιρος, *for a while, temporal*.  
 962. πρόσ-κομμα, τό, *stumbling-block, offence*.  
 963. προσ-φορά, ἡ, *offering*.  
 964. πρό-φασις, ἡ, *pretence, excuse*.  
 965. πρωτο-κλισία, ἡ, *chief seat*.  
 966. πρωτό-τοκος, *first-born*.  
 967. πτέρυξ, ἡ, *wing*.  
 968. πτώμα, τό, *carcase, dead body*.  
 969. πυρετός, ὁ, *fever*.  
 970. πῶ-ποτε, *at any time*.  
 971. ρομφαία, ἡ, *sword*.  
 972. σαπρός, *corrupt*.  
 973. σαρκικός, *carnal*.  
 974. σελήνη, ἡ, *moon*.  
 975. σιδηροῦς, *of iron*.  
 976. σίναπι, τό, *mustard-seed*.  
 977. σινδών, ἡ, *linen cloth*.  
 978. σκιά, ἡ, *shadow*.  
 979. σκληρός, *hard*.  
 980. σκορπίος, ὁ, *scorpion*.  
 981. σπείρα, ἡ, *band, cohort*.  
 982. σπήλαιον, τό, *den*.  
 983. σπόρος, ὁ, *seed*.  
 984. σπυρίς, ἡ, *basket*.  
 985. στάδιον, τό, *furlong*.  
 986. στάσις, ἡ, *insurrection, dissension*.  
 987. στάχυς, ὁ, *ear of corn*.  
 988. στήθος, τό, *breast*.  
 989. στοιχεῖα, τά, *rudiments*.  
 990. στολή, ἡ, *robe*.  
 991. στράτευμα, τό, *army*.  
 992. στρατηγός, ὁ, *captain, magistrate*.  
 993. συμ-βούλιον, τό, *counsel*.  
 994. σύν-δουλος, ὁ, *fellow-servant*.  
 995. σύνεσις, ἡ, *understanding*.  
 996. συν-τέλεια, ἡ, *end, consummation*.  
 997. σχίσμα, τό, *rent, division, schism*.  
 998. τάξις, ἡ, *order*.  
 999. ταπεινός, *lowly, humble*.  
 1000. ταπεινο-φροσύνη, ἡ, *lowliness of mind, humility*.  
 1001. τάφος, ὁ, *sepulchre*.  
 1002. ταχέως, *quickly, shortly*.  
 1003. τάχος, τό, *quickness, speed*.  
 1004. τεῖχος, τό, *wall*.  
 1005. τεκνίον, τό, *little child*.  
 1006. τέλος, τό, *end, custom*.  
 1007. τέταρτος, *fourth*.  
 1008. τετρακισχίλιοι, *four thousand*.  
 1009. τράχηλος, ὁ, *neck*.  
 1010. τρόμος, ὁ, *trembling*.

1011. ἕτερός, ὁ, *rain*.  
 1012. υἱο-θεσία, ἡ, *adoption*.  
 1013. ὑμέτερος, *your*.  
 1014. ὑπερ-βολή, ἡ, *exceeding greatness*.  
 1015. ὕπνος, ὁ, *sleep*.  
 1016. ὑπό-δειγμα, τό, *example, copy*.  
 1017. ὑπό-δημα, τό, *shoe*.  
 1018. ὑπο-κάτω, *under*.  
 1019. ὑπό-κρισις, ἡ, *hypocrisy*.  
 1020. ὑπο-πόδιον, τό, *footstool*.  
 1021. ὑπό-στασις, ἡ, *confidence, substance*.  
 1022. ὑστέρημα, τό, *want*.  
 1023. ὕψος, τό, *height*.  
 1024. φαῦλος, *ill, evil*.  
 1025. φθαρτός, *corruptible*.  
 1026. φθόνος, ὁ, *envy*.  
 1027. φθορά, ἡ, *corruption*.  
 1028. φιλαδελφία, ἡ, *love of the brethren*.  
 1029. φίλημα, τό, *kiss*.  
 1030. φλόξ, ἡ, *flame*.  
 1031. φονεύς, ὁ, *murderer*.  
 1032. φορτίον, τό, *burden*.  
 1033. φρέαρ, τό, *well, pit*.  
 1034. φύλλον, τό, *leaf*.  
 1035. φύραμα, τό, *lump*.  
 1036. φωτεινός, *bright, full of light*.  
 1037. χαλκός, ὁ, *brass, money*.  
 1038. χάραγμα, τό, *mark*.  
 1039. χάριν, *because of, on account of*.  
 1040. χεῖλος, τό, *lip*.  
 1041. χειμών, ὁ, *winter, foul weather*.  
 1042. χειρο-ποίητος, *made with hands*.  
 1043. χρήμα, τό, *riches, money*.  
 1044. χρηστός, *kind, gracious*.  
 1045. χρηστότης, ἡ, *goodness, kindness*.  
 1046. χωρίον, τό, *place, field, land*.  
 1047. ψαλμός, ὁ, *psalm*.  
 1048. ψυχικός, *natural, sensual*.  
 1049. ᾠδή, ἡ, *song*.  
 1050. ὠτίον, τό, *ear*.

## LIST VII. — Table of Correlative Pronouns,

	DEMONSTRATIVE.	RELATIVE.	INTERROGATIVE.	INDEF. RELATIVE.	INDEFINITE.
SIMPLE.	ὁδε, <i>this (here).</i> οὗτος, <i>this, that.</i> ἐκεῖνος, <i>that (yonder).</i>	ὅς, <i>who, which.</i>	τίς ; <i>who ? which ?</i> what ?	ὅστις, <i>whoever,</i> <i>whichever.</i>	τις, <i>some one.</i> δεῖνα, <i>such a one.</i>
COMPARATIVE.	ἕτερος, <i>the other of two.</i> ἕκαστος, <i>each.</i>		πότερος ; <i>which of two ?</i>		ἄλλος, <i>another.</i>
QUANTITY.	τοσούτος, <i>so much,</i> <i>so many.</i>	ὅσος, <i>as much as,</i> <i>as many as.</i>	πόσος ; <i>how much ?</i> <i>how many ?</i>		
QUALITY.	τοιόσδε, τοιούτος, <i>such.</i>	οἷος, <i>of what sort,</i> <i>such as.</i>	ποῖος ; <i>of what kind ?</i>	ὅποῖος, <i>of whatever</i> <i>sort.</i>	
AGE OR SIZE.	τηλικούτος, <i>so large.</i>	ἡλίκος, <i>of which age, size.</i>	πηλίκος ; <i>how large ?</i>		

## LIST VIII. — Table of Prepositions.

GENITIVE ONLY. <i>whence ?</i>	ἀντί, <i>instead of,</i> <i>over against.</i>	ἀπό, <i>from,</i> <i>away from.</i>	ἐκ, ἐξ, <i>from,</i> <i>out of.</i>	πρό, <i>before.</i>		
DATIVE ONLY. <i>where ?</i>	ἐν, <i>in,</i> <i>among.</i>	σύν, <i>with, to-</i> <i>gether with.</i>				
ACCUSATIVE ONLY. <i>whither ?</i>	ἀνά, <i>up to,</i> <i>up along.</i>	εἰς, <i>into, unto,</i> <i>in order to.</i>				
GENITIVE AND ACCUSATIVE <i>whence ? and whither ?</i>	διά, <i>G. through,</i> <i>by means of.</i> Acc. on account of.	κατά, <i>G. down</i> <i>from, down.</i> Acc. through, among, according to.	μετά, <i>G. among.</i> <i>together</i> <i>concerning.</i> Acc. with. Acc. after.	περί, <i>G. about,</i> <i>concerning.</i> Acc. around, about.	ὑπέρ, <i>G. on be-</i> <i>half of, for</i> <i>sake of.</i> Acc. beyond, above.	ὑπό, <i>G. by (the</i> <i>agent).</i> Acc. under, in power of.
GENITIVE, DATIVE, AND ACCUSATIVE. <i>whence ? where ? whither ?</i>	ἐπί, <i>G. upon,</i> <i>over, in</i> <i>presence of.</i> D. upon, in addition to, on account of. Acc. upon, up to, towards.	παρά, <i>G. from be-</i> <i>side.</i> D. with, near. Acc. near, contrary to, above.	πρός, <i>G. pertain-</i> <i>ing to.</i> D. near, close by. Acc. unto, towards, in reference to.			

## LIST IX.—Table of Correlative Adverbs.

	DEMONSTRATIVE.	RELATIVE.	INTERROGATIVE.	INDEFINITE RELATIVE.	INDEFINITE.
TIME.	τότε, <i>then.</i> νύν, νυνί, <i>now.</i>	ὅτε, <i>when.</i> ἡνίκα, <i>when.</i>	πότε ; <i>when ?</i>	ὁπότε, <i>when.</i>	ποτέ, <i>at some time.</i>
PLACE.	αὐτοῦ, <i>here.</i> ὧδε, <i>here.</i>	οὗ, <i>where.</i>	ποῦ ; <i>where ?</i>	ὅπου, <i>where.</i>	πού, <i>somewhere.</i>
	ἐντεῦθεν, <i>hence.</i> ἐκείθεν, <i>thence.</i>	ὅθεν, <i>whence.</i>	πόθεν ; <i>whence ?</i>		
	ἐκεῖ, <i>thither.</i> ἐκεῖσε, <i>thither.</i> ἐνθάδε, <i>hither.</i>				
MANNER.	οὕτω(ς), <i>thus, so.</i>	ὥς, <i>as.</i>	πῶς ; <i>how ?</i>	ὅπως, <i>how.</i>	πῶ(ς), <i>somehow.</i>

## LIST X.—Table of Conjunctions.

COPULATIVE.	καί, <i>and, also, even.</i>	τέ, <i>and, also.</i>	τέ . . . καί, <i>both . . . and.</i>	καί . . . τέ, <i>both . . . and.</i>	τέ . . . τέ, <i>both . . . and.</i>	καί . . . καί, <i>both . . . and.</i>
DISJUNCTIVE.	ἢ, <i>or.</i>	ἢ . . . ἢ, <i>either . . . or.</i>	ἤτοι . . . ἢ, <i>either . . . or.</i>	εἴτε . . . εἴτε, <i>whether . . . or.</i>		
ADVERSATIVE.	δέ, <i>but, and.</i>	μὲν . . . δέ, <i>on the one hand . . . on the other.</i>	ἀλλά, <i>but.</i>			
INFERENTIAL.	ἄρα, <i>accordingly.</i>	διό, <i>wherefore.</i>	οὖν, <i>therefore.</i>	τοιγαροῦν, <i>accordingly.</i>	τοίνυν, <i>then.</i>	ὥστε, <i>so that.</i>
CAUSAL.	ὅτι, <i>that, because.</i>	γάρ, <i>for.</i>	διότι, <i>because.</i>	ἐπεί, <i>since.</i>		
FINAL.	ἵνα, <i>in order that.</i>	ὥς, <i>so that.</i>	ὅπως, <i>so that.</i>	μή, <i>lest, that not.</i>		
CONDITIONAL.	εἰ, <i>if.</i>	εἴγε, <i>if at least.</i>	εἴπερ, <i>if at all.</i>	ἐάν, <i>if (possibly).</i>		
COMPARATIVE.	ὥς, <i>as.</i>	ὥσπερ, <i>just as.</i>	καθὼς, <i>like as.</i>			



ELEMENTS  
OF  
NEW TESTAMENT GREEK GRAMMAR.

*Wm. R. Hoagland*





## PREFATORY NOTE.

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IN the "Elements of New Testament Greek Grammar" an attempt is made to present in a simple and concise form all the important facts and principles necessary to an understanding of the Orthography and Etymology of the language of the Greek Testament. The work is intended to be a sufficient guide for those who have not studied classical Greek, and at the same time to be of service to those who have made some progress in classical studies, but who desire to pay special attention to the study of New Testament Greek.

In Orthography the spelling of the critical texts has been followed; and all who are interested in this subject are referred for further information to Thayer's "Greek Lexicon," and especially to the valuable "Notes on Orthography" appended to the second volume of Westcott and Hort's "Greek Testament" (pp. 143-173).

In Etymology, Hadley-Allen's treatment of the substantive and verb (which is substantially the same as that of Goodwin) has been followed; and on account of the concise forms of expression employed in both of these widely used grammars, it has been deemed best in many cases to adopt their very forms of expression. The list of Irregular Verbs occurring in the New Testament has been drawn up with great care; and for the full list of compounds given under each verb the authors are mainly indebted to Thayer's "Greek Lexicon," a work which every student of the Greek Testament ought to procure.

The third and most important part, the Syntax of New Testament Greek, is in course of preparation, and will appear in a separate volume.



# PART I.



## ORTHOGRAPHY.

### 1. The Alphabet.

	Form.		Equivalent.		Name.	Numerical Value
1.	A	<i>α</i>	<i>a</i>	<i>*Αλφα</i>	Alpha	1
2.	B	<i>β</i>	<i>b</i>	<i>Βῆτα</i>	Bēta	2
3.	Γ	<i>γ</i>	<i>g</i>	<i>Γάμμα</i>	Gamma	3
4.	Δ	<i>δ</i>	<i>d</i>	<i>Δέλτα</i>	Delta	4
5.	E	<i>ε</i>	<i>ě</i>	<i>*Ε ψιλόν</i>	Epsilón	5
6.	Z	<i>ζ</i>	<i>z</i>	<i>Ζῆτα</i>	Zēta	7
7.	H	<i>η</i>	<i>ē</i>	<i>*Ητα</i>	Eta	8
8.	Θ	<i>θ, θ'</i>	<i>th</i>	<i>Θῆτα</i>	Thēta	9
9.	I	<i>ι</i>	<i>i</i>	<i>Ἰῶτα</i>	Iōta	10
10.	K	<i>κ</i>	<i>c</i>	<i>Κάππα</i>	Kappa	20
11.	Λ	<i>λ</i>	<i>l</i>	<i>Λάμβδα</i>	Lambda	30
12.	M	<i>μ</i>	<i>m</i>	<i>Μῶ</i>	Mu	40
13.	N	<i>ν</i>	<i>n</i>	<i>Νῦ</i>	Nu	50
14.	Ξ	<i>ξ</i>	<i>x</i>	<i>Ξι</i>	Xi	60
15.	O	<i>ο</i>	<i>ō</i>	<i>*Ο μικρόν</i>	Omicrón	70
16.	Π	<i>π</i>	<i>p</i>	<i>Πι</i>	Pi	80
17.	P	<i>ρ</i>	<i>r</i>	<i>*Ρῶ</i>	Rhō	100
18.	Σ	<i>σ, ς</i>	<i>s</i>	<i>Σίγμα</i>	Sigma	200
19.	T	<i>τ</i>	<i>t</i>	<i>Ταῦ</i>	Tau	300
20.	Υ	<i>υ</i>	<i>y</i>	<i>*Υ ψιλόν</i>	Upsilón	400
21.	Φ	<i>φ</i>	<i>ph</i>	<i>Φι</i>	Phi	500
22.	X	<i>χ</i>	<i>ch</i>	<i>Χι</i>	Chi	600
23.	Ψ	<i>ψ</i>	<i>ps</i>	<i>Ψι</i>	Psi	700
24.	Ω	<i>ω</i>	<i>ō</i>	<i>*Ω μέγα</i>	Omēga	800

1. The Greek Alphabet has twenty-four letters. The word *alphabet* is formed from the names of the first two letters.

2. *Sigma* at the end of a word has the form *ς*, elsewhere the form *σ*. Thus, *σός, thy*; *σκότος, darkness*; *κόσμος, world*.

3. *a*. When letters are used as numerals, the mark (') is placed *over* them; *beneath*, it denotes thousands. Thus, *α' 1, α 1000*; *ε' 5, ε 5000*.

*b*. Three obsolete letters (*Ϝ* or *ϝ*, *Vau*, equal to *V*, 6; *Ϙ*, *Koppa*, the same as *Q*, 90; *Ϡ*, *San*, *S*, 900) are also used as numerals. Thus, *ιβ' 12, ρμδ' 144, χξξ' 666* (Rev. xiii. 18, *T. R.*).

4. All manuscripts of the Greek Testament before the tenth century are written with capital letters. The small letters then came into use.

5. Two or more letters are often united, except in recent editions of the Greek Testament, into one character, called a *ligature (tie)*. The most common are *υ* for *ου*, and *ς* for *στ*.

## 2. The Vowels.

### 1. *a*. Long vowels.

<i>ā</i>	as	<i>a</i>	in	<i>father</i> .
<i>η</i>	as	<i>e</i>	in	<i>prey</i> .
<i>ī</i>	as	<i>i</i>	in	<i>machine</i> .
<i>ω</i>	as	<i>o</i>	in	<i>prone</i> .
<i>ū</i>	as	<i>u</i>	in	<i>tube</i> .

### *b*. Short vowels.

<i>a</i>	as	<i>a</i>	in	<i>papa</i> .
<i>ε</i>	as	<i>e</i>	in	<i>pet</i> .
<i>ι</i>	as	<i>i</i>	in	<i>pit</i> .
<i>ο</i>	as	<i>o</i>	in	<i>obey</i> .
<i>υ</i>	as	<i>u</i>	in	<i>pull</i> .

1. *a*. The vowels are *a, ε, η, ι, ο, ω, υ*; of these,

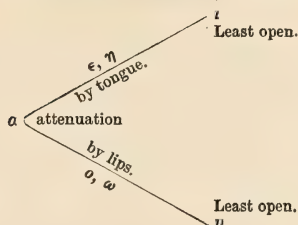
*ε, ο*, are always *short*,

*η, ω*, are always *long*,

*α, ι, υ*, are *doubtful, i. e.*, short in some words, long in others.

*b*. The short vowels have the same sounds as the long vowels, but are pronounced *shorter*.

## 2. Open and close vowels.

2. The vowels are *open* or *close*.

The open vowels are  $\begin{cases} a, \bar{a} & \text{(the most open).} \\ \epsilon, \eta, o, \omega & \text{(less open).} \end{cases}$

The close vowels are  $i, \bar{i}, u, \bar{u}$ .

## 3. Diphthongs.

<i>a.</i>	<i>ai</i>	as	<i>ai</i>	in	<i>aisle</i> .	<i>ou</i>	as	<i>ou</i>	in	<i>group</i> .
	<i>ei</i>	as	<i>ei</i>	in	<i>height</i> .	<i>ui</i>	as	<i>ui</i>	in	<i>quit</i> .
	<i>oi</i>	as	<i>oi</i>	in	<i>oil</i> .					
	<i>av</i>	as	<i>ou</i>	in	<i>house</i> .	<i>b.</i>	$\begin{matrix} \bar{a} \\ \eta \\ \omega \end{matrix}$	$\left. \begin{matrix} a \\ \eta \\ \omega \end{matrix} \right\}$	as	$\left. \begin{matrix} \bar{a} \\ \eta \\ \omega \end{matrix} \right\}$ respectively.
	$\begin{matrix} \epsilon v \\ \eta v \end{matrix}$	$\left. \begin{matrix} \\ \end{matrix} \right\}$	<i>eu</i>	in	<i>feud</i> .					

3. *a.* The diphthongs are

*ai, ei, oi, av, εv, ov,*  
*ā, η, ω, ηv, ωv, and vi.*

They are formed by the union of an *open* and a *close* vowel, except *vi*, which is formed of two *close* vowels.

*b.*  $\bar{a}, \eta, \omega$  are called *improper* diphthongs, because their first vowel is long. Their second vowel,  $i$ , is written below the first, and is called *iota subscript*. With capitals, however, it is written in the line; it is not pronounced, whether written below the letter, or in the line.

NOTE. In the earlier editions of the N. T. the *iota subscript* was too frequently introduced.



#### 4. Breathings.

1. ἀ-εί a-ei, *always* ; ἐν, *in* ; ὁ-δός ho-dos, *way* ; ὁ, ἡ ho, hē, *the*.
2. αἰών ai-ōn, *age* ; αἷμα hai-ma, *blood* ; ἁδής, Ha-dēs.
3. ὕδωρ hy-dōr, *water* ; υἱός hwi-os, *son* ; ὑπό hy-po, *by*.
4. Ῥώμη Rhō-mē, *Rome* ; ῥῆμα rhê-ma, *word* ; ἄρρητος ar-rhētos, *unspeakable*.

1. There are two breathings, the *soft*, *spiritus lenis* ('), and the *rough*, *spiritus asper* ('). The first has no practical value, the second denotes a strong emission of the breath, like the English *h*.

2. One of the breathings is placed over every *initial* vowel. In diphthongs (except the *improper* αἶ, ηῖ, φῖ, in which ι never takes the breathing, even when it stands upon the line) the breathings are written over the second vowel.

3. An *initial* υ always has the rough breathing.

4. An *initial* ρ is generally written with the rough breathing. When ρ is doubled, in the middle of a word, the first ρ often has the smooth breathing, and the second the rough.

#### 5. Interchange of Vowels.

τρέφω, *I nourish* ; τροφή, *nourishment* ; τετραμμένος, *having been nourished*.

πείθω, *I persuade*, Gal. i. 10 ; πέποιθα, *I trust*, Phil. ii. 24.

σπεύδω, *I hasten* ; σπουδή, *haste*.

The open short vowels (α, ε, ο) are often interchanged in the formation and inflection of words. So sometimes η and ω, but a *close* and *open* vowel are rarely interchanged. See § 2, 2. Such interchange extends to diphthongs, as ει and αι in root-syllables, and ευ and ου.

## 6. Lengthening of Vowels.

1. τιμάω, *I honor*; τιμήσω, *I shall honor*.

2. μέλα(ν)s, μέλās, *black*; λυθε(ντ)s, λυθείs, *dismissed*; διδο(ντ)s, διδούs, *giving*.

1. A short vowel is sometimes lengthened in the inflection and formation of words. This may be called *formative* lengthening. The long vowel is regarded as the short vowel doubled.

By this, α, ε, ι, ο, υ,                      Become η, η, ῑ, ω, ῡ.

2. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is *compensative* lengthening.

By this, α, ε, ι, ο, υ,                      Become ā, ει, ῑ, ου, ῡ.

## 7. Contraction of Vowels.

α	ε	ο	α	ε	ο
<i>followed by</i>			<i>followed by</i>		
α = ā	= η, ā	= ω	αι = αι	= η	= αι
ε = ā	= ει	= ου	ει = ε	= ει	= οι
η = ā	= η	= ω	η = ε	= η	= οι
ι = αι	= ει	= οι	οι = φ	= οι	= οι
ο = ω	= ου	= ου	φ = φ	= φ	= φ
ω = ω	= ω	= ω	ου = ω	= ου	= ου
υ = αυ	= ευ	= ου			

1. Two successive vowels, or a vowel and a diphthong, are often contracted into a single long vowel or a diphthong. This contraction takes place in three ways: (1) By *simple union*; (2) by *union with precession*; (3) by *absorption*.

2. In the table the most common contractions are given. Irregular contractions will be noticed as they occur.

NOTE. Contraction, where usual, is rarely neglected in G. T.

## 8. Diæresis.

πρωί, *early*; Δαυίδ, *David*; Μωϋσῆς, *Moses*.

*Diæresis* (separation) is a double dot (¨), sometimes written over the second of two vowels, to show that they do not form a diphthong.

## 9. Crasis and Elision.

1. κἀγώ for καὶ ἐγώ, *and I*; κἄν, καὶ ἔάν, *and if*; κἀκεῖ, καὶ ἐκεῖ, *and there*; κἀκεῖθεν, καὶ ἐκεῖθεν, *and thence*; κἀκεῖνος, καὶ ἐκεῖνος, *and he*; κἀμέ, καὶ ἐμέ, *and me*; τοὔναντίον, τὸ ἐναντίον, *the contrary*; once τοὔνομα, for τὸ ὄνομα, *the name*, Matt. xxvii. 57.

2. *a.* τοῦτ' ἔστι, *that is*, Rom. ix. 8; x. 6, 7, 8; etc.

*b.* ἀπ' ἀρχῆς, *from the beginning*, John xv. 27; δι' αὐτοῦ, *by him*, John i. 3; ἀλλ' ἵνα, *but that*, John i. 8.

*c.* ἀνθ' ὧν, *because (instead of which)*, Luke i. 20; 2 Thess. ii. 10; etc.; ἀφ' ἑαυτοῦ, *from himself*, John vii. 18.

1. *a.* *Crasis* (mingling) is the contraction of a vowel or diphthong at the end of a word with one at the beginning of the next word. The two words are written as one, with a *corōnis* (˘) over the contracted syllable, unless the first vowel has the rough breathing, which is then retained. The first of the two words is generally an article, a relative pronoun, or καί.

*b.* *Crasis* generally follows the rules of contraction.

NOTE. In N. T. *crasis* occurs on the whole but seldom, and only in particular forms of frequent occurrence.

2. *a.* *Elision* is the cutting off of a *short* final vowel when the next word begins with a vowel. An apostrophe (') marks the omission.

NOTE. Elision is of much rarer occurrence in the N. T. than in classical Greek.

- b. Only the prepositions ἀπό, διά, ἐπί, παρά, μετά, and the conjunction ἀλλά, regularly suffer elision; ἀντί only before ὦν.

NOTE. The MSS. and editions vary in many cases.

- c. When the vowel of the second word has the *rough breathing*, a *smooth* mute (π, τ) changes into its cognate *rough* mute (φ, θ).

## 10. Movable Consonants.

1. ὃ γέγονεν, *that hath been made*, John i. 3; οὐ κατέλαβεν, *it apprehended not*, John i. 5; ἔδωκεν αὐτοῖς, *he gave to them*, John i. 12; αὕτη ἐστίν, *this is*, John i. 19.

2. οὕτως ἐστὶ πᾶς, *so is every one*, John iii. 8; οὐκ ἐξ αἱμάτων, *not of blood*, John i. 13.

NOTE. μέχρις οὗ, *until*, Mark xiii. 30; μέχρι Ἰωάννου, *until John*, Luke xvi. 16; ἄχρι ἧς ἡμέρας, *until the day*, Matt. xxiv. 38; ἄχρις οὗ T Tr, *until*, Rom. xi. 25.

1. Most words ending in σι, all verbs of the third person singular ending in ε, and ἐστί *is*, annex ν when the next word begins with a vowel. This is called ν *movable*, which may also be added at the end of a sentence.

2. When the next word begins with a vowel, οὗτω, μέχρι, and ἄχρι, as a rule add σ, οὐ becomes οὐκ, and ἐκ becomes ἐξ.

NOTE. In the best MSS., however, we have μέχρι and ἄχρι invariably, even before vowels; but ἄχρις οὗ preponderates. The N. T. text is by no means uniform. WH invariably read ἄχρι οὗ, except in Heb. iii. 13; Gal. iii. 19.

## 11. Additional Vowel Changes.

1. εἵνεκεν, *because*, Luke iv. 18; *by reason of*, 2 Cor. iii. 10. So critical editions.

2. ἐχθές, χθές, *yesterday*, John iv. 52.

3. πατήρ, πατρός (for πατέρος), *of the father*, John i. 18; ἀκοή for ἀκονή, *hearing* (report), John xii. 38.

1. Instead of *ἐνεκεν*, we have twice the Ionic form *εἵνεκεν*.
2. A *prothetic* vowel appears at the beginning of some words which formerly began with two consonants.
3. A *short* vowel between two consonants, or even a *close* vowel between two vowels, is sometimes dropped (*syncope*).

## 12. The Consonants.

1. *a.* Observe that *κ* sounds like *c* in *coo*, *γ* like *g* in *go*, *σ* like *s* in *so*, *τ* like *t* in *to*.

*b.* ἄγγελος, ang-gelos, *angel*, messenger, John i. 52; ἐγγύς, eng-gus, *near*; φάραγξ, pha-ranx, *valley*; ἐχρίω, eng-chri-ō, *I anoint*.

*c.* φθαρτός, phthar-tos, *corruptible*.

2. *a.* *Semivowels*, *σ* (sibilant), *λ*, *μ*, *ν*, *ρ* (liquids) *μ*, *ν*, *γ*-nasal (nasals).

	Smooth.	Middle.	Rough.
<i>b. Mutes:</i> Labials . . .	π	β	φ
Palatals . . .	κ	γ	χ
Linguals . . .	τ	δ	θ
<i>c. Double consonants</i> . . .	ζ	ξ	ψ

1. *a.* The consonants are sounded, for the most part, as we sound the English letters used to represent them. See Alphabet, § 1.

*b.* Gamma (*γ*) before *κ*, *γ*, *χ*, and *ξ*, has the sound of *n* in *ink*, *anger*; *φ*, *θ*, *χ*, as in *graphic*, *thin*, and the German *Buch*.

*c.* Every consonant is sounded.

2. Among consonants we distinguish (1) semivowels, (2) mutes, and (3) double consonants.

*a.* The semivowels are *λ*, *μ*, *ν*, *ρ*, *σ*, and *γ*-nasal.

*b.* The mutes are of three classes, (1) labial or *π* mutes, (2) palatal or *κ* mutes, (3) lingual or *τ* mutes.

*c.* The double consonants are *ζ* (*δσ*), *ξ* (*κσ*, *γσ*, *χσ*), and *ψ* (*πσ*, *βσ*, *φσ*).

## 13. The Euphony of Consonants.

1. γέγραπται for γεγραφ-ται, *it is written*, John viii. 17; δέδεκται for δεδεχ-ται, *he had received*, Acts viii. 14.

2. ἴστε for ιδ-τε, *ye know*, Heb. xii. 17.

3. γεγραμμένος for γεγραφ-μενος, *written*, John ii. 17; πέπεισμαι for πεπειθ-μαι, *I am persuaded*, Rom. viii. 38.

4. ἔγραψεν for εγραφ-σεν, *he wrote*, John v. 46; φλόξ for φλογς, *flame*, Rev. i. 14; ἐλπίς for ελπιδς, *hope*.

5. a. ἐμβλέψας for ἐν-βλεψας, *having looked*, John i. 36.

b. συγγενής for συν-γενης, *a kinsman*, John xviii. 26.

c. συλλαλοῦντες for συν-λαλουντες, *talking with*, Matt. xvii. 3.

d. μέλας for μέλα(ν)ς, *black*; πᾶς for πα(ντ)ς, *all*.

e. σύσημον for σύν-σημον, *a token*, Mark xiv. 44; συστροφή for συν-στροφή, *concourse*, Acts xix. 40.

Many of the changes which the consonants undergo are of the nature of *assimilation*, i. e., of making one consonant like the one next to it. This assimilation may be *total* or *partial*.

All these changes, for convenience, may be summed up under the following rules:

1. A labial (π, β, φ) or palatal mute (κ, γ, χ) before a lingual (τ, δ, θ) must be of the same order.

2. A lingual mute (τ, δ, θ) before another lingual is changed to σ.

3. Before μ, a labial mute (π, β, φ) becomes μ,

a palatal mute (κ, γ, χ) becomes γ,

a lingual mute (τ, δ, θ) becomes σ.

4. Before σ, a labial mute (π, β, φ) forms ψ (= πσ),

a palatal mute (κ, γ, χ) forms ξ (= κσ),

a lingual mute (τ, δ, θ) is dropped.

5. a. ν before a labial (π, β, φ, μ, ψ) becomes μ;

b. ν before a palatal (κ, γ, χ, ξ) becomes γ nasal;

c. ν before λ, ρ, is assimilated;



d.  $\nu$  (also  $\nu\tau$ ,  $\nu\delta$ ,  $\nu\theta$ ) before  $\sigma$  is dropped, and the preceding vowel is lengthened.

e. In composition :

$\acute{\epsilon}\nu$  before  $\rho$ ,  $\sigma$ , is not changed ;

$\sigma\nu\acute{\nu}$  (1) before  $\sigma$  with a vowel, becomes  $\sigma\nu\sigma$  ;

(2) before  $\sigma$  with a consonant or before  $\zeta$ , becomes  $\sigma\nu$ .

NOTE 1. The rule with reference to  $\sigma\nu\acute{\nu}$  (2) is often disregarded in the N. T.

NOTE 2. The oldest MSS. often omit the assimilation of  $\nu$  in the two prepositions  $\sigma\nu\acute{\nu}$  and  $\acute{\epsilon}\nu$  before labials and palatals, sometimes also before  $\lambda$  and  $\sigma$ .

6. βάλλω, *I cast* ; ἐβλήθη, *he is cast*, John xv. 6.

7. ἀφ' ἑαυτοῦ for ἀπὸ ἑαυτοῦ, *of (from) himself*, John v. 19.

8. τίθημι for θι-θη-μι, *I lay down*, John x. 15 ; θάπτω, *I bury*, ἐτάφη, *he was buried*, Luke xvi. 22 ; θρίξ, plural τρίχες, *hair*.

9. λύη for λυεσαι in the ending of 2d pers. sing., pass. and mid. The contraction -εσαι, -εαι, -ει is very rare in N. T. But we have  $\epsilon\iota$  for  $\eta$  in βούλει, Luke xxii. 42.

10. ἀνήρ, gen. ἀνέρος, ἀνδρός, *of a man*.

11. Μαθθαῖος, *Matthew*, Μαθθάτ, *Matthat*.

12. *Exceptions*. — ἐράπισαν, Matt. xxvi. 67 ; ἐραβδίσθην, 2 Cor. xi. 25 ; ἐρύσατο, 2 Tim. iii. 11. (So all critical editors.)

13. *Exceptions*. — ἐκ, *from* ; οὐκ, *not*.

6. A vowel and a liquid are often transposed by *metathesis*.

7. A smooth mute ( $\pi$ ,  $\kappa$ ,  $\tau$ ) before a vowel with the rough breathing is changed into its corresponding aspirate. (See § 9, 2, c).

8. When two consecutive syllables of the same word begin with an aspirate, the first often loses its aspiration. But prefixes and suffixes generally lose their aspiration in preference to the stem.

9. Any consonants which make a harsh sound may be dropped in the formation or inflection of words. This often occurs in the case of  $\sigma$  in the inflection of the verb, and of the third declension of nouns.

10. Sometimes a consonant is inserted in inflection (*epenthesis*) to assist the sound.

11. A rough mute ( $\phi$ ,  $\chi$ ,  $\theta$ ) is never doubled.

NOTE. But the critical editors (Lachmann, Tisch. Treg. WH.), following the older MSS., write  $\theta\theta$  instead of  $\tau\theta$ , in several proper names.

12. Initial  $\rho$  is doubled when by inflection or composition a vowel is brought before it. After a diphthong, however, it remains single.

NOTE. But this rule has sometimes been neglected in the MSS. of the N. T.

13. The only consonants which can stand at the end of a Greek word are  $\nu$ ,  $\rho$ ,  $\sigma$ ,  $\xi$ ,  $\psi$ , the last two being compounds of  $\sigma$ . Other consonants at the end of a word are *dropped*.

#### 14. Syllables.

1. ἐ-γέ-νε-το; 2. κα-τέ-λα-βεν; 3. α. λό-γος; b. ἀ-πε-σταλ-μέ-νος;  
c. ἀν-θρώ-πων; μαρ-τυ-ρί-αν; d. ἐξ-ου-σί-αν.

4. πρὸς, λό-γος; ζω-ή, σκο-τί-α.

1. A Greek word has as many syllables as it has separate vowels or diphthongs.

2. The last syllable is called the *ultimate*, the one next to the last the *penult*, the one before the penult, the *antepenult*.

3. Rules in dividing a word into syllables:

- a. A single consonant is connected with the following vowel;
- b. Combinations of consonants which can begin a word are assigned to the following vowel;
- c. Other combinations of consonants are divided;
- d. *Compounds* formed *without elision* are divided into their original parts.

4. A vowel preceded by a consonant stands in an *impure* syllable; preceded by a vowel or diphthong it forms a *pure* syllable.

### 15. Quantity of Syllables.

1. αὐ-τοῦ, καί, ἦν, ζω-ή.
2. ἀρ-χῆ, ἄν-θρω-πος.
3. τέ-κνα, τυ-φλός.
4. *a.* φῶς, οὐ, ζω-ή.  
*b.* λό-γος, σκο-τί-α, πα-ρά.  
*c.* νίκος, *victory*, πῦρ, *fire*, κᾶν for καὶ ἐάν, John viii. 14.

1. A syllable is long by *nature* when it has a long vowel or a diphthong.

2. It is long by *position* when a short vowel is followed by two consonants or by a double consonant.

3. When a vowel, *short by nature*, is followed by a *mute* and a *liquid*, the syllable is *common*, *i. e.*, it may be used as *long* or *short*, at pleasure.

4. The quantity of most syllables can be seen at once.

*a.* η and ω, and all diphthongs are long by nature.

*b.* ε and ο, before a vowel or single consonant, are short by nature.

*c.* Syllables with α, ι, υ, may be known to be long :

(1) When they have the circumflex accent ;

(2) When they arise from contraction.

### 16. The Accents.

1. ὁ λόγος ἦν πρὸς τὸν θεόν.
2. οὗτος ἦλθεν. "Αἰδης, ᾄδης.
3. κατέλαβεν, σκοτία, ζωή ; ἐκεῖνος, ἀρχῆ ; ἡ ζωὴ ἦν.
4. θεός, λόγος, ἐγένετο.
5. ἐν αὐτῷ ; οὗτος ἦλθεν.
6. ἄνθρωπος, πάντα, κόσμος.

1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (^).

2. These marks stand over the vowel of the accented syllable. In a diphthong the accent stands over the second vowel. But the improper diphthongs (α, η, and ω) take it upon the first vowel, even when the ι is written in the line.

3. The *acute* can stand only on one of the last three syllables of a word, the *circumflex* on one of the last two, and the *grave* only on the last.

4. A word which has the *acute*

on the *ultima* is called *oxytone* (*sharp-toned*),  
on the *penult* “ *paroxytone* (παρά, *near*),  
on the *antepenult* “ *proparoxytone* (πρό, *before*).

5. A word which has the *circumflex* (^)

on the *ultimate* is called *perispomenon* (*drawn around*),  
on the *penult* “ *properispomenon* (πρό, *before*).

6. A word which has no accent on the *ultima* is called *barytone* (βαρύς, *heavy*).

## 17. General Rules of Accent.

1. α. ἐγένετο ; β. τέκνα, λόγος ; γ. οὗτος ἦλθεν ; δ. θεόν, χωρίς ;  
ε. ἀνθρώπων, μαρτυρήσῃ ; ς. ἀρχῇ, θεοῦ, ζωῇ.

2. πρὸς τὸν θεόν.

3. οἱ ἴδιοι ; θυμῶσαι, Luke i. 9.

1. A word with a *short ultima*, if accented

- a. on the *antepenult*, has the *acute* ;
- b. on a *short penult*, has the *acute* ;
- c. on a *long penult*, has the *circumflex* ;
- d. on the *ultima*, has the *acute*.

A word with a *long ultima*, if accented

- e. on the *penult*, has the *acute* ;
- f. on the *ultima*, has either the *acute* or the *circumflex*.

2. An *oxytone* changes its *acute* to the *grave* before other words.

3. Final *ai* and *oi* (except in the *optative*) have the effect of short vowels on the accent of the penult and antepenult.

NOTE 1. Rules for accent, so far as it is connected with inflection, will be given in the Grammar.

NOTE 2. The accent of words must be learned, mainly from the lexicons, and by observation in reading.

NOTE 3. In the majority of words the accent is thrown back as far as the rules permit, and a word is then said to have the *recessive* accent. This is especially the case with verbs.

## 18. Accent as affected by Contraction, Crasis, and Elision.

1. τιμάωσι, τιμῶσι, John v. 23.

2. ἑσταώς, ἑστώς; τιμάω, τιμῶ, John viii. 49; φιλέει, φιλεῖ, John v. 20.

3. κἀγώ for καὶ ἐγώ; κᾶν for καὶ ἑάν.

4. ἀπ' ἐμοῦ; ἀλλ' ὁ.

1. For a contracted *penult* or *antepenult*, the accent is regular.

2. A contracted *ultima* receives the *acute*, if the *ultima* had it before contraction, otherwise it takes the *circumflex*.

3. In *crasis*, the accent of the first word is lost and that of the second remains.

4. In *elision*, oxytone *prepositions* and *conjunctions* lose their accent. (See § 9, 2.)

## 19. Proclitics.

1. *a.* ὁ λόγος, ἡ ζωή, οἱ ἴδιοι.

*b.* ἐν ἀρχῇ, εἰς μαρτυρίαν, ἐκ θεοῦ.

*c.* εἰ ταῦτα ποιεῖς, John vii. 4; ὡς μονογενοῦς, John i. 14; ὥρα ἦν ὡς δεκάτη, John i. 39.

*d.* οὐκ εἰμί, καὶ ἀπεκρίθη Οὐ, John i. 21.

2. εἴ τις θέλει.

A *proclitic* (*leaning forward*) is a word which has no accent, and is pronounced as if it were part of the following word.

1. The proclitics are:

- a. The forms of the article  $\delta$ ,  $\eta$ ,  $\omicron$ ,  $\alpha$ .
- b. The prepositions  $\epsilon$ ς ( $\epsilon$ ς), *into*;  $\epsilon$ ν, *in*;  $\epsilon$ ξ ( $\epsilon$ κ), *from*.
- c. The conjunctions  $\epsilon$ ι, *if*;  $\omega$ ς, *as, that*.
- d. The adverb  $\omicron$ υ ( $\omicron$ υκ,  $\omicron$ υχ), *not*, which at the end of a sentence takes the acute accent.

2. A proclitic takes an accent, when followed by an *enclitic*.

## 20. Enclitics.

1. a.  $\delta$   $\acute{\omicron}$ πίσω μου, John i. 15;  $\epsilon$ κείνός μοι εἶπεν, i. 33;  $\delta$  πέμψας με βαπτίζειν, i. 33; τοῦ οἴκου σου, ii. 17;  $\delta$ τι εἶπόν σοι, i. 50; εἰδόν σε, i. 50.

b. δύναταί τι ἀγαθὸν εἶναι; John i. 46; ταῦτά τινες ἦτε, 1 Cor. v. 11; τὸν ποτε τυφλόν, ix. 13; εἰ πως ἤδη ποτέ, Rom. i. 10.

c. ἐγὼ εἰμι, John iv. 26; vi. 20, 35, 41, 48, 51; καὶ φησιν  $\delta$  ἐννοῦχος, Acts viii. 36.

d. καίτοι γε Ἰησοῦς, iv. 2; τά τε πρόβατα καὶ τοὺς βόας, ii. 15; μᾶλλον ἢ περ τὴν δόξαν τοῦ θεοῦ, xii. 43.

2. a. ἐγὼ εἰμι.

b. τοῦ πέμψαντός με, iv. 34; κακεῖνός με ἀπέστειλεν, vii. 29.

c. εἰ γε ἐπιμένετε τῇ πίστει, Col. i. 23; εἰ τις θέλει, Matt. xvi. 24.

3. τί ἐμοὶ καὶ σοί, ii. 4; καγὼ ἐν σοί, xvii. 21; ἐγὼ οὐκ εἰμὶ  $\delta$  χριστός, i. 20.

4. οὐκ εἰμί, *I am not*, i. 21; εἰμι, *I go*. τίς; τίς.

An *enclitic* (*leaning on*) is a word which loses its own accent, and is pronounced as if it were part of the preceding word.

1. The enclitics are:

- a. The pronouns of the first person, μοῦ, μοί, μέ; of the second, σοῦ, σοί, σέ.



- b. The indefinite pronoun *τις, τι*, in all its forms. Also the indefinite adverbs, *ποῦ, ποτέ, πῶ, πώς*.
- c. The present indicative of *εἰμί, be*, and of *φημί, say*, except the second person singular, *εἶ, φής*.
- d. The particles *γέ, τέ, τοί, πέρ*.
2. The word before an enclitic,
  - a. preserves its proper accent, and does not change an acute to grave;
  - b. if *proparoxytone* or *properispomenon*, adds an acute on the *ultima*;
  - c. if proclitic, takes an acute.
3. The enclitics in some cases retain their accent, especially in the case of *emphasis*, and after *elision*.
4. Some particles are distinguished by the accent.

NOTE. The laws with reference to the *enclitics* have been carried out consistently in the N. T.

## 21. Punctuation.

καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν ; εἶπεν αὐτοῖς (ὁ) Ἰησοῦς  
Εἰ τυφλοὶ ᾗτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν·  
ἡ ἁμαρτία ὑμῶν μένει, ix. 40, 41.

The comma and the period are the same as in English. The Greek has a colon (·), a point above the line, which is equivalent to the English colon and semicolon. The mark of interrogation (;) is the same as the English semicolon.

NOTE. John ix. 40, 41, exhibits all the marks of punctuation, of breathings, and illustrations of all kinds of accent, with examples of proclitics and enclitics.

## 22. Transference of Greek Words into English.

1. Ἀννας, *Annas* ; Θωμᾶς, *Thomas*.
2. Ἰσαάκ, *Isaac* ; Νικόδημος, *Nicodemus*.

3. *a.* Κανά, *Cana* ; Κηφᾶς, *Cephas* ; Καῖσαρ, *Cæsar*.

*b.* Ῥαμά, *Rama* ; Ῥαχήλ, *Rachel*.

*Exceptions.* — Ῥόδη, *Rhoda* ; Ῥόδος, *Rhodes*.

*c.* Καῖσαρ, *Cæsar* ; Αἴγυπτος, *Egypt*.

*d.* Φοίβη, *Phæbe* ; Φοίνιξ, *Phœnix*.

*e.* Λαοδίκη, *Laodicæa* ; Θυάτειρα, *Thyatīra* ; Σελεύκεια, *Seleucia*.

*f.* Ἰάσων, *Jason* ; Ἰερειχώ, *Jericho*.

1. Most proper names, and a few other words, are literally transcribed into English.

2. For the most part the Greek letters are represented by the equivalents given under the alphabet (§ 1).

3. A few explanations must be made, and some exceptions noted :

*a.* κ is always *c*. Where *c* would be soft in English pronunciation it is *generally* so in Greek names.

*b.* The initial P, always aspirated in Greek (§ 4, 4), is *generally* without the aspirate in English.

*c.* The diphthong αι becomes *æ* ; sometimes simply *e*.

*d.* The diphthong οι becomes *œ*.

*e.* The diphthong ει becomes *ē* or *ī* ; sometimes, although incorrectly, *ÿ*.

*f.* The initial I before a vowel becomes J.

## PART II.

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### ETYMOLOGY.

#### I. INTRODUCTION.

##### 23. Definition of Etymology.

1. λόγος, θεός, θεόν, ἐν, ὁ, τόν, τῇ, ἔλαβον, κατέλαβεν, παρέλαβον.
2. φῶς, ζωή, κόσμος, ὄνομα, σάρξ; ἐγένετο, φαίνει, ἦλθεν; πάντα, ἀληθινόν; ὁ, ἡ, τό; οὗτος, αὐτοῦ, αὐτῷ.
3. *a.* σκοτί-α, σκοτί-α, φαίν-ει, ἐγέν-ετο.  
*b.* θεός-ς, ἄνθρωπο-ς, ζω-ή, λόγο-ς, νόμο-ς; σαρκ-ός, χάριτ-ος, θελή-ματ-ος, ἀνδρ-ός (ανερ), πατρ-ός (πατερ).  
*c.* θεός, θεόν; πάντα, πάντες; αὐτοῦ, αὐτῷ; πρῶτός; ἐγένετο, ἦν.
4. ἀλήθεια, i. 14; ἀληθής, iii. 33; ἀληθινός, i. 9; ἀληθῶς, i. 47; ἔλαβον, κατέλαβεν, παρέλαβον.

1. ETYMOLOGY treats of the *classification*, *inflection*, and *formation* of words.

2. Words are classified into *parts of speech*. These are the same in Greek as in other languages. More important than the other parts of speech are the *Noun* and the *Verb*. Closely connected with the Noun are the *Adjective*, the *Article*, and the *Pronoun*.

3. *a. Inflection* is a change in the form of a word to express its different relations to other words. A word which is inflected has two parts: (1) the *fundamental* part called the *stem*, and (2) the *inflective* part called *endings*, which are added to the stem to form cases, tenses, persons, and numbers.

- b. The last letter of the stem, as marking its character, is called the *stem-characteristic*. A stem ending in a vowel is called *pure*, in a consonant, *impure*. Impure stems if they end in a *mute* (labial, lingual, palatal) are called *mute* (labial, lingual, palatal) stems, if they end in a *liquid*, are called *liquid* stems.
- c. Inflection includes *declension* (nouns, adjectives, and pronouns), *comparison* (adjectives and adverbs), and *conjugation* (verbs).
4. The *formation* of words includes their *derivation* and their *composition*.

## 24. Number and Gender.

1. ἄνθρωπος, ἀνθρώπων; πάντα ἄνθρωπον, πάντες; αὐτῷ, αὐτοῖς.
2. a. ὁ λόγος, ὁ κόσμος; ἡ ζωή, ἡ σκοτία; τὸ φῶς, τὸ ὄνομα.  
 b. ὁ παῖς, iv. 51; ἡ παῖς, Luke viii. 54; ἡ ἀλώπηξ, Luke xiii. 32.  
 c. τὸ φῶς; ἡ ἔρημος, i. 23; ἡ ὁδός, i. 23.  
 d. (1) ὁ ἄνθρωπος, ὁ πατήρ, ὁ ἀνὴρ; ὁ ἄνεμος, vi. 18; ὁ ποταμός, ὁ Ἰορδάνης; ὁ μῆν.  
 (2) ἡ μήτηρ, ii. 1; ἡ γυνή, iv. 9; ἡ συκῆ, i. 48; ἡ γῆ, iii. 22, 31; ἡ πόλις, i. 44; ἡ νῆσος, Acts xxviii. 1; ἡ ζωή, ἡ ἔξουσία, ἡ σκοτία, ἡ ἀλήθεια.  
 (3) τὸ σῦκον; τὸ παιδίον, τὸ Ἄγαρ.

The Greek distinguishes in its usage,

1. Three *numbers*: the *singular* (referring to one object), the *plural* (to more than one), and the *dual* (to two only).

NOTE. As the *Dual* is not found in the Greek Testament, we will not notice it in the declension of nouns, nor in the conjugation of verbs.

2. Three *genders*: *masculine*, *feminine*, and *neuter*.

- a. To indicate the gender of nouns, forms of the article are used; ὁ, for *masculine*; ἡ, for *feminine*; τό, for *neuter*.

- b. Nouns which may be either masculine or feminine are said to be of the *common* gender. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene*.
- c. The gender may often be known from the form of the word, but must generally be learned by observation.
- d. The following rules, however, are of general application :
- (1) Masculine are names of *males*, and of *winds*, *ivers*, and *months*.
  - (2) Feminine are names of *females*, and of *trees*, *lands*, *towns*, and *islands*; also most nouns denoting *quality* or *condition*.
  - (3) Neuter are names of *fruits*, and most *diminutives*, even when designating males or females; also *verbal nouns*, with *indeclinable* nouns generally.
- e. Other rules are given under the declensions.

## 25. Cases.

1. ὁ λόγος, τῶν ἀνθρώπων, ἐν τῇ σκοτίᾳ, πρὸς τὸν θεόν, διδάσκαλε, i. 39.

2. τὸ φῶς τῶν ἀνθρώπων, *the light of men*; ἔδωκεν αὐτοῖς, *he gave to them*.

3. a. δόξα, *a glory* (nom.); δόξα, *O glory* (voc.). ἄνθρωποι, *men* (nom.); ἄνθρωποι, *O men* (voc.).

b. Sing.: nom., acc., voc., σῶκον; plur. σῶκα. But γένη for γένεα in 1 Cor. xii. 10, 28; xiv. 10; τὰ τεῖχη for τεῖχεα in Heb. xi. 30.

c. ἀρχῇ, αὐτῷ, σκοτίᾳ, ὕδατι, πνεύματι.

d. τῶν ἀνθρώπων, αἱμάτων, τῶν Φαρισαίων, τῶν μαθητῶν.

1. There are five *cases*: the *nominative* (the case of the subject), the *genitive* (possessive, implying *motion from*, the *whence* case), the *dative* (implying *rest in*, or *connection with*, the *where*

case), the *accusative* (objective, implying *motion towards*, the *whither* case), and the *vocative* (employed in direct address).

2. A convenient English rendering of the genitive is by the preposition *of*, and of the dative by *to*. This rendering is used merely for the sake of distinction, and is not always the most correct or even the usual translation of these cases.

All the cases, except the nominative and vocative, are called *oblique* cases.

3. Several particulars, applicable to all nouns, adjectives, and pronouns, it is important to remember:

- a. The *vocative*, in the singular, is often like the *nominative*; in the plural it is always so.
- b. In *neuter* words, the *nominative*, *accusative*, and *vocative* are always alike; and in the plural end in *α*, except when contracted.
- c. The dative singular always ends in *ι*, which is *subscript* when a long vowel precedes.
- d. The genitive plural always ends in *ων*.

## II. THE NOUN OR SUBSTANTIVE.

### 26. Stems of Nouns.

1. θεό-*s*, θεό-*v*; ἄνθρωπο-*s*, ἄνθρωπο-*v*. αἰμάτ-*ων*, θελήματ-*ος*.
2. σκοτία, μαρτυρία-*v*; λόγο-*s*, κόσμο-*v*; ἀπόκρισι-*v*, ἰχθύ-*ων*; φωτός, σαρκ-ός, χάριτ-*ος*.

1. Changes in the form of nouns are made by adding different *case-endings* to a common *stem*.

2. The *stems* of Greek nouns end in

- a. The open vowels *ā* and *ο*,
- b. The close vowels *ι* and *υ*,
- c. Consonants.



## 27. Declension and Case-endings.

1. ἀληθείας, δόξα-ν; θεός-ς, λόγος-ς; φωτ-ός, ἀνδρ-ός, πνεύματ-ι, πόλι-ν.

## 2. a. Vowel Declension.

<i>Singular.</i>			
	Masc.	Fem.	Neut.
N.	ς or none		ν
G.		ς or ιο	
D.		ι	
A.		ν	
V.	none		ν

<i>Plural.</i>			
N. V.	ι		α
G.		ων	
D.		ισι	
A.	νς		α

## b. Consonant Declension.

<i>Singular.</i>			
	Masc.	Fem.	Neut.
N.	ς or none		none
G.		ος	
D.		ι	
A.	ν or α		none
V.		none	

<i>Plural.</i>			
N. V.	ες		α
G.		ων	
D.		σι	
A.	νς or ας		α

## 1. There are three declensions of nouns :

- a. The A declension, as the stem ends in *ā*, commonly called *First declension*.
- b. The O declension, as the stem ends in *ο*, commonly called *Second declension*.
- c. The *Consonant* declension, for stems ending in a *consonant* or close vowel (*ι* or *ν*), commonly called *Third declension*.

## 2. These three declensions may be arranged under two :

- a. The *Vowel* declension, for stems ending in an open vowel (*ā* and *ο*).
- b. The *Consonant* declension, for stems ending in a *consonant* or close vowel (*ι* and *ν*).

3. On comparing the two sets of case-endings (of *vowel* and *consonant* declension) we see that they agree in many points.

4. Under the three declensions of nouns will be given the principles which are common to adjectives, participles, and substantives.

## 28. Accent of Nouns.

1. δόξα, δόξαν; ἀλήθεια, ἀληθείᾱς.

2. τιμή, τιμῆς, τιμῇ, τιμαῖς.

3. *a.* χωρῶν, δοξῶν, προφητῶν.

*b.* ἀλήθεια, ἀληθείᾱς.

1. The accent of a noun, as far as the general laws of accent allow (§ 17), remains on the same syllable as in the nominative singular.

2. An *accented ultima*, in general, takes the *acute*, but in genitive and dative of both numbers, a *long ultima*, if accented, takes the *circumflex*.

3. *a.* The genitive plural of first declension is always perisponmenon, because ὦν is contracted from ᾄ-ων.

*b.* The nouns in ᾱ always have *recessive* accent (§ 17, note 3).

*c.* Δέσποτα, vocative of δεσπότης, *master*, has irregular accent.

## 29. First Declension. — Feminines.

1, 2. ἡ σκοτιᾱ, ἡ οἰκίᾱ, ἡ ἐξουσιᾱ; ἡ ἀρχή, ἡ ζωή; ἡ δόξα, ἡ ἀλήθεια; ὁ μαθητής, ὁ Ἰωάνης, ὁ Ἡλείᾱς, ὁ νεανιᾱς.

	ἡ	ἡ	ἡ	ἡ
3. <i>a.</i> <i>Sing.</i> N.	χώρᾱ	τιμή	<i>b.</i> ἀλήθεια	δόξα
G.	χώρᾱς	τιμῆς	ἀληθείᾱς	δόξης
D.	χώρᾱ	τιμῇ	ἀληθείᾱ	δόξῃ
A.	χώρᾱν	τιμῇν	ἀλήθειαν	δόξαν
V.	χώρᾱ	τιμή	ἀλήθεια	δόξα

Plur. N. V.	χώραι	τίμαί	ἀλήθειαι	δόξαι
G.	χωρῶν	τίμῶν	ἀληθειῶν	δοξῶν
D.	χώραις	τίμαῖς	ἀληθείαις	δόξαις
A.	χώρας	τίμᾶς	ἀληθείᾱς	δόξᾱς

4. ἡ σκοτία, ἡ μαρτυρία, ἡ ἡμέρα, ἡ σκιά.

1. Stems of this declension end originally in *ā*; this is often modified into *η* in the singular, and sometimes shortened into *α* in the nominative, accusative, and vocative singular.

2. Nouns of this declension are mostly *feminine*, and end in *ā*, *α*, or *η*. The *masculines* end in *ās* or *ης*.

3. Feminines are divided into two classes:

a. Those which have a *long* vowel (*ā* or *η*) in the final syllable throughout the singular, and are then declined like *χώρα*, *land*, and *τίμή*, *honor*;

b. Those which have short *α* in the *nominative*, *accusative*, and *vocative* singular, and are then declined like *ἀλήθεια*, *truth*, and *δόξα*, *glory*.

4. Long *ā* becomes *η* throughout the singular, unless preceded by *ε*, *ι*, or *ρ*.

### 30. Masculines.

<i>Singular.</i>		<i>Plural.</i>	
N.	ὁ νεανίας ὁ προφήτης	N. V.	νεανίαί προφήται
G.	νεανίου προφήτου	G.	νεανίων προφητῶν
D.	νεανία προφήτη	D.	νεανίαις προφήταις
A.	νεανίαν προφήτην	A.	νεανιάς προφήτᾱς
V.	νεανία προφήτα		

1. Masculines in *ās* and *ης* are declined like *νεανίας*, *young man*, and *προφήτης*, *prophet*.

2. The vocative singular takes *α* short when the nominative ends in *της*; in other words in *ης*, the ending is *η*.

## 31. Terminations of the First Declension.

<i>Singular.</i>				<i>Plural.</i>	
1.	Fem.		Masc.	Masc. and Fem.	
N.	<i>a</i>	<i>η</i>	<i>ās ης</i>	N. V.	<i>αι</i>
G.	<i>ās or ης</i>	<i>ης</i>	<i>ου (for ao)</i>	G.	<i>ων (for άων)</i>
D.	<i>a or η</i>	<i>η</i>	<i>α η</i>	D.	<i>αις</i>
A.	<i>av</i>	<i>ηv</i>	<i>āv ηv</i>	A.	<i>ās (for avς)</i>
V.	<i>a</i>	<i>η</i>	<i>ā ā or η</i>		

1. The terminations of the cases of the first declension consist of the final *a* (or *η*) of the stem (§ 29, 2) united with the *case-endings* (§ 27, 2, *a*).

- a.* The genitive singular of masculines originally ended in *ā-ιo*, which became *āo*, as the close vowel *ι* is often dropped between two vowels. The ending *ου* is wholly irregular.
- b.* The *ι* of the dative singular is always *iota subscript*.
- c.* The genitive plural *ων* is contracted from *ά-ων*.
- d.* The older ending in the dative plural was *αισι*.
- e.* In the accusative plural *ās* stands for *a-vs*.

## 32. Contract Nouns of the First Declension.

1. <i>Sing.</i>	N.	<i>ή (μνάa)</i>	<i>μνā</i>	<i>ή (συκέa)</i>	<i>συκή</i>
	G.	<i>(μνάas)</i>	<i>μνās</i>	<i>(συκέas)</i>	<i>συκής</i>
	D.	<i>(μνάa)</i>	<i>μνā</i>	<i>(συκέa)</i>	<i>συκή</i>
	A.	<i>(μνάav)</i>	<i>μνāv</i>	<i>(συκέav)</i>	<i>συκήv</i>
	V.	<i>(μνάa)</i>	<i>μνā</i>	<i>(συκέa)</i>	<i>συκή</i>
<i>Plur.</i>	N. V.	<i>(μνάai)</i>	<i>μναῖ</i>	<i>(συκέai)</i>	<i>συκαῖ</i>
	G.	<i>(μναων)</i>	<i>μνων</i>	<i>(συκεων)</i>	<i>συκων</i>
	D.	<i>(μνάais)</i>	<i>μναῖς</i>	<i>(συκέais)</i>	<i>συκαῖς</i>
	A.	<i>(μνάas)</i>	<i>μνās</i>	<i>(συκέas)</i>	<i>συκάς</i>

1. Most nouns in *aa* and *ea* are contracted, and are declined like (*μνάα*) *μνᾶ*, *μῖνα*, and (*σνκέα*) *σνκῆ*, *fig-tree*.

*a.* The syllables contracted have the circumflex in all the cases.

*b. Irregular contraction.* In contracts of the first declension (also second), a short vowel followed by *a*, or by any long vowel sound, is absorbed. But in the singular, *εᾶ*, after any consonant but *ρ*, is contracted to *η*.

### 33. New Testament Usage.

1. *σπείρης*, Acts x. 1, etc.; *πρώρης*, Acts xxvii. 30; *μαχαίρης*, -*η*, Heb. xi. 34, Acts xii. 2, etc.; *Σαπφείρη*, Acts v. 1.

2. *Κανά*, *βηθφαγή*, *Γολγοθᾶ*, *Ψαμᾶ*.

3. *Ἰωνᾶ*, Matt. xii. 39; *Κλωπᾶ*, xix. 25; *Κηφᾶ*, 1 Cor. i. 12; *Σατανᾶ*, Mark i. 13. But *Ἀνδρέου*, John i. 45; *Ἡσαίου*, Matt. iii. 3.

4. -*ας*, -*α*, -*α*, -*αν*, -*α*; -*ης*, -*η*, -*η*, -*ην*, -*η*.

5. *πατριάρχης*, *τετράρχης*, *πολιτάρχης*, *ἐθνάρχης*, *ἀσιάρχης*.

1. The rule that after *ρ* the genitive ends in *ας* (§ 29, 4) is sometimes disregarded.

2. Many Proper Names that might have been declined according to the first declension are indeclinable.

3. Masculine proper names in *ας* form the genitive in *α*, *excepting when preceded by a vowel*.

NOTE. But the MSS. and critical editions vary in the usage of particular words.

4. The terminations of the cases of many foreign names and words may therefore be arranged under two classes, *α* and *η*.

5. Greek words in *αρχος*, in the Greek Testament, generally are of the first declension, and end in *αρχης*.

### 34. Second Declension.

1. λόγο-ς, κόσμο-ς; Ἀπολλώς; ἔργα.

2. ὁ ἀδελφός, ὁ νόμος, ὁ ἐχθρός, ὁ ὀφθαλμός; τὸ δῶρον, τὸ ἔργον, τὸ πρόβατον; ἡ νῆσος, ἡ ὁδός.

3. <i>Sing.</i>	N.	ὁ ἄνθρωπος	ἡ ὁδός	4. τὸ δῶρον
	G.	ἀνθρώπου	ὁδοῦ	δώρου
	D.	ἀνθρώπῳ	ὁδῷ	δώρῳ
	A.	ἄνθρωπον	ὁδόν	δῶρον
	V.	ἄνθρωπε	ὁδέ	δῶρον
* <i>Plur.</i>	N. V.	ἄνθρωποι	οδοί	δῶρα
	G.	ἀνθρώπων	ὁδῶν	δώρων
	D.	ἀνθρώποις	οδοῖς	δώροις
	A.	ἀνθρώπους	οδοῦς	δῶρα

1. Stems of this declension end in ο, which is sometimes lengthened to ω. It becomes ε in the vocative singular, and ᾱ in the nominative, accusative, and vocative plural of neuters.

2. Nouns of this declension are chiefly *masculine* and *neuter*, with a few *feminines*. The feminines may be known in part by the general rules (§ 24, 2, *d*), but must be learned mainly by observation.

3. The masculines and feminines have ος in the nominative singular, and are declined like ὁ ἄνθρωπος, *man*, and ἡ ὁδός, *way*.

NOTE. The nominative in ος is sometimes used for the vocative in ε.

4. The neuters end in ον, and are declined like τὸ δῶρον, *gift*.

### 35. Terminations of the Second Declension.

<i>Singular.</i>				<i>Plural.</i>			
1.	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	ος		ον	N. V.	οι		ᾱ
G.		ου (for οο)		G.		ων (for οων)	
D.		ῳ (for οι)		D.		οις	
A.		ον		A.	ους (for οvs)		ᾱ
V.	ε		ον				



1. The terminations of the cases of the second declension consist of the final *o* of the stem united with the *case-endings* (§ 27, 2, *a*).

*a.* The genitive singular ended in *o- $\omega$* , thence comes *o-o* (§ 31, 1, *a*), and by contraction, *ov*.

*b.* In the dative singular the stem vowel *o* appears as  *$\omega$* .

*c.* In the vocative singular of masculines and feminines *o* of the stem becomes  *$\epsilon$* .

*d.* In the genitive plural *o* of the stem is dropped before the case-ending  *$\omega\nu$* ; *a* is also dropped before *a* of the neuter plural.

*e.* The older ending of the dative plural was *οισι*.

*f.* In the accusative plural *ovs* is for *o-vs*.

### 36. Contract Nouns of the Second Declension.

	$\acute{o}$		$\tau\acute{o}$
1. <i>Sing.</i> N.	(νόος) νοῦς	<i>Sing.</i> N. A. V.	(ὀστέον) ὀστοῦν
	G. (νόου) νοῦ		G. (ὀστέου) ὀστοῦ
	D. (νόῳ) νοῖ		D. (ὀστέῳ) ὀστῶ
	A. (νόον) νοῦν		
	V. (νόε) νοῦ		
<i>Plur.</i> N. V.	(νόοι) νοῖ	<i>Plur.</i> N. A. V.	(ὀστέα) ὀστά
	G. (νόων) νῶν		G. (ὀστέων) ὀστών
	D. (νόοις) νοῖς		D. (ὀστέοις) ὀστοῖς
	A. (νόους) νοῦς		

1. Words which have stems in *oo*, *eo*, suffer contraction, and are declined like  $\acute{o}$  (νόος) νοῦς, *mind*, and  $\tau\acute{o}$  (ὀστέον) ὀστοῦν, *bone*.

2. The contraction takes place according to the rules in § 7, and § 32, 1, *b*,

## 37. New Testament Usage.

1. ἡ λιμός, Luke xv. 14, Acts xi. 28; ὁ λιμός, Luke iv. 25; ἡ βάτος, Luke xx. 37, Acts vii. 35; ὁ βάτος, Mark xii. 26; τὸ σκότος; τὸ ἔλεος; τὸ πλοῦτος, ὁ πλοῦτος.

2. ὁ δεσμός, οἱ δεσμοί, only Phil. i. 13, τὰ δεσμά, Luke viii. 29; σαββάτου, -ω, τὰ σάββατα, σαββάτων, σάββασιν.

3. κύριε, διδάσκαλε, Φαρισαῖε; υἱός, θεός.

4. *Sing.*: N. Ἀπολλώς, G. Ἀπολλώ, D. Ἀπολλῶ, A. Ἀπολλών or Ἀπολλώ (irreg.), V. Ἀπολλώ.

5. τοῦ νοός μου, Rom. vii. 23; τῷ μὲν νοί, Rom. vii. 25. So also πλοός (gen. of πλοῦς), Acts xxvii. 9; ὁστέων, Matt. xxiii. 27; ὁστέα, Luke xxiv. 39.

6. N. Ἰησοῦς, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

1. *Gender.* Several substantives in *ος* occur in the N. T., now as *masculine*, now as *feminine*; some words which are masculine in Attic Greek are used in the *neuter*, or both as masculine and neuter.

2. There are several cases of metaplasms, *i. e.* we have formations of nouns from nominatives which do not exist.

3. The vocative in *ε* of words in *ος* is very common in N. T. (§ 34, 3, *note*). The form in *ος*, however, is not rare. In contrast with Attic usage, we have Θεέ in Matt. xxvii. 46, as also in the LXX.

4. The Attic declension in *ω* scarcely ever occurs in the N. T. To it, however, we may refer some nouns in *ως*, like the proper names, Ἀπολλώς, Κῶς.

5. *Contracts.* The regular forms of the genitive and dative of νοῦς (νοῦ, νῶ) do not occur in the N. T., and the heteroclitie (irregular in declension) forms of the third declension (τοῦ νοός, τῷ νοί) are the only ones in use. Of ὁστοῦν (John xix. 36), in the plural only the uncontracted forms ὁστέα, ὁστέων occur (§ 36, 1).

6. Ἰησοῦς, *Jesus*, is the only Proper Noun of the second declension ending in *ους*.

### 38. Third Declension.

1. φωτ-ός, σαρκ-ός, θελήματ-ος, χάριτ-ος.

2. ὁ αἰών, ὁ ἱερεύς, ὁ ἀνὴρ, ὁ πατήρ; ἡ σάρξ, ἡ χάρις, ἡ δύναμις; τὸ ὄνομα, τὸ θέλημα, τὸ φῶς.

1. Stems of this declension end in a *consonant* or a *close vowel* (ι, υ). The stem may generally be found by dropping the ending *ος* (or *ως*) of the genitive singular.

2. Nouns of this declension are masculine, feminine, or neuter, and the gender must be learned mainly by observation.

### 39. Formation of Cases.

1.	Masc.		Neut.	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N. V.	αἰών	αἰών-ες	σῶμα	σώματ-α
G.	αἰών-ος	αἰών-ων	σώματ-ος	σωμάτ-ων
D.	αἰών-ι	αἰώσι	σώματ-ι	σώμασι
A.	αἰών-α	αἰών-ας	σῶμα	σώματ-α

a. σῶμα (σωματ-), στόμα (στοματ-), ὄνομα (ονοματ-).

*Note.* τέρας (τερατ-), φῶς (φωτ-), πέρας (περατ-), φρέαρ (φρεατ-).

b. σαρκ-ός (σαρκς) σάρξ; χάριτ-ος (χαριτς) χάρις; ποιμέν-ος, ποιμήν; πατρ-ός (πατερ-), πατήρ; ῥήτορ-ος (ρητορ-) ῥήτωρ; λέοντ-ος, λέων.

c. ἐλπίς, ἐλπίδ-α; πούς, πόδ-α; παῖς, παῖδ-α; ποιμήν, ποιμέν-α; πόλις, πόλι-ν; ἰχθύς, ἰχθύ-ν; δύναμις, δύναμι-ν.

d. ποιμήν, αἰών; δαίμων, Nom. δαίμων; πάτερ, Nom. πατήρ.

1. The cases are formed by adding to the stem the *case-endings* of the *consonant* declension (§ 27, 2, b), as in the declension of ὁ αἰών, *age*, and τὸ σῶμα, *body*.

- a.* In neuters, the nominative, accusative, and vocative singular are generally the same as the stem. Final  $\tau$  is dropped (§ 13, 13).

NOTE. A few neuter stems in  $\tau$  change  $\tau$  to  $\sigma$  in the nominative, and a few to  $\rho$ .  $\tilde{\upsilon}\delta\omega\rho$  ( $\tilde{\upsilon}\delta\alpha\tau$ -), *water*, has irregularly  $\omega$  for  $\alpha$  in nominative, accusative, and vocative singular.

- b.* The nominative singular of masculines and feminines adds  $\sigma$  to the stem, and makes the needful euphonic changes (§ 13, 4). But stems in  $\nu$ ,  $\rho$ ,  $\sigma$ ,  $\sigma\nu\tau$ , reject the ending  $s$  and lengthen a preceding  $\epsilon$  to  $\eta$ , and  $o$  to  $\omega$ .
- c.* The accusative singular of masculines and feminines adds  $\alpha$  to consonant stems, and  $\nu$  to vowel stems.
- d.* The vocative singular of masculines and feminines is generally the same as the nominative. But in many cases it is the same as the stem.

## 40. Paradigms of the Third Declension.

### 1. Stems ending in a Labial or Palatal Mute.

1.	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N. V.	* $\text{Αρα}\psi$	* $\text{Αρα}\beta\epsilon\varsigma$	$\sigma\acute{\alpha}\lambda\pi\iota\gamma\acute{\epsilon}\varsigma$	$\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\epsilon\varsigma$
G.	* $\text{Αρα}\beta\omicron\varsigma$	* $\text{Αρά}\beta\omicron\nu$	$\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\omicron\varsigma$	$\sigma\alpha\lambda\acute{\pi}\iota\gamma\gamma\omega\nu$
D.	* $\text{Αρα}\beta\iota$	* $\text{Αρα}\psi\iota$	$\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\iota$	$\sigma\acute{\alpha}\lambda\pi\iota\gamma\acute{\epsilon}\iota$
A.	* $\text{Αρα}\beta\alpha$	* $\text{Αρα}\beta\alpha\varsigma$	$\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\alpha$	$\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\alpha\varsigma$

So  $\acute{o}$   $\kappa\eta\rho\nu\acute{\xi}$ ,  $\eta$   $\sigma\acute{\alpha}\rho\acute{\xi}$ ,  $\acute{o}$   $\phi\acute{\upsilon}\lambda\alpha\acute{\xi}$ ,  $\eta$   $\theta\rho\acute{\iota}\acute{\xi}$  ( $\tau\rho\iota\chi\text{-}\acute{o}\varsigma$ ),  $\eta$   $\phi\lambda\acute{o}\acute{\xi}$ .

There being many varieties of stems of the third declension, the paradigms may be taken up in the following order :

1. Stems ending in a labial ( $\pi$ ,  $\beta$ ,  $\phi$ ) or palatal mute ( $\kappa$ ,  $\gamma$ ,  $\chi$ ), as  $\acute{o}$  \* $\text{Αρα}\psi$ , *the Arabian*, and  $\eta$   $\sigma\acute{\alpha}\lambda\pi\iota\gamma\acute{\xi}$ , *the trumpet*.

## 2. Stems ending in a Lingual Mute.

2. <i>Sing.</i>	N.	ἐλπίς	χάρις	σῶμα
	G.	ἐλπίδος	χάριτος	σώματος
	D.	ἐλπίδι	χάριτι	σώματι
	A.	ἐλπίδα	χάριν (χάριτα)	σῶμα
	V.	ἐλπί	χάρι	σῶμα
<i>Plur.</i>	N. V.	ἐλπίδες	χάριτες	σώματα
	G.	ἐλπίδων	χαρίτων	σωμάτων
	D.	ἐλπίσι	χάρισι	σώμασι
	A.	ἐλπίδας	χάριτας	σώματα

So ἡ ἔρις, ἡ νύξ, ἡ λαμπάς, ὁ λέων, ὁ ἡ παῖς, τὸ ὄνομα.

2. Stems ending in a lingual mute (τ, δ, θ); as ἡ ἐλπίς, *hope*, ἡ χάρις, *grace*, τὸ σῶμα, *body*.

## 3. Stems ending in a Liquid.

3.	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.	ποιμήν	ποιμένες	ἡγεμών	ἡγεμόνες
G.	ποιμένος	ποιμένων	ἡγεμόνος	ἡγεμόνων
D.	ποιμένι	ποιμέσι	ἡγεμόνι	ἡγεμόσιν
A.	ποιμένα	ποιμένας	ἡγεμόνα	ἡγεμόνας
V.	ποιμήν	ποιμένες	ἡγεμών	ἡγεμόνες

So ὁ μῆν, ὁ λιμήν, ὁ ἀγών, ὁ σωτήρ, ὁ ἄλς (ἁλός) only stem in λ.

NOTE.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.	πατήρ	πατέρες	ἄνθρωπος	ἄνδρες
G.	πατρός	πατέρων	ἀνδρός	ἀνδρῶν
D.	πατρί	πατράσι	ἀνδρί	ἀνδράσι
A.	πατέρα	πατέρας	ἄνδρα	ἄνδρας
V.	πάτερ	πατέρες	ἄνερ	ἄνδρες

So μήτηρ, θυγάτηρ, γαστήρ.

3. Stems ending in a liquid ( $\lambda, \nu, \rho$ ); as,  $\delta$  ποιμήν, *the shepherd*, and  $\delta$  ἡγεμών, *the governor*.

NOTE. A few words in  $\epsilon\rho$  are syncopated, *i. e.* they drop  $\epsilon$  of the stem in the genitive and dative singular, and accent the case-ending. In the other cases they retain  $\epsilon$  and accent it. They are declined like  $\delta$  πατήρ, *father*.  $\delta$  ἀνὴρ, *man*, follows the analogy of πατήρ, but inserts  $\delta$  between  $\nu$  and  $\rho$ .

#### 4. Stems ending in $\sigma$ ( $\epsilon\sigma$ and $\alpha\sigma$ ).

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.A.V.	γένος	(γένε-α) γένη	κρέας	(κρέα-α) κρέα
G.	(γένε-ος) γένους	(γενέ-ων) γενῶν	(κρέα-ος) κρέως	(κρεά-ων) κρεῶν
D.	(γένε-ϊ) γένει	γένεσι	(κρέα-ϊ) κρέαι	κρέασι

So τὸ εἶδος, τὸ ὄρος, τὸ ἔτος.

NOTE. αἰδό(σ)ος, αἰδο-ος, αἰδοῦς.

4. Before all case-endings  $\sigma$  of the stem falls away, and contraction then takes place. The neuter stems in  $\epsilon\sigma$  have  $\omicron\varsigma$  in the nominative, accusative, and vocative singular. Words ending in these stems are declined like τὸ γένος, *race*, and τὸ κρέας, *flesh*.

NOTE. There is one stem in  $\omicron\sigma$ , ἡ αἰδώς, *shame*, which has no plural, and it is found in N. T. only in the genitive singular.

#### 5. Stems ending in $\iota$ and $\upsilon$ .

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.	πόλι-ς	(πόλε-ες) πόλεις	ἰχθύς	ἰχθύ-ες
G.	πόλε-ως	πόλε-ων	ἰχθύ-ος	ἰχθύ-ων
D.	πόλει	πόλε-σι	ἰχθύ-ϊ	ἰχθύ-σι
A.	πόλιν	πόλεις	ἰχθύ-ν	ἰχθῦς (ἰχθύας)
V.	πόλι	πόλεις	ἰχθύ	ἰχθύ-ες

So ἡ δύναμις, ἡ στάσις, ὁ πῆχυς, τὸ σίναπι (only sing.), ὁ ὄφης.

NOTE. πολ(ε)ι-ος, πολε-ος, πόλε-ως; πολ(ε)ι-ες, πολε-ες, πόλεις; ἰχθύας, βότρυας.



5. Stems ending in a simple close vowel (*ι* or *υ*); as ἡ πόλις, *city*, and ὁ ἰχθύς, *fish*.

NOTE. The final *ι* or *υ* of the stem always appears in the nominative, accusative, and vocative singular. In other cases most *ι* stems and some *υ* stems insert an *ε* before the *ι* or *υ*, and then the latter drops out. In the dative singular and the nominative plural contraction then takes place. The accusative plural of stems in *υ* has *υς* (for *υς*), in N. T. mainly *υ-ας*. After *ε* the genitive singular has *ως* instead of *ος*, but the accent is not affected by the long vowel *ω* in genitive singular and plural.

#### 6. Stems ending in a Diphthong.

6.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
N.	βασιλεύ-ς	βασιλείς	βοῦς	βό-ες	ναῦς	νῆ-ες
G.	βασιλέ-ως	βασιλέ-ων	βο-ός	βο-ῶν	νε-ώς	νεῶν
D.	βασιλεῖ	βασιλεῦ-σι	βο-ί	βου-σί	νη-ί	ναυ-σί
A.	βασιλέ-α	βασιλείς	βοῦν	(βό-ας) βοῦς	ναῦν	ναῦς
V.	βασιλεῦ	βασιλείς	βοῦ	βό-ες	ναῦ	νῆ-ες

So ὁ γονεύς, ὁ ἱερεύς.

6. Stems ending in a diphthong (*ευ*, *αυ*, *ου*); as, ὁ βασιλεύς, *king*, ἡ ναῦς, *ship* (only Acts xxvii. 41), ὁ ἡ βοῦς, *ox*, *cow*.

#### 41. Irregular Nouns of the Third Declension.

1. γόνυ, G. γόνατ-ος, A. plur. γόνατα; γυνή, G. γυναικός, D. γυναικί, A. γυναῖκα, V. γίναι; plur. γυναῖκες, etc.; Ζεύς, G. Διός, A. Δία; κύων, G. κυνος, etc.; plur. N. κύνες, D. κυσί, A. κύνας; μάρτυς, μάρτυρος, etc.; plur. μάρτυρες, dat. μάρτυσι; ὄρνις, ὄρνιθος; οὖς, ὠτός, ὠτί, etc.; plur. ὠτα, ὠτων, ὠσί, etc.; ὕδωρ, ὕδατος, ὕδατι, etc.; ὕδατα, ὑδάτων, ὕδασι; γάλα, γάλακτος.

1. The nouns of the third declension are irregular chiefly in the nominative. The most important of these are τὸ γόνυ, *knee*, ἡ γυνή, *woman*, ὁ Ζεύς, *Jupiter*, ὁ (ἡ) κύων, *dog*, ὁ μάρτυς, *witness*, ὁ (ἡ) ὄρνις, *fowl*, τὸ οὖς, *ear*, τὸ ὕδωρ, *water*, τὸ γάλα, *milk*.

## 42. New Testament Usage.

1. ἡμῖν, ἡμῖσιν (for ἡμίσεος); A. plur. τοὺς ἀρχιερεῖς, τοὺς γραμματεῖς, τοὺς γονεῖς, τοὺς ἱερεῖς, τοὺς ἱππεῖς; G. plur. τῶν ὁρέων, Rev. vi. 15; καρπὸν χειλέων, Heb. xiii. 15.

2. τὴν κλεῖν, Rev. iii. 7; τὴν κλεῖδα, Luke xi. 52; τὰς κλεῖς, Rev. i. 18; τὰς κλεῖδας, Matt. xvi. 19.

3. N. Μωσῆς, G. Μωσέως, D. Μωσεῖ or Μωσῆ, Acts vii. 44; A. Μωσῆν or Μωσέα, Luke xvi. 29; Ἱεροσόλυμα, neut. plur. 2d declen. (i. 19); Ἱεροσόλυμα (fem. sing. only in Matt. ii. 3); Ἱερουσαλήμ indeclinable.

1. Rare forms occur in declension.

*Singular.* In Mark vi. 23, we have the genitive ἡμίσιν, *half*, from the neuter, ἡμῖν.

*Plural.* In the accusative of contracts in εὖς we always have εῖς instead of εἶς (§ 40, 6); the genitive of the neuter nouns τὸ ὄρος *mountain*, and τὸ χεῖλος, *lip*, remains uncontracted (§ 40, 4).

2. Anomalous nouns.

Of ἡ κλεῖς, *key*, we have two forms in the accusative singular and plural.

3. In the declension of Proper Names of this declension much irregularity exists. The word ὁ Μωσῆς, *Moses*, is declined in two ways. The name of *Jerusalem* is found in a threefold form. Many Hebrew Proper Names which might have been inflected according to the third declension are used in the LXX, and in the N. T. as indeclinable.

## III. ADJECTIVES.

## 43. Declension of Adjectives.

ἀγαθός, -ή, -όν; ἄδικος, -ος, -ον; ἀληθής, -ής, -ές; σώφρων, -ων, -ον;  
γλυκύς, -εῖα, -ύ; πᾶς, πᾶσα, πᾶν.

Adjectives are inflected as substantives. In respect to form, adjectives are divided into three classes:

1. Those of the *first* and *second* declensions;
2. Those of the *third* declension;
3. Those of the *first* and *third* declensions.

The first class comprises adjectives of the Vowel-Declension (§ 27, 2, *a*), and classes two and three comprise adjectives of the Consonant-Declension (§ 27, 2, *b*).

## 44. Adjectives of the First and Second Declensions.

1.	<i>Sing.</i>			2.	<i>Sing.</i>		
N.	σοφ-ός	-ή	-όν	δίκαι-ος	-α	-ον	
G.	σοφ-οῦ	-ῆς	-οῦ	δικαί-ου	-ας	-ου	
D.	σοφ-ῶ	-ῇ	-ῶ	δικαι-ω	-α	-ω	
A.	σοφ-όν	-ήν	-όν	δίκαι-ον	-αν	-ον	
V.	σοφ-έ	-ή	-όν	δίκαι-ε	-α	-ον	
	<i>Plur.</i>				<i>Plur.</i>		
N.	σοφ-οί	-αί	-ά	δίκαι-οι	-αι	-α	
G.	σοφ-ῶν	-ῶν	-ῶν	δικαί-ων	-ων	-ων	
D.	σοφ-οῖς	-αῖς	-οῖς	δικαί-οις	-αῖς	-οῖς	
A.	σοφ-ούς	-άς	-ά	δικαί-ους	-ας	-α	
V.	σοφ-οί	-αί	-ά	δίκαι-οι	-αι	-α	

3. ἀρχόμενος, γενόμενος, ἐρχόμενος, ἀπεσταλμένος.

4. ἄδικος, -ος, -ον; ἀδόκιμος, -ος, -ον; ἀδύνατος, -ος, -ον; ἀκάθαρτος, -ος, -ον.

1. This is the most numerous class. The masculine and neuter are of the second declension, and the feminine, usually

of the first. Thus the nominative singular ends in -ος, -η, -ον; as, σοφός, σοφή, σοφόν, *wise*.

2. Stems ending in a vowel or ρ have the feminine nom. in -ᾱ; as, δίκαιος, δικαίᾱ, δίκαιον, *just*.

3. All participles in -ος are declined like σοφός.

4. Some adjectives in -ος, especially compounds, have the same ending in the feminine as in the masculine. They have only two endings, -ος and -ον, and are declined like σοφός, omitting the feminine.

#### 45. Contracts of the First and Second Declensions.

	<i>Sing.</i>			<i>Plur.</i>		
N.	χρυσ-οῦς	-ῆ	-οῦν	χρυσ-οῖ	-αῖ	-ᾱ
G.	χρυσ-οῦ	-ῆς	-οῦ	χρυσ-ῶν	-ῶν	-ῶν
D.	χρυσ-ῶ	-ῇ	-ῶ	χρυσ-οῖς	-αῖς	-οῖς
A.	χρυσ-οῦν	-ῇν	-οῦν	χρυσ-οῦς	-ᾱς	-ᾱ

So (ἀργύρεος) ἀργυροῦς; (ἀπλόος) ἀπλοῦς; but στερ-εός -εά -εόν.

1. Adjectives in -εος and -οος are contracted, but they occur very seldom in the N. T. They are declined like (χρύσεος) χρυσοῦς, (χρυσέα) χρυσῇ, (χρύσειον) χρυσοῦν, *golden*.

NOTE 1. The final syllable of these adjectives, when contracted, is circumflexed throughout.

NOTE 2. In Rev. i. 13, we have in the accusative singular χρυσᾶν for χρυσῇν.

#### 46. Adjectives of the Third Declension.

1.	<i>Sing.</i>		2.	<i>Sing.</i>	
	Masc. & Fem.	Neut.		Masc. & Fem.	Neut.
N.	ἀληθής	-ές		σώφρων	-ον
G.	ἀληθ(έος)οῦς	-οῦς		σώφρονος	-ονος
D.	ἀληθ(έι)εῖ	-εῖ		σώφρονι	-ονι
A.	ἀληθ(έα)ῇ	-ές		σώφρονα	-ον
V.	ἀληθές	-ές		σώφρον	-ον

	<i>Plur.</i>		<i>Plur.</i>
N. V. ἀληθ(έες)εῖς	-(έα)ῆ	σώφρονες	-ονα
G. ἀληθ(έων)ῶν	-ῶν	σωφρόνων	-όνων
D. ἀληθέσι	-έσι	σώφροσι	-οσι
A. ἀληθ(έας)εῖς	-(έα)ῆ	σώφρονας	-ονα

1. These are of two endings, the feminine being the same as the masculine. Most of these end in -ης and -ες, or in -ων and -ον. They are declined like ἀληθής, ἀληθές, *true*, and σῶφρων, σῶφρον, *sober-minded*.

#### 47. Adjectives of the First and Third Declensions.

1.	<i>Sing.</i>		2.	<i>Sing.</i>	
N. ὀξύς	-εῖα	-ύ	πᾶς	πᾶσα	πᾶν
G. ὀξέος	-είας	-έος	παντός	πάσης	παντός
D. ὀξέϊ	-εῖα	-εῖ	παντί	πάσῃ	παντί
A. ὀξύν	-εῖαν	-ύ	πάντα	πᾶσαν	πᾶν
V. ὀξύ	-εῖα	-ύ	πᾶν	πᾶσα	πᾶν
	<i>Plur.</i>			<i>Plur.</i>	
N. ὀξεῖς	-εῖαι	-έα	πάντες	πᾶσαι	πάντα
G. ὀξέων	-ειῶν	-έων	πάντων	πασῶν	πάντων
D. ὀξέσι	-εῖαις	-έσι	πᾶσι	πάσαις	πᾶσι
A. ὀξεῖς	-είας	-έα	πάντας	πάσας	πάντα
V. ὀξεῖς	-εῖαι	-έα	πάντες	πᾶσαι	πάντα

	<i>Sing.</i>		<i>Plur.</i>
N. μέλας	μέλαινα	μέλαν	μέλανεσ μέλαιναι μέλανα
G. μέλανος	μελαίνης	μέλανος	μελάνων μελαινῶν μελάνων
	etc.		etc.

1. Some adjectives of this class end in -υς, -εῖα, -υ, and are declined like ὀξύς, ὀξεῖα, ὀξύ, *sharp*.

2. Two end in -ᾱς, πᾶς, *all*, and μέλας, *black*. Participles in -ας are declined like πᾶς.

## 48. Declension of Participles.

<i>Sing.</i>			<i>Plur.</i>		
1.					
N.	ἐκ-ών	-ούσα -όν	ἐκ-όντες	-ούσαι -όντα	
G.	ἐκ-όντος	-ούσης -όντος	ἐκ-όντων	-ουσῶν -όντων	
	etc.		etc.		
2.					
N.	διδ-ούς	-ούσα -όν	διδ-όντες	-ούσαι -όντα	
G.	διδ-όντος	-ούσης -όντος	διδ-όντων	-ουσῶν -όντων	
	etc.		etc.		
3.					
N.	λυθ-είς	-είσα -έν	λυθ-έντες	-εῖσαι -έντα	
G.	λυθ-έντος	-είσης -έντος	λυθ-έντων	-εισῶν -έντων	
	etc.		etc.		
4.					
N.	δεικν-ύς	-ύσα -ύν	δεικν-ύντες	-ύσαι -ύντα	
G.	δεικν-ύντος	-ύσης -ύντος	δεικν-ύντων	-υσῶν -ύντων	
	etc.		etc.		
5.					
N.	λελυκ-ώς	-ύια -ός	λελυκ-ότες	-ύiai -ότα	
G.	λελυκ-ότος	-νίας -ότος	λελυκ-ότων	-νιῶν -ότων	
	etc.		etc.		
6.					
N.	τιμ-ῶν	-ῶσα -ῶν	τιμ-ῶντες	-ῶσαι -ῶντα	
G.	τιμ-ῶντος	-ώσης -ῶντος	τιμ-ῶντων	-ωσῶν -ῶντων	
	etc.		etc.		
	<i>Sing.</i>		<i>Plur.</i>		
N.	φιλ-ῶν	-ούσα -οῦν	φιλ-οῦντες	-ούσαι -οῦντα	
G.	φιλ-οῦντος	-ούσης -οῦντος	φιλ-οῦντων	-ουσῶν -οῦντων	
	etc.		etc.		
7.					
N.	έστ-ώς	-ῶσα -ός	έστ-ῶτες	-ῶσαι -ῶτα	
G.	έστ-ῶτος	-ώσης -ῶτος	έστ-ῶτων	-ωσῶν -ῶτων	
	etc.		etc.		



1. Participles in -ων, -ουσα, -ον, are declined like ἐκών, *willing*.
2. Participles in -ους, -ουσα, -ον, are declined like διδούς, *giving*.
3. Participles in -εις, -εισα, -εν, are declined like λυθείς, *loosed*.
4. Participles in -υς, -υσα, -υν, are declined like δεικνύς, *showing*.
5. Participles in -ως, -υια, -ος, are declined like λελυκώς, *having loosed*.
6. Participles in -άων, -έων, and -όων, are contracted into ὦν, as (τιμάων) τιμῶν, *honoring*, (φιλέων) φιλῶν, *loving*, (δηλόων) δηλῶν, *showing*. The *uncontracted* forms are declined like ἐκών (§ 48, 1); the *contract* form δηλῶν is declined exactly like φιλῶν.
7. The participle ἐστώς (from ἴστημι), *having stood*, is irregular.

#### 49. Irregular Adjectives.

1.	<i>Sing.</i>			<i>Sing.</i>		
N. μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ	
G. μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ	
D. μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ	
A. μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ	
V. μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ	
	<i>Plur.</i>			<i>Plur.</i>		
N. μεγάλοι	μεγάλοι	μεγάλα	πολλοί	πολλοί	πολλά	
	etc.			etc.		

1. Some adjectives are irregular in the singular; as, μέγας, *great*, and πολύς, *much, many*.

#### 50. New Testament Usage.

1. στρατιᾶς οὐρανόυ, Luke ii. 13.
2. εἰς ζωὴν αἰώνιον, iv. 14.
3. ἡ ἐλπίς βεβαία, 2 Cor. i. 6; τὰ τέκνα τῆς ἐρήμου, Gal. iv. 27; αἱ ἔτοιμοι, Matt. xxv. 10; εἰς σωτηρίαν ἐτοιμήν, 1 Pet. i. 5; ὁσίους χεῖρας, 1 Tim. ii. 8; ἴρις ὅμοιος, Rev. iv. 3.

1. Adjectives of three terminations, particularly those in -ιος, are used as adjectives of only two terminations.

2. Αἰώνιος has usually but two terminations, the exceptions are 2 Thess. ii. 16, and Heb. ix. 12.

3. Contrary to general Attic usage, βέβαιος has three endings, while ἔρημος has but two; ἔτοιμος fluctuates between three endings and two; there is also one example of ὅσιος and of ὁμοίος, with two terminations.

## 51. Comparison of Adjectives.

1. πιστός *faithful*, πιστό-τερος -τέρα -τερον, πιστό-τατος -τάτη -τατον; ἀληθής (ἀληθεσ-) *true*, ἀληθέσ-τερος -τέρα -τερον, ἀληθέσ-τατος -τάτη -τατον.

2. σοφός *wise*, σοφώ-τερος -τέρα -τερον, σοφώ-τατος -τάτη -τατον; ἄξιος *worthy*, ἀξιό-τερος -τέρα -τερον, ἀξιό-τατος -τάτη -τατον.

3. ταχύς, ταχίων, τάχιστος; μέγας, μείζων (for μεγων), μέγιστος; αἰσχρός, αἰσχίων, αἰσχιστος.

a.	Sing.		Plur.	
	Masc. & Fem.	Neut.	Masc. & Fem.	Neut.
N. μείζων		μῆζον	N.V. μείζονες or μείζους	μείζονα or μείζω
A. μείζονα or μείζω		μῆζον	A. μείζονας or μείζους	μείζονα or μείζω

1. Most adjectives form the *comparative* degree by adding -τερος, -τερᾱ, -τερον to the *stem*, and the *superlative* by adding -τατος, -τατη, -τατον.

2. Adjectives in -ος, with short penult, lengthen ο to ω.

a. These forms are declined exactly like adjectives of the first and second declensions (§ 44, 1, 2).

3. A much less frequent ending of the comparative is -ίων, -ιον (stem -ιον); of the superlative, -ιστος, -ιστη, -ιστον. These endings are added to the *root* of the word, not to the *stem*.

a. Comparatives in -ίων are declined like adjectives of the third declension (§ 46). But the terminations -ονα, -ονες, -ονας, may drop ν, and be contracted into ω and ονς.

## 52. Irregular Comparison.

1.			2.		
Posit.	Comp.	Super.	From	Comp.	Super.
ἀγαθός	βελτίων	(βέλτιστος)	ἄνω, <i>up</i>	ἀνώτερος	(ἀνώτατος)
ἀγαθός	κρείσσων	κράτιστος	ἔσω, <i>within</i>	ἐσώτερος	(ἐσώτατος)
κακός	χείρων	(χείριστος)	κάτω, <i>dounh</i>	κατώτερος	(κατώτατος)
κακός	ἥσσω	(ἥκιστος)	πρό, <i>before</i>	πρότερος	πρώτος
μικρός	ἐλάσσων	ἐλάχιστος		ὑστερος	(ὑστατος)
πολύς	πλείων or πλέων	πλείστος			ἔσχατος
καλός	καλλίων	(κάλλιστος)			

3. καλόν ἐστιν αὐτῷ μᾶλλον, Mark ix. 42; μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν, Acts xx. 35; μάλιστα γνώστην (?), Acts xxvi. 3.

4. μεζότερος, 3 John 4; ἐλαχιστότερος, Eph. iii. 8.

1. Some adjectives are irregular in their comparison. The more important are ἀγαθός, *good*, κακός, *bad*, μικρός, *small*, καλός, *beautiful*, and πολύς, *much*, *many*.

2. There are a few adjectives that are defective in their comparison, being without the positive.

3. For the comparative and superlative may be used μᾶλλον, *more*, μάλιστα, *most*, with the positive. For participles this is the only mode of comparison.

4. Two examples of double comparison occur in the N. T.

## 53. Numerals.

1.	Cardinal.	Ordinal.	Num. Adverbs.
1	α' εἷς, μία, ἓν	πρώτος, <i>first</i>	ἅπαξ, <i>once</i>
2	β' δύο	δεύτερος	δὶς
3	γ' τρεῖς, τρία	τρίτος	τρὶς
4	δ' τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε' πέντε	πέμπτος	πεντάκις

		Cardinal.	Ordinal.	Num. Adverbs.
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτά	ἑβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἑνατος	ἐνάκις
10	ί'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα etc.	τρискаιδέκατος etc.	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριᾶκοντα	τριῶκοστός	τριᾶκοντάκις
40	μ'	τεσσαράκοντα etc.	τεσσαρακοστός etc.	τεσσαρακοντάκις etc.
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾱκόσιοι, -αι -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι -αι -α	etc.	etc.
1000	,α	χίλιοι, -αι -α	χίλιοστός	χιλιάκις
2000	,β	δισχίλιοι, -αι -α	etc.	etc.
10000	,ι	μύριοι, -αι -α	μῦριοστός	μῦριαίκις

1. The words which express number are divided into *cardinal* and *ordinal* numeral adjectives and *numeral* adverbs. The most important are given in the accompanying table, although not all of these are found in the N. T.

#### 54. Cardinal Numbers.

1.	one.	three.	four.
N.	εἷς μία ἓν	τρεῖς τρία	τέσσαρες τέσσαρα
G.	ένός μιᾶς ἐνός	τριῶν	τεσσάρων
D.	ένί μιᾷ ἐνί	τρισί	τέσσαρσι
A.	ἓνα μίαν ἓν	τρεῖς τρία	τέσσαρας τέσσαρα

1. The cardinal numbers from 1 to 4 are declinable. The rest are indeclinable up to 200, which, with the other hundreds

and all the ordinals, are declined like the plural of adjectives of the first and second declensions (§ 44, 1).

NOTE 1. Like εἷς are declined its compounds οὐδείς, *no one* (absolutely), and μηδείς, *no one* (hypothetically).

NOTE 2. δύο is mainly used without inflection. The dative δυοί occurs nine times in N. T.

NOTE 3. Both is expressed by ἀμφότεροι, -αι, -α, always plural in N. T.

## 55. Compound Numbers.

1. θρόνοι ἑκοσι τέσσαρες, Rev. iv. 4; τεσσεράκοντα καὶ ἕξ ἔτεσιν, John ii. 20; ἑκατὸν πεντήκοντα τριῶν, John xxi. 11; δέκα καὶ ὀκτὼ ἔτη, Luke xiii. 16.

1. In *compound* numbers like 24, 46, the larger is placed first, and the smaller follows, with or without the conjunction καί *and*.

## 6. Distributives and Multiplicatives.

1. δύο δύο, Mark vi. 7; ἀνὰ δύο, Luke x. 1; κατὰ δύο, 1 Cor. xiv. 27; εἷς κατὰ εἷς, Mark xiv. 19.

2. ἀπλοῦς, *simple*; διπλοῦς, *double*; καρπὸν ἑκατονταπλασίονα, *fruit a hundredfold*, Luke viii. 8, πολλαπλασίονα, *manifold*, Luke xviii. 30; καὶ ἔφερεν εἰς τριάκοντα καὶ ἓν ἐξήκοντα καὶ ἓν ἑκατόν, Mark iv. 8; καὶ ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα, Matt. xiii. 23.

NOTE. τῇ δὲ μιᾷ τῶν σαββάτων, John xx. 1; τῇ μιᾷ σαββάτων, John xx. 19.

From the numeral stems are formed several other classes of numeral words:

1. *Distributives*. In the N. T. the repetition of a number is variously expressed, (1) sometimes by repeating the *cardinal* number, (2) sometimes by *adverbial constructions*.

2. *Multiplicatives*. These end in (a) -πλοῦς and (b) -πλασίων, or (c) are expressed by circumlocution with a preposition, after

the manner of distributives, and (*d*) even sometimes by the simple cardinal.

NOTE. In expressing the day of the week, *εἰς* is always used for the ordinal numeral, *πρῶτος*. This use is borrowed from the Hebrew, and is common in the LXX.

#### IV. PRONOUNS.

##### 57. Personal Pronouns.

###### 1.

###### *Singular.*

N.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μου	σοῦ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	αὐτόν	αὐτήν	αὐτό

###### *Plural.*

N.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά

NOTE. αὐτὸς γὰρ ἐγένωσκεν, ii. 25; ἃ αὐτὸς ποιεῖ, v. 20; αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, Luke v. 16; καὶ αὐτὸς ἦν διδάσκων, Luke v. 17.

Under Pronouns we consider the various kinds of pronouns, (1) personal, (2) intensive, (3) reflexive, (4) reciprocal, (5) possessive, (6) demonstrative, (7) relative, (8) interrogative, (9) indefinite, and (10) distributive, together with (11) the article.

1. The *personal* pronouns are ἐγώ, *I*, and σύ, *thou*. In the oblique cases, the intensive pronoun αὐτός, *himself*, serves as a personal pronoun of the third person, *him*, *her*, *it*.

NOTE. The nominative of αὐτός, when used in the personal sense, never stands for the unemphatic *he* (as Buttmann maintains), inasmuch as it is always in such a case, according to Winer, used either (1) for Jesus in contrast with his disciples, or (2) with a certain emphasis, or (3) in definite antithesis.



## 58. The Intensive Pronoun.

1. τὸν αὐτὸν λόγον εἰπὼν, Matt. xxvi. 44; ἐν τῇ χώρᾳ τῇ αὐτῇ, Luke ii. 8; ὅτι ἐν τῷ αὐτῷ κρίματι εἶ, Luke xxiii. 40.

NOTE. ὅτι ταῦτά ἐπάθετε, 1 Thess. ii. 14.

1. The *intensive* pronoun αὐτός, *self*, preceded by the article means *the same*, and can then be regarded as a demonstrative pronoun.

NOTE. In some editions of the G. T. (non-critical), we find the neuter plural ταῦτά, a contraction for τὰ αὐτά, which must not be confounded with ταῦτα, *these*.

## 59. Reflexive Pronouns.

1. *myself.* *thyself.* *himself, herself, itself.*

G. ἐμαυτοῦ -ῆς σεαυτοῦ -ῆς ἑαυτοῦ -ῆς

D. ἐμαυτῷ -ῇ σεαυτῷ -ῇ ἑαυτῷ -ῇ

A. ἐμαυτόν -ήν σεαυτόν -ήν ἑαυτόν -ήν -ό

*ourselves.*

*yourselves.*

*themselves.*

G. ἡμῶν αὐτῶν ὑμῶν αὐτῶν ἑαυτῶν

D. ἡμῖν αὐτοῖς -αῖς ὑμῖν αὐτοῖς -αῖς ἑαυτοῖς -αῖς

A. ἡμᾶς αὐτούς -άς ὑμᾶς αὐτούς -άς ἑαυτούς -άς -ά

2. αὐτόν ii. 24; ἐν αὐτῷ, xiii. 32; βαστάζων αὐτῷ τὸν σταυρόν, xix. 17; πρὸς αὐτούς, xx. 10. (WH.)

3. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς, v. 42; οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς, vi. 53; ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, Rom. viii. 23.

1. The *reflexive* pronouns are formed from the stems of the personal pronouns compounded with αὐτός. They occur only in the oblique cases, and in the plural of the first and second persons the two words are written and declined separately.

2. In some editions of the G. T. the different forms of ἑαυτοῦ are often contracted into αὐτοῦ. But Bengel, Lachmann, Tischendorf, and Tregelles, have everywhere substituted αὐτοῦ, from

which it can be distinguished only by the aspirate. Westcott and Hort have introduced the aspirated form about twenty times.

3. The reflexive of the *third* person (ἐαυτοῦ) sometimes takes the place of the reflexive of the *first* and *second* persons.

## 60. Reciprocal Pronouns.

1. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, iv. 33; δόξαν παρ' ἀλλήλων λαμβάνοντες, v. 44; ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις, xiii. 35.

1. Of the *reciprocal* pronoun, meaning *each other*, used only in the oblique cases of the plural, the forms ἀλλήλων (genitive), ἀλλήλοις (dative), and ἀλλήλους (accusative), are found in the N. T.

## 61. Possessive Pronouns.

1. ἐμός, ἐμή, ἐμόν; ἡμέτερος -α -ον; σός, σή, σόν; ὑμέτερος -α -ον.

2. τὴν δόξαν αὐτοῦ, i. 14; οἱ μαθηταὶ αὐτοῦ, ii. 2; ἡ μήτηρ αὐτοῦ, ii. 5; ἐαυτῶν τὰ ἱμάτια, Matt. xxi. 8; τὰς λαμπάδας ἐαυτῶν, Matt. xxv. 1; τὸ δὲ ἔργον ἐαυτοῦ, Gal. vi. 4.

The *possessive* pronouns are formed from the stems of the personal pronouns; εμε-, ἐμός, *my*; σε-, σός, *thy*.

1. These are declined like adjectives of the first and second declensions (§ 44, 1, 2).

2. The possessive pronouns of the *first* person are ἐμός, *my*, and ἡμέτερος, *our*; of the *second* person, σός, *thy*, and ὑμέτερος, *your*. There is no possessive pronoun in the N. T. of the *third* person, the genitive case of αὐτός or of ἐαυτοῦ being used instead.

## 62. The Article.

1.	<i>Sing.</i>			<i>Plur.</i>		
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

1. The article ὁ, ἡ, τό, *the*, is closely allied to the demonstrative pronouns, being still demonstrative in ὁ μὲν . . . ὁ δέ, *the one . . . the other*.

## 63. Demonstrative Pronouns.

1.	<i>Sing.</i>			<i>Plur.</i>		
N.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

2. καὶ τῇδε ἦν ἀδελφή, Luke x. 39; τάδε λέγει, Acts xxi. 11.

3. οὐκ ἦν ἐκείνος τὸ φῶς, i. 8; τὴν ἡμέραν ἐκείνην, i. 39.

4. τὸν αὐτὸν λόγον, Matt. xxvi. 44; ὁ αὐτὸς κύριος, 1 Cor. xii. 5.

5. τοσοῦτος τοσαύτη τοσοῦτο; τοιοῦτος τοιαύτη τοιοῦτο; τηλικούτος τηλικαύτη τηλικούτο.

1. The most important *demonstrative* pronouns are:

ὅδε, ἥδε, τόδε, *this* (here).

οὗτος, αὕτη, τοῦτο, *this* (near).

ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that* (yonder).

ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*.

2. ὅδε is formed from the article, and is declined like it (§ 62), with -δε added to each form.

3. ἐκεῖνος is declined like αὐτός (§ 57, 1).

4. ὁ αὐτός is the intensive pronoun αὐτός, *self*, with the article (§ 62, 1).

5. The demonstrative pronouns of quantity, τοσοῦτος, *so great*, of quality, τοιοῦτος, *such*, and of degree, τηλικούτος, *so great*, are declined like οὗτος.

## 64. Relative Pronouns.

1.	<i>Sing.</i>			<i>Plur.</i>		
N.	ὅς	ἥ	ὃ	οἳ	αἱ	ἃ
G.	οὗ	ἥς	οὔ	ῶν	ῶν	ῶν
D.	ᾧ	ἣ	ᾧ	οἷς	αἷς	οἷς
A.	ὃν	ἣν	ὃ	οὓς	ἃς	ἃ

2. οἷος -α -ον; ὅσος -η -ον; ἡλίκος -η -ον.

1. The *relative* pronoun is *ὅς, ἣ, ὅ, who, which*.

2. The derivative relative pronouns of quality, *οἷος, such as*, of quantity, *ὅσος, so great as*, of number, *ὅσοι* (plural of *ὅσος*), *so many as*, of degree, *ἡλίκος, of what a size*, are declined like adjectives of the first and second declensions (§ 44, 1, 2).

## 65. Interrogative Pronouns.

1.	<i>Sing.</i>		<i>Plur.</i>	
	M. F.	N.	M. F.	N.
N.	τίς	τί	τίνες	τίνα
G.	τίνος		τίνων	
D.	τίνι		τίσι	
A.	τίνα	τί	τίνας	τίνα

2. *πόσος -η -ον ; ποῖος, ποία, ποῖον ; ὁποῖος, ὁποία, ὁποῖον ; πηλίκος -η -ον.*

1. The *interrogative* pronoun is *τίς, τί, who? which?*

a. The acute accent of *τίς, τί*, interrogative, never changes to the grave.

2. Other interrogative pronouns, denoting quantity, *πόσος, how great?* quality, *ποῖος, of what kind?* *ὁποῖος, of what kind?* number, *πόσοι, how many?* degree, *πηλίκος, how great?* are all declined like adjectives of the first and second declensions (§ 44, 1, 2).

## 66. Indefinite Pronouns.

1.	<i>Sing.</i>		<i>Plur.</i>	
	M. F.	N.	M. F.	N.
N.	τις	τι	τινές	τινά
G.	τινός		τινῶν	
D.	τινί		τισί	
A.	τινά	τι	τινάς	τινά

2.	<i>Sing.</i>			<i>Plur.</i>		
	M.	F.	N.	M.	F.	N.
N.	ὅστις	ἥτις	ὅ τι	οἷτινες	αἷτινες	ἅτινα
G.	οὗτινος	ἥστινος	οὗτινος	ὧντινων	ὧντινων	ὧντινων
D.	ᾧτινι	ἧτινι	ᾧτινι	οἷστισι	αἷστισι	οἷστισι
A.	ὄντινα	ῆντινα	ὅ τι	οὗστινας	ἄστινας	ἅτινα

a. ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ, ix. 18.

3. ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δαίνα, Matt. xxvi. 18.

The *indefinite* pronouns are τὶς, τι, *any one, some one*, the *indefinite relative*, ὅστις, ἥτις, ὅ τι, *whoever, whichever*, and δαίνα, *such a one*.

1. The *indefinite* τὶς, τι, is declined like the *interrogative* τίς, τί, (§ 65, 1), but is *enclitic*.

2. ὅστις is formed by uniting the *relative* ὅς with the *indefinite* τὶς, each being separately declined.

a. The *genitive masculine singular* is sometimes written οὗτου, used in the N. T. only in the *adverbial phrase*, ἕως οὗτου, *until*.

3. δαίνα is used with the *article* and occurs in the N. T. only once.

## 67. Distributive Pronouns.

1. ἄλλος, ἄλλη, ἄλλο.

2. ἕτερος -ᾱ -ον; ἕκαστος -η -ον.

3. μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι, Phil. ii. 4.

The *distributive* pronouns are ἄλλος, *another* (numerically), plural ἄλλοι, *others*; ἕτερος, *other* (different), plural ἕτεροι, *others*; ἕκαστος, *each*.

1. ἄλλος is inflected like αὐτός (§ 57, 1).

2. ἕτερος and ἕκαστος are declined like *adjectives* of the first and second declensions (§ 44, 1, 2).

3. ἕκαστος in the N. T. is used only in the *singular*, with two doubtful exceptions.

## 68. Correlation of Pronouns.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.
SIMPLE.	τίς, <i>who?</i>	τις, <i>some one.</i> (ὅστις, <i>whoever.</i> ) δεῖνα, <i>such a one.</i>	ὅδε, <i>this (here).</i> οὗτος, <i>this (near).</i> ἐκεῖνος, <i>that (yonder).</i> ὁ αὐτός, <i>the same.</i>	ὅς, <i>who.</i> ὅστις, <i>which.</i>
COMPARATIVE.	πότερος, <i>which of two?</i>	(ἄλλος, <i>another.</i> )	ἕτερος, <i>the other.</i> (ἐκαστος, <i>each.</i> )	
QUANTITY.	πόσος, <i>how much?</i> <i>how many?</i>		τοσούτος, <i>so much,</i> <i>so many.</i>	ὅσος, <i>as much as,</i> <i>as many as.</i>
QUALITY.	ποῖος, <i>of what kind?</i>		τοιούδε, <i>such.</i> τοιούτος, <i>such.</i>	οἷος, <i>such as.</i> ὅποῖος, <i>of such kind.</i>
DEGREE.	πηλίκος, <i>how large?</i> <i>how great?</i>		τηλικούτος, <i>so large,</i> <i>so great.</i>	ἡλίκος, <i>how great,</i> <i>how little.</i>

The table given above shows the correspondence, in form and meaning, of the most important correlative pronouns that occur in the N. T.



## V. THE VERB.

## 69. The Voices.

1. Act. λύω, *I loosen*; mid. λύομαι, *I loosen myself*; pass. λύομαι, *I am loosened*.

2. *Middle deponents*: ἀνάκειμαι, *to recline at table*; δέχομαι, *to receive*, 1 aor. ἐδέξαντο, iv. 45. *Passive deponents*: βούλομαι, *to wish*, 1 aor. ἐβουλήθη, Matt. i. 19; δύναμαι, *to be able*, 1 aor. ἠδυνήθησαν, Matt. xvii. 16.

1. The Greek verb has three voices, *active*, *middle*, and *passive*.

2. Many verbs are used only in one voice. Those verbs that have no active voice are called *deponent*, and they may be either *middle* or *passive* in form. If the *aorist* (sometimes *future*) is of the middle form, they are called *middle deponents*; if of the passive form, *passive deponents*.

## 70. The Moods.

1. *Ind.*: καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, i. 5; οὗτος ἦλθεν εἰς μαρτυρίαν, i. 7.

*Subj.*: πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; vi. 5; εἰάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, vi. 51; ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ, i. 7.

*Opt.*: καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος, Luke i. 29; τὸ τί ἂν θέλοι καλεῖσθαι αὐτό, Luke i. 62.

*Imper.*: ἐγὼ εἰμι, μὴ φοβείσθε, vi. 20; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης, xii. 27.

2. *Inf.*: πρὸ τοῦ σε Φίλιππον φωνῆσαι, i. 48.

*Part.*: ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, i. 6; ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, i. 9.

There are five moods, the *indicative*, *subjunctive*, *optative*, *imperative*, and *infinitive*. To the moods must be added *participles* of all the principal tenses.

1. The first four moods are called *finite moods*. The *Indicative* asserts simply or absolutely, the *Subjunctive* asserts conditionally, the *Optative* is a more vague and less distinct form of expression than the Subjunctive (it is in fact the *Subjunctive of the historical tenses*), the *Imperative* commands.

NOTE. In their inflection, the *finite moods* in the N. T. distinguish two numbers, singular and plural, and three persons, first, second, and third.

2. The *Infinitive* and *Participle* partake of the nature of nouns, the infinitive being an indeclinable substantive, and the participle an adjective of three endings.

## 71. The Tenses.

	INDEFINITE ACTION.	CONTINUED ACTION.	COMPLETED ACTION.
Present time.		<i>Present,</i> γράφω, <i>I am writing.</i>	<i>Perfect,</i> γέγραφα, <i>I have written.</i>
Past time.	<i>Aorist,</i> ἔγραψα, <i>I wrote.</i>	<i>Imperfect,</i> ἔγραφον, <i>I was writing.</i>	<i>Pluperfect,</i> ἔγεγράφειν, <i>I had written.</i>
Future time.	<i>Future,</i> γράψω, <i>I shall write.</i>		<i>Future Perfect,</i> γεγράψεται, <i>It will have been written.</i>

1. Time is *present*, *past*, and *future*, but in Greek the tenses do not merely distinguish *time*, as in English. An action in relation to its own progress may be regarded as *indefinite* (i. e.

as simply brought to pass), as *continued* or *imperfect* (i. e. as going on), or as *completed* or *perfect* (i. e. finished). Of the nine possible tenses the Greek language has seven as indicated in the table.

## 72. General View of the Tenses.

### ACTIVE.

	INDICATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
Pres.	πιστεύω, <i>I am believing.</i>	πίστευε, <i>believe (contin-</i> <i>uously).</i>	πιστεύειν, <i>to be believing.</i>	πιστεύων, <i>believing.</i>
Imp.	ἐπίστευον, <i>I was believing.</i>			
Fut.	πιστεύσω, <i>I shall believe.</i>		πιστεύσειν, <i>to be about to</i> <i>believe.</i>	πιστεύσων, <i>about to believe.</i>
1 Aor.	ἐπίστευσα, <i>I believed.</i>	πίστευσον, <i>believe (at once).</i>	πιστεύσαι, <i>to believe.</i>	πιστεύσας, <i>having believed.</i>
2 Aor.	ἔλιπον, <i>I left.</i>	λίπε, <i>leave thou</i> <i>(at once).</i>	λιπεῖν, <i>to leave.</i>	λιπών, <i>having left.</i>
Perf.	πεπίστευκα, <i>I have believed.</i>	πεπίστευκε <i>have believed</i> <i>(permanent).</i>	πεπιστευκέναι, <i>to have believed.</i>	πεπιστευκώς, <i>having now</i> <i>believed.</i>
2 Perf.	λέλοιπα, <i>I have left.</i>		λελοιπέναι, <i>to have left.</i>	λελοιπώς, <i>having now</i> <i>left.</i>
Plup.	(ἐ)πεπιστεύκειν, <i>I had believed.</i>			
2 Plup.	ἐλελοίπειν, <i>I had left.</i>			

1. The general meaning and use of each tense is shown in the table.

2. Of the seven tenses, the *imperfect* and *pluperfect* are found only in the indicative, and the *future perfect* belongs regularly to the passive voice.

3. The meaning of the various forms of the subjunctive and optative are not given because they cannot be fully understood until the constructions are explained in the Syntax.

4. The *future* and *future perfect* are wanting in the subjunctive and imperative.

5. Those tenses of the indicative (*present, future, perfect, and future perfect*) which express present and future time, are called *primary* or *principal tenses*; the tenses (*imperfect, aorist, and pluperfect*) which express past time are called *secondary* or *historical tenses*.

6. No Greek verb has all these tenses. Many verbs have tenses known as the *second aorist* (all voices), the *second perfect* and *pluperfect* (active), and the *second future* (passive); but very few verbs have both the *first* and *second* form of the same tense.

### 73. Inflection, the Root, and the Verb-Stem.

1. From the root *τι-* we have *τίω, τίνω, τιμάω, τιμή, τίμιος, τιμότης*.

2. Pres. *λύ-ω, I loosen*; imp. *ἔλν-ον, I was loosening*; fut. *λύ-σω, I shall loosen*; aor. *ἔλν-σα, I loosened*; perf. *λέλν-κα, I have loosened*; pluperf. *ἔλε-λύ-κειν, I had loosened*; fut. perf. *λε-λύ-σομαι, I shall have been loosened*.

3. *φαίν-ει, i. 5*; *ἐ-φάν-η, Matt. i. 20*; *λαμβάν-ειν, iii. 27*; *ἔλαβ-ον, i. 12*.

4. *λύ-ω, τί-ω, πιστεύ-ω, βουλεύ-ω, δουλεύ-ω, ἀκού-ω, προφητεύ-ω, τιμά-ω, φιλέ-ω, ἀγαπά-ω, αἰτέ-ω, θεά-ομαι, ποιέ-ω*; *βλέπ-ω, κρύπτ-ω,*

τρέφ-ω; ἄγ-ω, ἔχ-ω, λέγ-ω; πείθ-ω, ψεύδ-ομαι; ἀγγέλλ-ω, βάλλ-ω, κρίν-ω, φαίν-ω.

In the inflection of verbs we distinguish between (1) the *root*, (2) the *verb-stem*, (3) the *augment*, (4) the *reduplication*, (5) the *tense-stem*, (6) the *mood suffixes*, and (7) the *endings* which mark the persons and numbers.

1. A root is the fundamental (primitive) part of a word.

2. The *verb-stem* is often identical with the root, but generally consists of a root with a suffix added.

3. The stem which is the basis of the present and imperfect is often not the same as the stem which appears in some of the other tenses. In such cases the simpler and most primitive stem is called the *simple stem*.

4. Verbs are called *vowel-verbs* (*pure*), *mute-verbs* (including *labial*, *palatal*, and *lingual* verbs), or *liquid-verbs*, according as their stems end in a *vowel*, a *mute*, or a *liquid*.

## 74. The Augment.

1. ἐγένετο; ἐμαρτύρησεν; συν-ετέθειντο, ix. 22.

2. ἔλαβον, ἐσκήνωσεν, ἐβάπτισεν; ἠγάπησεν, iii. 16, ἤκουσεν, iii. 32, ἤγαγεν, i. 42.

3. ἐρύσατο, 2 Tim. iii. 11, ἐρύσθην, 2 Tim. iv. 17.

4. ἤμελλεν, iv. 47, ἔμελλεν, vi. 71. ἠδύνατο, ix. 33, ἐδύνατο, xi. 37. ἐβούλετο, Acts xv. 37, ἐβουλήθην, 2 John 12.

5. δεδώκεισαν, xi. 57, πεποιήκεισαν, Mark xv. 7, πεπιστεύκεισαν, Acts xiv. 23.

6. ἀγαπάω, ἠγάπησεν, iii. 16. ἐγείρει, v. 21, ἤγειρεν, xii. 1. ὁμοιόω, ὡμοιώθην. αὐξάνειν, iii. 30, ἡὔξανεν, Acts vi. 7.

7. κατὰγνυμι, 1 aor. κατέαξαν, xix. 32, 33. ἀνοίγω, 1 aor. ἀνέωξα, ix. 14, also ἠνέωξεν (WH), ix. 17, 32. εἶώ, 1 aor. εἶασα, Matt. xxiv. 43. ἔχω, impf. εἶχον.

8. εὐδόκησα and ἡδόκησα, 1 Cor. x. 5. εὐχαρίστησα and ἡεχαρίστησα, Rom. i. 21. εὐκαίρουν (impf.), Mark vi. 31, and ἡεκαίρουν, Acts xvii. 21.

9. ἀναβαίνω, 2 aor. ἀνέβην; εἰσέρχομαι, 2 aor. εἰσῆλθον. ἐπροφήτευσα; καθίζω, 1 aor. ἐκάθισα; καθεύδω, impf. ἐκάθευδον. ἀνοίγω, 1 aor. ἤνοιξα, also ἀνέφξα, ix. 14, also ἡνέφξα, ix. 17, 32. ἀποκαθ-ίστημι, 2 aor. ἀπεκατέστην, Mark viii. 25; 1 aor. pass. ἀπεκατεστάθην, Mark iii. 5.

10. ἐπαισχύνομαι, 1 aor. ἐψησχύνθην, also ἐπαισχύνθην, 2 Tim. i. 16. ἀνорθόω, 1 aor. ἀνόρθωσα, 1 aor. pass. ἀνωρθώθην, also ἀνорθώθην, Luke xiii. 13 (in critical editions, but not WH).

1. The *augment* is the sign of *past time*. It belongs, therefore, to the *historical* tenses (imperf., aor., pluperf.), in the ind.

2. There are two kinds of augment, the *syllabic*, made by prefixing ε- to verbs beginning with a consonant, and the *temporal*, made by lengthening the first syllable of verbs beginning with a vowel or a diphthong.

3. The doubling of ρ after the augment, which is so common in classical Greek, has sometimes been neglected in the N. T.

4. With μέλλω *intend*, and δύναμαι *am able*, both kinds of augment are used. But βούλομαι *wish* (in critical texts) always uses the simple augment.

5. For the most part the syllabic augment is dropped in the pluperfect.

6. The temporal augment lengthens the initial vowels α and ε into η, and ι, ο, υ become ῑ, ω, ῡ, while the diphthongs lengthen their *first* vowel.

7. A few verbs beginning with a vowel take the syllabic augment. This with ε is contracted into ει.

8. Verbs beginning with εὐ have sometimes εὐ and at times ἡῡ.

9. In compound verbs, the augment follows the preposition. In a few verbs the augment, however, is placed before, and some have both augments.

10. A few verbs omit the temporal augment.



## 75. Reduplication.

1. λύω, λέ-λυκα, γράφω, γέ-γραφα. θεάομαι, perf. τεθέαμαι, i. 32. φανερώνω, pass. perf. πεφανέρωμαι, Rom. iii. 21. χαρίζομαι, mid. perf. κεχάρισμαι, 2 Cor. ii. 10.

2. στηρίζω, pass. perf. ἐστήριγμαι, Luke xvi. 26. ξηραίνω, pass. perf. 3 pers. sing. ἐξήρανται, Mark xi. 21; ρίπτω, pass. perf. 3 pers. sing. ῥριπται, Luke xvii. 2, pass. perf. part. ἐριμένος, Matt. ix. 36; but pass. perf. part. ῥεραντισμένοι, Heb. x. 22.

3. ἐλπίζω, perf. ἤλπικα, v. 45. αἶρω, perf. ἤρκα, Col. ii. 14, pass. perf. part. ἡρμένος, xx. 1.

4. ἀκούω, perf. ἀκήκοα, iv. 42; ἐλαύνω, perf. part. ἐληλακώς, vi. 19; ἀπ-όλλυμι, 2 perf. act. part. ἀπολωλώς, Matt. x. 6.

5. λαμβάνω, perf. ἐλῆφα, part. εἰληφώς, pass. perf. 3 pers. sing. εἰληπται, viii. 4 (margin); perf. εἶρηκα, *I have said*, vi. 65; plu. perf. εἰρήκειν, xi. 13.

6. μιμνήσκω, perf. μέμνημαι.

The *reduplication* is the sign of *completed action*. It belongs therefore to the *perfect*, *pluperfect*, and *future perfect*, in all the moods (see § 72), in which these tenses are found.

1. Verbs beginning with a consonant repeat that consonant with ε, but a rough mute becomes smooth in reduplication.

2. Verbs beginning with two consonants (except a mute and a liquid), a double consonant (ζ, ξ, ψ), or with ρ, in reduplication omit the consonant and simply add the syllabic augment ε.

3. In verbs beginning with a *vowel*, the reduplication has the same form as the temporal augment, *i.e.* it lengthens the vowel.

4. A few verbs beginning with α, ε, or ο, in reduplication prefix their first two letters to the common temporal augment. This is called the *Attic reduplication*.

5. In a few verbs the reduplication has the form of ει.

6. The irregular forms which a few verbs take are given in the *Catalogue of Verbs*.

## 76. The Tense-Systems.

1. *Present System.*

Pres.

λύ-ω,	λύ-ομαι.
λείπ-ω,	λείπ-ομαι.
φαίν-ω,	φαίν-ομαι.

Imperf.

ἔ-λυ-ον,	ἔ-λυ-όμην.
ἔ-λειπ-ον,	ἔ-λειπ-όμην.
ἔ-φαιν-ον,	ἔ-φαιν-όμην.

2. *Future System.*

Fut. Active.    Fut. Middle.

λύσ-ω,	λύσ-ομαι.
λείπ-σ-ω, }	λείπ-σ-ομαι. }
λείψ-ω, }	λείψ-ομαι. }
φαν-έ-ω, }	φαν-έ-ομαι. }
φανῶ, }	φανοῦμαι. }

3. *1 Aor. System.*

1 Aor. Active.    1 Aor. Middle.

ἔ-λυσ-α,	ἔ-λυσ-άμην.
ἔ-φην-α,	ἔ-φην-άμην.

4. *2 Aor. System.*

2 Aor. Active.    2 Aor. Middle.

ἔ-λιπ-ον,	ἔ-λιπ-όμην.
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5. *1 Perf. System.*

1 Perf. Active.    1 Plup. Active.

λέλυ-κ-α,	ἔ-λελύ-κ-ειν.
πέφαν-κ-α, }	ἔ-πεφάν-κ-ειν. }
πέφαγκα, }	ἔ-πεφάγκειν. }

6. *2 Perf. System.*

2 Perf. Active.    2 Plup. Active.

λέλοιπ-α,	ἔ-λελοίπ-ειν.
πέφην-α,	ἔ-πεφήν-ειν.

7. *Perfect Middle System.*

Perf.

Pluperf.

Fut. Perf.

λέλυ-μαι,	ἔ-λελύ-μην,	λελύ-σ-ομαι.
λέλειπ-μαι, }	ἔ-λελείπ-μην, }	λελείπ-σ-ομαι. }
λέλειμ-μαι, }	ἔ-λελείμ-μην, }	λελείψομαι. }
πέφα(ν)σ-μαι,	ἔ-πεφά(ν)σ-μην.	

8. *1 Passive System.*

1 Aor. Passive.    1 Fut. Passive.

ἔ-λύθ(ε)η-ν,	λυθή-σ-ομαι.
ἔ-λείπθ(ε)η-ν, }	λειπθή-σ-ομαι. }
ἔ-λείφθην,	λειφθήσομαι. }
ἔ-φάνθ(ε)η-ν.	

9. *2 Passive System.*

2 Aor. Passive.    2 Fut. Passive.

ἔ-φάν(ε)η-ν,	φανή-σ-ομαι
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In the Greek verb we distinguish *nine* tense-systems : —

1. The *present* system, including the *present* and *imperfect* of all voices.
2. The *future* system, including the *future active* and *middle*.
3. The *first aorist* system, including the *first aorist active* and *middle*.
4. The *second aorist* system, including the *second aorist active* and *middle*.
5. The *first perfect* system, including the *first perfect* and *first pluperfect active*.
6. The *second perfect* system, including the *second perfect* and *second pluperfect active*.
7. The *perfect middle* system, including the *perfect*, *pluperfect*, and *future perfect middle*.
8. The *first passive* system, including the *first aorist* and *first future passive*.
9. The *second passive* system, including the *second aorist* and *second future passive*.

#### NOTES.

λύω,	λείπω,	φαίνω,
λύσω,	λείψω,	φανῶ,
ἔλυσα,	ἔλιπον,	ἔφηναι,
λέλυκα,	λέλοιπα,	πέφαγκα, }
λέλυμαι,	λέλειμμαι,	πέφηναι, }
ἐλύθην.	ἐλείφθην.	ἐφάνθην, }
		ἐφάνην. }

NOTE 1. Most verbs have only *six* of these *nine* systems ; many have less than six, and no verb occurring in the N. T. is used in all nine systems.

NOTE 2. The *principal parts* of a verb are the first person singular indicative of every system used in it.

NOTE 3. Each tense-system has a separate stem, called a *tense-stem*.

## 77. The Tense-Stem.

1. λύ-ω	λείπ-ω	φαίν-ω	2. λύ-ο-μεν	λύ-ω-μεν
λύσ-ω	λείψ-ω	φαν-ῶ	λύ-ε-τε	λύ-η-τε
ἔ-λυσ-α	ἔ-λιπ-ον	ἔ-φην-α		

1. The tense-stem is generally formed from the simple stem of the verb, when this differs from the present stem.

2. The final vowel of a tense-stem is said to be variable when it is *ο* or *ω* in some of the forms and *ε* or *η* in others. The sign of the variable vowel is  $\omega|_{\epsilon}$  in the indicative, and  $\omega|_{\eta}$  in the subjunctive. Thus  $\lambda\nu\omega|_{\epsilon}$  is to be read “*λυο* or *λυε*.”

## 78. General View of the Present Stem.

1. *Verbs in ω.*

1. Stem unchanged.	λεγ-	λέγ-ω
2. Lengthened stems.	φνγ-	φεύγ-ω
3. Tau Class.	βαφ-	βάπ-τω
4. Iota Class.	πραγ-	πράσσω
5. Nasal Class.	λαβ-	λαμβάνω
6. Verbs in -σκω.	εῦρ-	εὔρίσκω
7. E Class	δοκ-	δοκέω
8. Mixed Class.	Irregular verbs.	

*Verbs in μι.*

9. First Class.	φα-	φη-μί
10. Second Class.	δεικ-	δείκ-νυμι

1. The *Present stem* is the stem of the present and imperfect in all the voices. This stem is generally an enlarged form of the simple stem of the verb. With reference to the formation of the present stem from the simple stem, we distinguish *eight classes of verbs* in *ω*, and *two classes* in *μι*.

**79. First Class.** (*Stem unchanged.*)

1.	Simple stem,	λεγ-	γραφ-	φιλε-
	Present stem,	λεγ- <sup>ο</sup> <sub>ε</sub> -	γραφ- <sup>ο</sup> <sub>ε</sub> -	φιλε- <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	λέγ-ω	γράφ-ω	φιλέ-ω

1. In the *first class*, the present is formed directly from the simple stem by adding the variable vowel <sup>ο</sup><sub>ε</sub>. The first sing. pres. ind. act. lengthens the suffix vowel *ο* to *ω*.

**80. Second Class.** (*Lengthened stems.*)

1.	Simple stem,	φνγ-	λιπ-	πιθ-
	Present stem,	φενγ- <sup>ε</sup> <sub>ο</sub> -	λειπ- <sup>ε</sup> <sub>ο</sub> -	πειθ- <sup>ε</sup> <sub>ο</sub> -
	Present Ind.	φεύγ-ω	λείπ-ω	πείθ-ω
2.	Simple stem,	πλῦ-	πνῦ-	ῥῦ-
	Length. stem,	πλευ-	πνευ-	ῥευ-
	Present stem,	πλε- <sup>ε</sup> <sub>ο</sub> -	πνε- <sup>ε</sup> <sub>ο</sub> -	ῥε- <sup>ε</sup> <sub>ο</sub> -
	Present Ind.	πλέω	πνέω	ῥέω

Compare ῥεύουσιν, vii. 38.

1. All verbs with *mute* simple stems form the present stem by lengthening *α*, *ι*, *υ* of the simple stem to *η*, *ει* (*ι*), *ευ* (*υ*), and adding the variable vowel <sup>ο</sup><sub>ε</sub>.

2. A few verbs which originally lengthened *ῦ* to *ευ*, lose the vowel *υ* in the present stem.

**81. Third Class.** (*Tau Class.*)

1.	Simple stem,	ἀφ-	βαφ-
	Present stem,	ἄπ-τ <sup>ο</sup> <sub>ε</sub> -	βαπ-τ <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	ἄπ-τω	βάπ-τω, xiii. 26.
	Simple stem,	ταφ-, Luke xvi. 22.	κρυβ-, viii. 59.
	Present stem,	θαπ-τ <sup>ο</sup> <sub>ε</sub> -	κρυπ-τ <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	θάπ-τω	κρύπ-τω

1. Simple stems ending in a labial mute ( $\pi, \beta, \phi$ ) add  $-\tau^o|_{\epsilon}-$  and thus form the present. The simple stem cannot be determined from the present, but only from the second aorist, or from some other word from the same simple root.

## 82. Fourth Class. (*Iota Class.*)

1. <i>a.</i> Simple stem,	$\phi\upsilon\lambda\alpha\kappa-$ , xii. 25.	$\pi\rho\alpha\gamma-$ , Luke xxiii. 15. John v. 29.	
Present stem,	$\phi\upsilon\lambda\alpha\kappa-\iota^o _{\epsilon}-$	$\pi\rho\alpha\gamma-\iota^o _{\epsilon}-$	
becomes,	$\phi\upsilon\lambda\alpha\sigma\sigma-\iota^o _{\epsilon}-$	$\pi\rho\alpha\sigma\sigma-\iota^o _{\epsilon}-$	
Present Ind.	$\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$	$\pi\rho\acute{\alpha}\sigma\sigma\omega$ , iii. 20.	
<i>b.</i> $\theta\alpha\nu\mu\acute{\alpha}\delta-$	$\sigma\omega\delta-$	<i>c.</i> $\acute{\alpha}\gamma\gamma\epsilon\lambda-$	$\beta\alpha\lambda-$ , vii. 44.
$\theta\alpha\nu\mu\alpha\delta-\iota^o _{\epsilon}-$	$\sigma\omega\delta-\iota^o _{\epsilon}-$	$\acute{\alpha}\gamma\gamma\epsilon\lambda-\iota^o _{\epsilon}-$	$\beta\alpha\lambda-\iota^o _{\epsilon}-$
$\theta\alpha\nu\mu\alpha\zeta-\iota^o _{\epsilon}-$	$\sigma\omega\zeta-\iota^o _{\epsilon}-$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\lambda-\iota^o _{\epsilon}-$	$\beta\alpha\lambda\lambda-\iota^o _{\epsilon}-$
$\theta\alpha\nu\acute{\alpha}\zeta\omega$ ,	$\sigma\acute{\omega}\zeta\omega$ ,	$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ ,	$\beta\acute{\alpha}\lambda\lambda\omega$ ,
vii. 21.	<i>fut.</i> in xii. 47.	xx. 18.	xiii. 5.
<i>d.</i> $\phi\alpha\nu-$	$\acute{\alpha}\rho-$	<i>e.</i> $\kappa\alpha\nu-$ , Heb. xii. 18.	$\kappa\lambda\alpha\nu-$ , xi. 31.
$\phi\alpha\nu-\iota^o _{\epsilon}-$	$\acute{\alpha}\rho-\iota^o _{\epsilon}-$	$\kappa\alpha\nu-\iota^o _{\epsilon}-$	$\kappa\lambda\alpha\nu-\iota^o _{\epsilon}-$
$\phi\alpha\nu\iota-\iota^o _{\epsilon}-$	$\alpha\acute{\iota}\rho-\iota^o _{\epsilon}-$	$\kappa\alpha\iota-\iota^o _{\epsilon}-$	$\kappa\lambda\alpha\iota-\iota^o _{\epsilon}-$
$\phi\alpha\acute{\iota}\nu\omega$ , i. 5.	$\alpha\acute{\iota}\rho\omega$ , i. 29.	$\kappa\alpha\acute{\iota}\omega$ , xv. 6.	$\kappa\lambda\alpha\acute{\iota}\omega$ , xx. 13.

1. To form the present stem,  $-\iota^o|_{\epsilon}-$  is added, but this always causes important euphonic changes.

- Simple stems in  $\kappa, \chi, \tau, \theta$ , and sometimes  $\gamma$ , unite with  $\iota$  and become  $\sigma\sigma$ .
- $\delta$ , and sometimes  $\gamma$ , unites with  $\iota$  to form  $\zeta$ .
- Simple stems in  $\lambda$  with added  $\iota$  become  $\lambda\lambda$ .
- Simple stems in  $\nu$  and  $\rho$ , when  $-\iota^o|_{\epsilon}-$  is added, transpose  $\iota$  to the preceding syllable where it unites with the vowel of the stem.
- Two verbs with stems in  $\alpha\nu$  drop the  $\nu$  before the suffix  $-\iota^o|_{\epsilon}-$ .



**83. Fifth Class.** (*Nasal Class.*)

1. *a.* φθα-    *b.* άμαρτ-    *c.* μᾶθ-, vi. 45.    λαβ-, i. 12.  
 φθα-ν<sup>ο</sup>|ε-    άμαρτ-αν<sup>ο</sup>|ε-    μανθ-αν<sup>ο</sup>|ε-    λαμβ-αν<sup>ο</sup>|ε-  
 φθάνω    άμαρτάνω, v. 14.    μανθάνω    λαμβάνω, iii. 27.

1. To some simple stems a suffix containing *ν* is added.

*a.* -ν<sup>ο</sup>|ε-.

*b.* -αν<sup>ο</sup>|ε-.

*c.* -αν<sup>ο</sup>|ε- with an inserted nasal, if the last vowel of the simple stem is short.

**84. Sixth Class.** (*Verbs in σκω.*)

1. ἄρε-    εὔρ-, ii. 14.    *a.* γηρα-, xxi. 18.    *b.* μνα-  
 ἄρε-σκ<sup>ο</sup>|ε-    εὔρ-ισκ<sup>ο</sup>|ε-    γηρα-σκ<sup>ο</sup>|ε-    μιμνη-σκ<sup>ο</sup>|ε-  
 ἄρέσκω,    εὔρίσκω,    γηράσκω    μιμνήσκω,  
 Rom. xv. 1.    i. 42.    Heb. ii. 6.

1. In this class, the suffix -σκ<sup>ο</sup>|ε-, after a consonant, -ισκ<sup>ο</sup>|ε- is added to the stem, but the vowel before -σκω is usually made long.

*a.* This class is sometimes called *inceptive*, because a few verbs belonging to it have the sense of beginning or becoming.

*b.* Several presents have the reduplication, and often lengthen the vowel of the stem.

**85. Seventh Class.** (*E Class.*)

1. δοκ-    γαμ-    *a.* φιλε-    ποιε-  
 δοκ-ε<sup>ο</sup>|ε-    γαμ-ε<sup>ο</sup>|ε-    φιλε-ε<sup>ο</sup>|ε-    ποιε-ε<sup>ο</sup>|ε-  
 δοκέω, v. 39.    γαμέω    φιλέω    ποιέω

1. In a few verbs, to form the present, -ε<sup>ο</sup>|- is added to the simple stem.

a. Most verbs in -εω belong to the *first* class with stem unchanged.

### 86. Eighth Class. (*Mixed Class.*)

1. αἰρέω, γίνομαι, ἔθω, εἶδον, εἶπον, ἔρχομαι, ἐσθίω, ἔχω, ὁράω, πᾶσχω, πίνω, πίπτω, τρέχω, φέρω.

1. This class includes the few irregular verbs, whose tense-stems are so peculiar in formation, that they cannot be brought under the preceding classes. The full forms of these verbs will be given in the *Catalogue of Verbs*.

### 87. Ninth Class. (*First Class in μι.*)

1. φα-	στα-	δο-	θε-
φημί, i. 23.	ἵστημι for	δί-δωμι	τί-θημι for
	σι-στημι, viii. 3.	i. 17; iii. 34.	θι-θημι, ii. 10.

1. Some verbs ending in -ημι and -ωμι reduplicate the simple stem in the present and imperfect by prefixing its initial consonant with ι. These simple stems end in α, ε, and ο, which are lengthened before the suffix μι.

### 88. Tenth Class. (*Second Class in μι.*)

1.	δεικ-	σβε-
	δείκ-νν-μι, v. 20.	σβε-ννν-μι
		σβένννμι, Mark ix. 48.

So ὄμννμι, πῆγννμι, Heb. viii. 2, ῥήγννμι, μίγννμι.

1. Some stems add -νν (after a vowel, -ννν). By their formation they also belong to the *fifth* class (*nasal class*) of verbs in ω, and some of them use the present in ννω.

### 89. The Future Stem.

1. τιμάω, τιμήσω, xii. 26; ποιέω, ποιήσω, iv. 34.

But γελάω, γελάσω; καλέω, καλέσω.

2. γράφω, γράψω; πλέκω, πλέξω; πείθω, πείσω.
3. κρίνω, κρινέω, κρινῶ, xii. 48; βαλ-, βάλλω, βαλέω, βαλῶ.
4. κομίζω, κομιέομαι, κομοῦμαι, 1 Pet. v. 4.

ἐλπίζω, ἐλπιέω, ἐλπιῶ, Matt. xii. 21.

The *Future Stem* is the stem of the future *active* and *middle*, and is formed by adding -σ<sup>o</sup>|ε- to the simple stem.

1. In vowel stems a short vowel is generally lengthened.

2. In mute stems, a labial (π, β, φ) with σ forms ψ; a palatal (κ, γ, χ) with σ forms ξ; a lingual (τ, δ, θ) before σ is dropped.

3. Liquid stems (ending in λ, μ, ν, ρ) add ε in place of σ to form the future stem.

4. Verbs in -ίζω (stem ιδ-) usually drop the σ and insert ε, and contract. This form is called the *Attic Future*.

### 90. The First Aorist Stem.

1. τιμάω, 1 aor. act. ἐτίμησα, 1 aor. mid. ἐτιμησάμην; ποιέω, ἐποίησα, ἐποιησάμην; γράφω, ἔγραψα; πείθω, ἔπεισα.

2. μεν-, ἔμειν-α; σπερ- ἔσπειρ-α; ἄρ-, (ἐ-ᾱρ-α) ἦρ-α.

3. θε- (τί-θημι), ἔθηκα; δο- (δί-δωμι), ἔδωκα; ἐ- (ἔημι), ἀφ-έημι, ἀφ-ῆκα.

The *First Aorist Stem* is the stem of the first aorist *active* and *middle*, and is formed by adding -σα- to the simple stem.

1. The rules for the future of *vowel* and *mute* verbs (§ 89) apply also to the first aorist. All verbs of the *second* class (§ 80) have the strong form of the simple stem in the first aorist, as well as in the future.

2. Liquid verbs reject σ in the first aorist, and lengthen the vowel of the stem in compensation for it.

3. Three first aorists have the suffix -κα-.

## 91. The Second Aorist Stem.

1. λιπ-, pres. λείπ-ω, 2 aor. act. ἔ-λιπ-ον, 2 aor. mid. ἐ-λιπ-όμην; λαβ-, λαμβάνω, ἔ-λαβ-ον.

2. στα-, ἵστημι, 2 aor. act. ἔ-στη-ν.

The *Second Aorist Stem* is the stem of the second aorist *active* and *middle*.

1. In the *eight* classes of verbs in ω, the second aorist is formed by adding -ο|ε- to the simple stem.

2. In verbs in -μι the second aorist has for its stem the simple theme, but the final vowel of the stem is made long in the active before a single consonant.

## 92. The First Perfect Stem.

1. πιστεύω, πε-πίστευ-κα.

2. κράζω, κέ-κραγα, i. 15.

3. ποιέω, πε-ποίη-κα.

4. ἀπο-στέλλω, ἀπέ-σταλ-κα, Acts xvi. 36; κρίνω, κέ-κρι-κα; βάλλω, βέ-βλη-κα.

5. κρίνω, κε-κρί-κειν; πιστεύω, πε-πιστεύ-κειν.

The *First Perfect Stem* is the stem of the *first perfect*, and *first pluperfect active*.

1. The first perfect is formed by adding -κα- to the reduplicated simple stem.

2. A lingual mute (τ, δ, θ) is dropped before -κα-.

3. Vowel-verbs usually lengthen the vowel before -κα-.

4. Liquid stems of one syllable change ε to α, reject ν in some verbs, and in some cases suffer transposition.

5. The *first pluperfect* is the same as the *first perfect*, with -κη- (or -κει-) substituted for -κα-.

### 93. The Second Perfect Stem.

1. γράφω, γέ-γραφ-α.
2. πάσχω (πενθ-), πέ-πονθ-α; πείθω (πιθ-), πέ-ποιθ-α; κράζω (κραγ-), κέ-κρᾱγ-α, i. 15.
3. ἐ-πε-ποίθ-ειν, Luke xi. 22.

The *Second Perfect Stem* is the stem of the *second perfect* and *second pluperfect* active.

1. The second perfect is formed by adding -α- to the reduplicated simple stem.
2. An ε in the simple stem becomes ο, and lengthens other short vowels (ᾱ to η, but after ρ to ā, ῑ to οι, ῡ to ευ).
3. The *second pluperfect* is the same as the *second perfect* with -η- or -ει- substituted for -α-.

### 94. The Perfect Middle Stem.

1. γράφω, (γε-γραφ-μαι) γέγραμμαι; πιστεύ-ω, πε-πίστεν-μαι.
2. πείθω, (πε-πειθ-σμαι), πέπεισμαι; τιμάω, τε-τιμη-μένος; ποιέω, πε-ποιη-μένος.
3. ἀπο-στέλλω, ἀπέ-σταλ-μαι; κρίνω, κέ-κρι-μαι.
4. βάλλω, βέ-βλη-μαι, ἐ-βε-βλή-μην.
5. κεκράξομαι, Luke xix. 40.

The *Perfect Middle Stem* is the stem of the *perfect*, *pluperfect*, and *future-perfect* middle.

1. The stem of the perfect and pluperfect middle and passive consists of the simple stem with the required reduplication or augment prefixed. There is no suffix, but that of the personal ending.
2. Some vowel stems add σ, and a short final vowel is generally lengthened.
3. Some liquid stems change ε to α, and a few in ν drop ν, and others change ν to σ or to μ before -μαι.

4. Transposition of letters also sometimes occurs.

5. The future perfect stem adds -σ<sup>ο</sup>- to the tense stem of the perfect middle. There is but one instance of the future perfect in N. T., and that is not accepted by the critical editors.

## 95. The First Passive Stem.

1. πιστεύω, ἐ-πιστεύ-θην; τίθημι (θε-), ἐ-τέ-θην; κρίνω, ἐ-κρί-θην.

2. βάλλω, ἐ-βλή-θην; πείθω, ἐ-πείσ-θην.

3. βάλλω, βλη-θήσ-ομαι; πείθω, πεισ-θήσ-ομαι; κρίνω, κρι-θήσ-ομαι.

The *First Passive Stem* is the stem of the *first aorist* and *first future passive*.

1. The stem of the first aorist is formed by adding -θε- to the simple stem, which becomes -θη- before a single consonant.

2. The same changes, in general, occur in the simple stem, as in the formation of the perfect middle stem (§ 94, 2, 3, 4).

3. The stem of the first future is formed by adding -σ<sup>ο</sup>- to the first aorist passive stem.

## 96. The Second Passive Stem.

1. γράφω, ἐ-γράφ-ην; φαίνω, ἐ-φάν-ην.

2. στρέφω, ἐ-στράφ-ην.

3. φαίνω, φαν-ήσ-ομαι.

The *Second Passive Stem* is the stem of the *second aorist* and *second future passive*.

1. To form this stem -ε- is added to the theme, which becomes -η- before a single consonant.

2. In the second aorist, an ε of the stem becomes α.

3. The second future passive adds σ to the stem of the second aorist passive.



## 97. The Mood Suffixes.

1. *Indicative*. — Present system,  $\omicron|_{\epsilon}$  or none; future,  $\omicron|_{\epsilon}$ ; first aorist,  $\alpha$ ; second aorist,  $\omicron|_{\epsilon}$  or none; first perfect,  $\alpha$ ,  $\eta$ , or  $\epsilon\iota$ ; second perfect,  $\alpha$ ,  $\eta$ , or  $\epsilon\iota$ ; perfect middle, none or  $\omicron|_{\epsilon}$ ; first passive, none or  $\omicron|_{\epsilon}$ ; second passive, none or  $\omicron|_{\epsilon}$ .

*a. Present Indicative*. — λύ-ομεν, λύ-ετε.

*b. Present Subjunctive*. — λύ-ωμεν, λύ-ητε.

*First Aorist Subj.* — λύσ-ωμεν, λύσ-ητε.

*c. Present Optative*. — λύ-οιμεν, λύ-οιτε.

*First Aorist Opt.* — λύσ-αιμεν, λύσ-αιτε.

*d. στα-, ἴστημι, ἰσταίην; θε-, τίθημι, τιθείην; δο-, δίδωμι, διδοίην.*

1. The *Mood Suffixes*, or the original connecting vowels between the tense-stems and the personal endings, are, properly considered, a part of the tense stem, and have been so presented in the foregoing sections, as the variable vowel in the *indicative*.

*a.* In these suffixes of the indicative, the *variable* vowel  $-\omicron|_{\epsilon}$  appears as  $\omicron$  before  $\mu$  or  $\nu$ , otherwise as  $\epsilon$ .

*b.* The *subjunctive* puts the long variable vowel  $-\omega|_{\eta}$  in the place of the final vowel of the tense-suffix, or adds it to the tense-stem.

*c.* In the *optative* the mood-suffix  $-\iota$ , or  $-\iota\eta$ , is added to the variable vowel of the tense-stem of the indicative (but  $-\omicron|_{\epsilon}$  always appears as  $\omicron$ ).

*d.* The form  $-\iota\eta$  in the optative is used only before active endings, and in the *singular* of tenses which have the  $-\mu$  inflection.

## 98. Personal Endings of the Indicative, Subjunctive, and Optative.

1. <i>Active.</i>			<i>Passive and Middle.</i>		
	Prin. Tenses.	Hist. Tenses.		Prin. Tenses.	Hist. Tenses.
<i>Sing.</i> 1.	-μι	-ν	<i>Sing.</i> 1.	-μαι	-μην
2.	-ς	-ς	2.	-σαι	-σο
3.	-σι	—	3.	-ται	-το
<i>Plur.</i> 1.	-μεν	-μεν	<i>Plur.</i> 1.	-μεθα	-μεθα
2.	-τε	-τε	2.	-σθε	-σθε
3.	-νσι	-ν, -σαν	3.	-νται	-ντο

1. The endings of the finite moods are called *personal* endings, because they have different forms for the three persons.

2. There are two forms of endings, one for the *active* voice, and another for the *middle* and *passive*. The aorist passive, however, has the endings of the active voice.

3. We have two classes of endings under each form, one ending common to the *primary* or *principal* tenses, and another common to the *secondary* or *historical* tenses (*imperfect*, *aorist*, and *pluperfect*) (§ 72, 5).

4. The subjunctive has the endings of the *principal* tenses; the optative of the historical tenses.

## 99. Use of the Endings.

1.	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	ἴστημι	ἴσταμεν		1.	δίδωμι
2.	ἴσθης	ἴστατε		2.	δίδως
3.	ἴσθισι	ἰσᾶσι		3.	δίδωσι

2. *Sing.* 1. λύω, 2. λύεις, 3. λύει.

3. *Plur.* 1. λύομεν, 2. λύετε, 3. λύουσι for λυονσι.

4. *Plur.* 1. λελύκαμεν, 2. λελύκατε, 3. λελύκασι, ἰσᾶσι for ἴστανσι.

5.	<i>Imperf.</i>	1 <i>Aor.</i>	<i>Imperf.</i>	2 <i>Aor.</i>
<i>Plur.</i> 1.	ἐλύομεν	ἐλύσαμεν	ἴσταμεν	ἔστημεν
2.	ἐλύετε	ἐλύσατε	ἴστατε	ἔστητε
3.	ἔλυνον	ἔλυσαν	ἴστασαν	ἔστησαν

6. *Pres. Middle.*

<i>Sing.</i> 1.	λύομαι	<i>Sing.</i> 1.	ἴσταμαι
2.	λύῃ or λύει for λυε(σ)αι, λυ(εα)ι	2.	ἴστασαι
3.	λύεται	3.	ἴσται

1. These personal endings are most distinctly preserved in verbs in *μι*.

2. Verbs in *ω* do not use the active endings *μι* and *σι* in the first and third person singular, indicative.

3. In the third person plural *-νσι* always drops *ν* and lengthens the preceding vowel.

4. The perfect indicative active of all verbs, and the present indicative active of verbs in *μι*, have *ᾶσι* for *ανσι* in the third person plural.

5. Verbs in *ω*, in the third person plural of the historical tenses, have *-ν*, verbs in *μι* have *-σαν*.

6. In verbs in *ω* the middle endings *-σαι* and *-σο* drop *σ*, and are contracted except in the optative (§ 13, 9); but in verbs in *μι*, *σ* is usually retained, except in the subjunctive and optative.

## 100. Personal Endings of the Imperative.

1.	<i>Active.</i>	<i>Middle and Passive.</i>
	Sing.      Plur.	Sing.      Plur.
2.	-θι      -τε	2. -σο      -σθε
3.	-τω      -τωσαν or -ντων	3. -σθω      -σθωσαν or -σθων

2. <i>Present.</i>	1 <i>Aor. Act.</i>	3.	2 <i>Aor. Imper.</i>
S. 2. λῦε	λῦσον	λῦε	σπῆθι, Luke vi. 8.
3. λυέτω	λυσάτω	for	from
P. 2. λύετε	λύσατε	(λυεθι)	ἴστημι
3. λυόντων	λυσάντων		

1. The personal endings of the Imperative have two forms, — one for the active, and another for the middle and passive.

2. The regular mood-suffix of the imperative is -ο|ε-, becoming ο before ν. In the aorist active and middle it is α.

3. In verbs of ω, the ending -θι is omitted; in verbs of μι, it is sometimes retained.

### 101. The Infinitive Endings.

1.	<i>Infln. Act.</i>			
Pres.	Fut.	1 Aor.	Perf.	
λύειν	λύσειν	λῦσαι	λελυκέναι	
for	for			
λυεεν	λυσεεν			

*Inf. Mid. Pres.*, λύεσθαι.

2.	ἴστημι	δίδωμι
<i>Pres. Inf. Act.</i>	ἱστάναι	διδόναι
<i>Pres. Inf. Pass.</i>	ἵστασθαι	δίδοσθαι

1. In verbs of ω the ending of the infinitive in the active is -ειν (contracted with the preceding ε to ειν) or -ναι. In the middle and passive, the ending is -σθαι. (The aorist active, however, ends in -αι.)

2. Verbs in μι, in the active add -ναι, in the middle and passive, -σθαι, to the tense stem.

## 102. The Participle.

1.

*Pres. Act.*

N.	λύ-ων	λύ-ουσα	λῦ-ον
G.	λύ-οντος	λυ-ούσης etc.	λύ-οντος

*Perf. Act.*

N.	λελυκώς	λελυκῦια	λελυκός
G.	λελυκότος	λελυκίας etc.	λελυκότος

*Pres. Mid.*

N.	λνόμενος	λνομένη	λνόμενον
2.		etc.	
N.	διδούς	διδούσα	διδόν
G.	διδόντος	διδούσης etc.	διδόντος

3. γνωστός, xviii. 15; θνητός, Rom. vi. 12; βλητέος, Luke v. 38.

1. The participle forms its stem by adding to the tense-stem, in the active, -ντ- (perfect active -οτ-), in the middle and passive, -μενο-.

2. Active participles of verbs in ω, with stems in -οντ-, make the nominative singular masculine in -ων; of verbs in μι, in -ούς.

3. The *verbal adjectives* in -τός and -τέος are like participles, but used almost like ordinary adjectives. The former, in -τος, is often equivalent to a perfect passive participle, and sometimes expresses *capability*, the latter, in -τεος, is equivalent to a future passive participle, and expresses duty.

4. For the declension of participles, see § 48.

**103. The Synopsis of the Present Tense.**

1. 2.	Act.	Mid. and Pass.	
<i>Ind.</i>	λύ-ω	λύ-ομαι	
<i>Subj.</i>	λύ-ω	λύ-ωμαι	
<i>Opt.</i>	λύ-οιμι	λυ-οίμην	
<i>Imp.</i>	λῦ-ε	λύ-ου	
<i>Inf.</i>	λύ-ειν	λύ-εσθαι	
<i>Part.</i>	λύ-ων	λυ-όμενος	

3.	Act.		
	(τιμα-)	(φιλε-)	(δηλο-)
<i>Ind.</i>	(τιμάω) τιμῶ	(φιλέω) φιλῶ	(δηλόω) δηλῶ
<i>Subj.</i>	(τιμάω) τιμῶ	φιλῶ	δηλῶ
<i>Opt.</i>	(τιμαόιμι) τιμῶμι or (τιμαοίην) τιμῶην	φιλοῖμι or φιλοίην	δηλοῖμι or δηλοίην
<i>Imp.</i>	(τίμαε) τίμα	φίλει	δήλου
<i>Inf.</i>	(τιμάειν) τιμᾶν	φιλεῖν	δηλοῦν
<i>Part.</i>	(τιμάων) τιμῶν	φιλῶν	δηλῶν

1. In accordance with the principles already presented we herewith give the *synopsis* of the *present* tense of verbs in ω, in the three voices, in the various moods and participles.

2. The personal endings have the form in which they appear when united by the variable vowel to the tense stem.

3. All the eight classes of verbs in ω have the same form, and the only seeming exception are contract verbs in -αω, -εω, -οω, in the present and imperfect, of all voices.

**104. Inflection of the Present Active.**

	<i>Ind.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Imp.</i>
S. 1.	λύ-ω	λύ-ω	λύ-οιμι	
2.	λύ-εις	λύ-ης	λύ-οις	λῦ-ε
3.	λύ-ει	λύ-η	λύ-οι	λυ-έτω



<i>P.</i> 1.	λύ-ομεν	λύ-ωμεν	λύ-οιμεν	
2.	λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε
3.	λύ-ουσι	λύ-ωσι	λύ-οιεν	λυ-έτωσαν or λυ-όντων

*Part.*

N.	λύ-ων	λύ-ονσα	λῦ-ον
G.	λύ-οντος	λυ-ούσης	λύ-οντος
	etc. (§ 48.)		

NOTE. λυ-έτω, λύ-ετε.

The inflection of the personal endings of the present tense, active, with the proper contractions and euphonic changes, is as given in the tables.

NOTE. As a general rule, the accent stands as far as possible from the end of the word (*recessive* accent, § 17, note 3): on the penult, when the ultima is long by nature; otherwise, on the antepenult.

**105. Inflection of the Present, Middle and Passive.***Mid. and Pass.*

	Ind.	Subj.	Opt.	Imp.
<i>S.</i> 1.	λύ-ομαι	λύ-ωμαι	λυ-οίμην	
2.	λύ-η, λύ-ει	λύ-η	λύ-οιο	λύ-ου
3.	λύ-εται	λύ-ηται	λύ-οιτο	λυ-έσθω
<i>P.</i> 1.	λυ-όμεθα	λυ-όμεθα	λυ-οίμεθα	
2.	λύ-εσθε	λύ-ησθε	λύ-οισθε	λύ-εσθε
3.	λύ-ονται	λύ-ωνται	λύ-οιντο	λυ-έσθωσαν or λυ-έσθων

*Part.* λυ-όμενος, -ομένη, -όμενον, etc. (§ 44, 3).

The inflection of the personal endings of the present in the middle and passive, in the various moods, is given in the accompanying tables.

**106. Inflection of the Imperfect.**

<i>Imp. Act.</i>		<i>Imp. Mid. and Pass.</i>	
Sing.	Plur.	Sing.	Plur.
1. ἔλν-ον	ἐλν-όμεν	1. ἐλν-όμεν	ἐλν-όμεθα
2. ἔλν-ες	ἐλν-ετε	2. ἐλν-ου	ἐλν-εσθε
3. ἔλν-ε	ἔλν-ον	3. ἐλν-ετο	ἐλν-οντο

The *imperfect* is found only in the indicative, and takes the augment.

**107. The Synopsis of the Future Tense, and its Inflection.**

	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
<i>Ind.</i>	λύ-σω	λύ-σομαι	λυ-θήσομαι
<i>Opt.</i>	λί-σοιμι	λυ-σοίμην	λυ-θησοίμην
<i>Inf.</i>	λύ-σειν	λύ-σεσθαι	λυ-θήσεσθαι
<i>Part.</i>	λύ-σων	λυ-σόμενος	λυ-θησόμενος

1. The future wants the subjunctive and imperative.

2. The inflection of λύσω is like that of λύω, of λύσομαι and λυθήσομαι like λύομαι, the optatives like λύοιμι and λυοίμην, and the participles like the present participles.

**108. The Synopsis of the First Aorist, and its Inflection.**

	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
<i>Ind.</i>	ἔλν-σα	ἐλν-σάμην	ἐλν-θην
<i>Subj.</i>	λύ-σω	λύ-σωμαι	λυ-θῶ
<i>Opt.</i>	λί-σαιμι	λυ-σαίμην	λυ-θείην
<i>Imp.</i>	λῦ-σον	λῦ-σαι	λῦ-θητι
<i>Inf.</i>	λῦ-σαι	λῦ-σασθαι	λυ-θῆναι
<i>Part.</i>	λύ-σας	λυ-σάμενος	λυ-θείς

	<i>Ind. Act.</i>	<i>Ind. Mid.</i>	<i>Ind. Pass.</i>	<i>Subj. Pass.</i>
<i>S. 1.</i>	ἔλν-σα	ἔλν-σάμην	ἔλν-θην	(λνθεω) λν-θῶ
2.	ἔλν-σας	ἔλν-σω	ἔλν-θης	λν-θῆς
3.	ἔλν-σε	ἔλν-σατο	ἔλν-θη	λν-θῇ
<i>P. 1.</i>	ἔλν-σαμεν	ἔλν-σάμεθα	ἔλν-θημεν	λν-θῶμεν
2.	ἔλν-σατε	ἔλν-σασθε	ἔλν-θητε	λν-θῆτε
3.	ἔλν-σαν	ἔλν-σαντο	ἔλν-θησαν	λν-θῶσι

	<i>Opt. Act.</i>	<i>Opt. Mid.</i>	<i>Opt. Pass.</i>
<i>S. 1.</i>	λύ-σαιμι	λν-σαίμην	λν-θείην
2.	λύ-σαις or -σειας	λύ-σαιο	λν-θείης
3.	λύ-σαι or -σειε	λύ-σαιτο	λν-θείη
<i>P. 1.</i>	λύ-σαιμεν	λν-σαίμεθα	λν-θείήμεν
2.	λύ-σαιτε	λύ-σαισθε	λν-θείητε
3.	λύ-σαιεν or -σειαν	λύ-σαιντο	λν-θείησαν

	<i>Imper. Act.</i>	<i>Imper. Mid.</i>	<i>Imper. Pass.</i>
<i>S. 2.</i>	λῦ-σον	λῦ-σαι	λῦ-θητι
3.	λν-σάτω	λν-σάσθω	λν-θήτω
<i>P. 2.</i>	λύ-σατε	λῦ-σασθε	λῦ-θητε
3.	λν-σάτωσαν or -σάντων	λν-σάσθωσαν or -σάσθων	λν-θήτωσαν or -θέντων

1. In the first aorist the augment is found only in the indicative.

2. The subjunctive active and middle is conjugated like λύω and λύωμαι of the subjunctive present.

3. The participles are declined like adjectives.

4. The inflection of the other forms of the first aorist is given in the accompanying tables.

**109. The Synopsis and Inflection of the Perfect.**

	<i>Act.</i>	<i>Mid. &amp; Pass.</i>	<i>Ind. Mid. &amp; Pass.</i>
<i>Ind.</i>	λέλυ-κα	λέλυ-μαι	<i>S.</i> 1. λέλυ-μαι
<i>Subj.</i>	λελύ-κω	λελυ-μένος ᾧ	2. λέλυ-σαι
<i>Opt.</i>	λελύ-κοιμι	λελυ-μένος εἶην	3. λέλυ-ται
<i>Imp.</i>	λέλυ-κε	λέλυ-σο	<i>P.</i> 1. λελύ-μεθα
<i>Inf.</i>	λελυ-κέναι	λελύ-σθαι	2. λέλυ-σθε
<i>Part.</i>	λελυ-κώς	λελυ-μένος	3. λέλυ-νται

	<i>Subj. Mid. &amp; Pass.</i>	<i>Opt. Mid. &amp; Pass.</i>	<i>Imp. Mid. &amp; Pass.</i>
<i>S.</i> 1.	λελυ-μένος ᾧ	—— εἶην	
2.	λελυ-μένος ᾗς	—— εἶης	λέλυ-σο
3.	λελυ-μένος ᾗ	—— εἶη	λελύ-σθω
<i>P.</i> 1.	λελυ-μένοι ᾧμεν	—— εἶημεν or εἶμεν	
2.	λελυ-μένοι ᾗτε	—— εἶητε or εἶτε	λέλυ-σθε
3.	λελυ-μένοι ᾧσι	—— εἶησαν or εἶεν	λελύ-σθωσαν or λελύ-σθων

1. The perfect has the reduplication in all the moods.

2. The inflection of λέλυκ-α is the same as that of the 1 aor. ἔλυσ-α, save that in the perfect 3d pers. plur. the ending is -ᾱσι instead of -αν.

3. The other moods in the active are inflected like the forms in the present.

4. The participles are inflected as adjectives (§ 48, 5; 44, 3).

5. The subjunctive and optative in the *mid.* and *pass.* are expressed by the perfect participle with a form of εἰμί, *am* (§ 122, 16).

**110. The Inflection of the Pluperfect.**

	<i>Act.</i>	<i>Mid. and Pass.</i>
<i>S.</i> 1.	ἐλελύ-κειν	ἐλελύ-μην
2.	ἐλελύ-κεις	ἐλέλυ-σο
3.	ἐλελύ-κει	ἐλέλυ-το
<i>P.</i> 1.	ἐλελύ-κειμεν	ἐλελύ-μεθα
2.	ἐλελύ-κειτε	ἐλέλυ-σθε
3.	ἐλελύ-κεσαν or -κεισαν	ἐλέλυ-ντο

1. The pluperfect has the reduplication and the augment, which latter, however, is mainly omitted in the N. T.

2. The pluperfect is found only in the indicative.

NOTE. As there is no example of the future-perfect in a critical text, we need not give the inflection. (See § 94, 5.)

**111. Synopsis and Inflection of the Second Aorist.**

	<i>Act.</i>	<i>Mid.</i>
<i>Ind.</i>	ἔλιπ-ον	ἐλιπ-όμην
<i>Subj.</i>	λίπ-ω	λίπ-ωμαι
<i>Opt.</i>	λίπ-οιμι	λιπ-οίμην
<i>Imp.</i>	λίπ-ε	λιπ-οῦ
<i>Inf.</i>	λιπ-εῖν	λιπ-έσθαι
<i>Part.</i>	λιπ-ών	λιπ-όμενος

Some verbs have tenses known as the *second aorist*, the *second perfect*, and the *second pluperfect*. (For ἔλιπον see § 124, 129.)

1. The inflection of the 2 aor. in the act. ind. is like the imperfect active; in the other moods it is like the present active.

2. The inflection of the 2 aor. middle in the indic. is like that of the imperfect middle; in the other moods it is like the present middle.

### 112. Synopsis and Inflection of 2 Perfect and 2 Pluperfect Active.

	2 Perf.	2 Pluperf.
<i>Ind.</i>	λέλοιπ-α	<i>S.</i> 1. ἐλελοίπ-ειν
<i>Subj.</i>	λελοίπ-ω	2. ἐλελοίπ-εις
<i>Opt.</i>	λελοίπ-οιμι	3. ἐλελοίπ-ει
<i>Imp.</i>	λέλοιπ-ε	<i>P.</i> 1. ἐλελοίπ-ειμεν
<i>Inf.</i>	λελοιπ-έναι	2. ἐλελοίπ-ειτε
<i>Part.</i>	λελοιπ-ώς	3. ἐλελοίπ-εσαν or -εισαν

1. The inflection of the 2 perfect is the same as the 1 perfect.
2. The 2 pluperfect is inflected like the 1 pluperfect, and occurs only in the indicative active.

### 113. Synopsis of 2 Aorist and 2 Future Passive.

	2 Aor. Pass.	2 Fut. Pass.
<i>Ind.</i>	ἐφάν-ην	φαν-ήσομαι
<i>Subj.</i>	φαν-ῶ (φαν-έω)	
<i>Opt.</i>	φαν-είην	φαν-ησοίμην
<i>Imp.</i>	φάν-ηθι	
<i>Inf.</i>	φαν-ῆναι	φαν-ήσεσθαι
<i>Part.</i>	φαν-είς	φαν-ησόμενος

1. To complete the paradigm of the verb in ω, we will add the synopsis of φαίνω, *show*, in these two tenses.
2. The forms are inflected like 1 aor. and 1 fut., passive.



## 114. Contract Verbs.

## ACTIVE.

*Pres. Ind.*

	(τιμάω)	(φιλέω)	(δηλόω)
<i>S.</i> 1. -ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ
2. -εις	-ᾷς	-εῖς	-οῖς
3. -ει	-ᾷ	-εῖ	-οῖ
<i>P.</i> 1. -ομεν	-ῶμεν	-οῦμεν	-οῦμεν
2. -ετε	-ᾶτε	-εῖτε	-οὔτε
3. -ουσι	-ῶσι	-οῦσι	-οῦσι

*Pres. Subj.*

	(τιμάω)	(φιλέω)	(δηλόω)
-ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ
-ῃς	-ᾷς	-ῇς	-οῖς
-ῃ	-ᾷ	-ῇ	-οῖ
-ωμεν	-ῶμεν	-ῶμεν	-ῶμεν
-ᾶτε	-ᾶτε	-ῇτε	-ῶτε
-ωσι	-ῶσι	-ῶσι	-ῶσι

*Pres. Opt.*

	(τιμάοιμι)	(φιλέοιμι)	(δηλόοιμι)	οἷ	(τιμαοῖην)	(φιλεοῖην)	(δηλοοῖην)
<i>S.</i> 1. -οιμι	τιμ-ῶμι	φιλ-οῖμι	δηλ-οῖμι	-οῖην	τιμ-ῶην	φιλ-οῖην	δηλ-οῖην
2. -οις	-ῶς	-οῖς	-οῖς	-οῖης	-ῶης	-οῖης	-οῖης
3. -οι	-ῶ	-οῖ	-οῖ	-οῖη	-ῶη	-οῖη	-οῖη
<i>P.</i> 1. -οιμεν	-ῶμεν	-οῖμεν	-οῖμεν	-οῖημεν	-ῶημεν	-οῖημεν	-οῖημεν
2. -οιτε	-ῶτε	-οῖτε	-οῖτε	-οῖητε	-ῶητε	-οῖητε	-οῖητε
3. -οιεν	-ῶεν	-οῖεν	-οῖεν	-οῖησαν	-ῶησαν	-οῖησαν	-οῖησαν

*Pres. Imp.*

	(τίμαε)	(φίλεε)	(δήλοε)
<i>S.</i> 2. -ε	τίμ-α	φίλ-ει	δήλ-ου
3. -έτω	-άτω	-είτω	-ούτω
<i>P.</i> 2. -ετε	-ᾶτε	-εῖτε	-οὔτε
3. -έτωσαν	-άτωσαν	-είτωσαν	-ούτωσαν
οἷ	οἷ	οἷ	οἷ
-όντων	-ώντων	-ούντων	-ούντων

*Pres. Inf.*

	(τιμάειν)	(φιλέειν)	(δηλόειν)
τιμᾶν	τιμᾶν	φιλεῖν	δηλοῦν

*Pres. Part.*

	(τιμάων)	(φιλέων)	(δηλόων)
τιμῶν	τιμῶν	φιλῶν	δηλῶν

*Imperfect Active.*

	ἐτίμ(αον)	ἐφίλ(εον)	ἐδήλ(οον)
<i>S.</i> 1. -ον	ἐτίμ-ων	ἐφίλ-ουν	ἐδήλ-ουν
2. -εις	-ας	-εις	-ους
3. -ε	-α	-ει	-ου
<i>P.</i> 1. -ομεν	-ῶμεν	-οῦμεν	-οῦμεν
2. -ετε	-ᾶτε	-εῖτε	-οὔτε
3. -ον	-ων	-ουν	-ουν

MIDDLE AND PASSIVE.

*Pres. Ind.*

(τιμάομαι) (φιλέομαι) (δηλόομαι)			
-ομαι	τιμ-ῶμαι	φιλ-οῦμαι	δηλ-οῦμαι
-ῆ ὄρ -ει	-ᾷ	-ῆ ὄρ εἶ	-οῖ
-εται	-ᾶται	-εῖται	-οὔται
-όμεθα	-ώμεθα	-οὔμεθα	-οὔμεθα
-εσθε	-ᾶσθε	-εἰσθε	-οὔσθε
-ονται	-ῶνται	-οὔνται	-οὔνται

*Pres. Subj.*

(τιμάωμαι) (φιλέωμαι) (δηλόωμαι)			
-ωμαι	τιμ-ῶμαι	φιλ-ῶμαι	δηλ-ῶμαι
-ῆ	-ᾷ	-ῆ	-οῖ
-ῆται	-ᾶται	-ῆται	-ῶται
-όμεθα	-ώμεθα	-όμεθα	-όμεθα
-ῆσθε	-ᾶσθε	-ῆσθε	-ῶσθε
-ωνται	-ῶνται	-ῶνται	-ῶνται

*Pres. Opt.*

(τιμαοίμην) (φιλεοίμην) (δηλοοίμην)			
-οίμην	τιμ-ώμην	φιλ-οίμην	δηλ-οίμην
-οιο	-ῶο	-οῖο	-οῖο
-οιτο	-ῶτο	-οῖτο	-οῖτο
-οίμεθα	-ώμεθα	-οίμεθα	-οίμεθα
-οισθε	-ῶσθε	-οῖσθε	-οῖσθε
-οιντο	-ῶντο	-οῖντο	-οῖντο

*Pres. Imp.*

(τιμάου) (φιλέου) (δηλόου)			
-ου	τιμ-ῶ	φιλ-οῦ	δηλ-οῦ
-έσθω	-ᾶσθω	-εἰσθω	-οὔσθω
-εσθε	-ᾶσθε	-εἰσθε	-οὔσθε
-έσθωσαν	-ᾶσθωσαν	-εἰσθωσαν	-οὔσθωσαν
ὄρ	ὄρ	ὄρ	ὄρ
-έσθων	-ᾶσθων	-εἰσθων	-οὔσθων

*Pres. Infjn.*

(τιμάεσθαι) (φιλέεσθαι) (δηλόεσθαι)
τιμᾶσθαι φιλεῖσθαι δηλοῦσθαι

*Pres. Part.*

(τιμαόμενος) (φιλεόμενος) (δηλούμενος)
τιμώμενος φιλούμενος δηλούμενος

*Imperf. Mid. and Pass.*

	(ἐτιμάομην)	(ἐφιλέομην)	(ἐδηλόομην)
-όμην	ἐτιμ-ώμην	ἐφιλ-οῦμην	ἐδηλ-οῦμην
-ου	-ῶ	-οῦ	-οῦ
-ετο	-ᾶτο	-εἶτο	-οὔτο
-όμεθα	-ώμεθα	-οὔμεθα	-οὔμεθα
-εσθε	-ᾶσθε	-εἰσθε	-οὔσθε
-οντο	-ῶντο	-οῦντο	-οῦντο

1. Verbs in *αω*, *εω*, and *οω* are contracted in the present and imperfect, and are inflected like *τιμάω*, *honor*, *φιλέω*, *love*, and *δηλόω*, *manifest*. But four verbs in *-αω* (*διψάω*, *ζάω*, *πεινάω*, *χράομαι*) take *η* instead of *ᾱ* in the contract forms.

115. Synoptical Table of Verbs in  $\omega$ .

## ACTIVE VOICE.

	IND	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	πιστεύ- τιμά- πείθ- $\omega$ ρίπτ- φαίν-	- $\omega$	-οιμι	-ε <sup>1</sup>	-ειν	-ων
<i>Imperf.</i>	ἐπίστευ- ἐτίμα- ἔπειθ- ον ἔρριπτ- <sup>2</sup> ἔφαιν-					
<i>Fut.</i>	πιστεύσ- τιμήσ- πείσ- $\omega$ ρίψ- φάν- $\omega$		-οιμι  -οίην, -οίμι		-ειν  -εῖν	-ων  -ῶν
<i>1 Aor.</i>	ἐπίστευσ- ἐτίμησ- ἔπεισ- $\alpha$ ἔρριψ- ἔφην-	πιστεύσ- τιμήσ- πείσ- $\omega$ ρίψ- φῆν-	-αιμι	-ον <sup>1</sup>	-αι <sup>3</sup>	-ας
<i>Perf.</i>	πεπίστευκ- τετίμηκ- πέπεικ- $\alpha$ ἔρριφ- πέφαγκ-	$\omega$ <sup>1</sup>	-οιμι		-έναι <sup>4</sup>	-ώς
<i>Pluperf.</i>	ἐπεπιστεύκ- <sup>5</sup> ἐτετίμηκ- ἐπεπέικ- ειν ἔρριφ- ἐπεφῆν-					

<sup>1</sup> Note the change of accent.<sup>2</sup> Note the double  $\rho$ .<sup>3</sup> The 1 aor. act. inf. accents the penult.<sup>4</sup> All infinitives in  $-ναι$  accent the penult.<sup>5</sup> Augment generally omitted in pluperfect, in the N. T.

## MIDDLE VOICE.

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	πιστεύ- τιμά- πειθ- ομαι ῥίπτ- φαίν-	-ωμαι	-όμην	-ου	-εσθαι	-όμενος
<i>Impf.</i>	ἐπιστευ- έτιμα- ἐπειθ- όμην ἔρριπτ- ἐφαίν-					
<i>Fut.</i>	πιστεύσ τιμήσ- πείσ- ομαι ῥίψ- φάν-ομαι		-όμην		-εσθαι  -εἶσθαι	-όμενος  -ούμενος
<i>1 Aor.</i>	ἐπιστευσ- έτιμησ- ἐπείσ- άμην ἔρριψ- ἐφην-	πιστεύσ- τιμήσ- πείσ- ωμαι ῥίψ- φήν-	-αίμην	-αι	-ασθαι	-άμενος
<i>Perf.</i>	πεπίστευ- τετίμη- πέπεισ- μαι ἔρριμ- πέφασ-	-μένος ᾧ	-μένος εἶην	-σο πέπεισο ἔρριψο πέφανσο	πεπίστευσθαι τετιμῆσθαι πεπείσθαι ἔρριφθαι πεφάιθαι	-μένος
<i>Plurpf.</i>	ἐπεπιστεύ- <sup>1</sup> έτετιμή- ἐπεπείσ- μην ἔρριμ- ἐπεφάσ-					

<sup>1</sup> Augment generally omitted in pluperfect, in the N. T.

PASSIVE VOICE.<sup>1</sup>

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Fut.</i>	πιστευ- τιμησ- πεισ- θήσομαι		-θησοίμην		-θήσεσθαι	-θησόμενος
2 <i>Fut.</i>	ρίψ- φαν-ήσομαι		-ησοίμην		-ήσεσθαι	-ησόμενος
1 <i>Aor.</i>	ἐπιστεύ- έτιμή- έπεισ- θην έρριψ- έφάν-	πιστευ- τιμη- πεισ- θῶ ρίψ- φάν-	-θείην	-θητι <sup>2</sup>	-θῆναι <sup>3</sup>	-θείς

1. For comparison we here give the synopsis of five verbs in  $\omega$ : (1) of πιστεύω, *believe* or *trust*, because it is a characteristic word of the N. T., and all its forms contain the unaltered stem; (2) of τιμάω, *honor*, a *pure* verb; (3) of πείθω, *persuade*, *mid.* *obey*, and (4) ρίπτω, *throw*, *mute* verbs; and (5) of φαίνω, *show*, *appear*, a *liquid* verb.

2. It is not to be supposed that all these forms occur in actual use, but they are here given for the sake of comparison.

## 116. Impersonal Verbs.

## 1.

<i>Ind. Pres.</i>	δεῖ	πρέπει	δοκεῖ	μέλει
<i>Subj. Pres.</i>	δέη			
<i>Inf. Pres.</i>	δεῖν			
<i>Part. Pres.</i> (neuter)	δέον	πρέπον	δοκοῦν	
<i>Imperf.</i>	ἔδει	ἔπρεπε		ἔμελεν
<i>First. Aor.</i>			ἔδοξε	

<sup>1</sup> The present, imperfect, perfect, and pluperfect are the same as in the middle voice.

<sup>2</sup> Note the change of accent.

<sup>3</sup> All infinitives in -ναι accent the penult.

2. τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, Heb. vii. 26.

1. *Impersonal verbs* are used only in the *third person singular*, and are generally rendered into English with the pronoun *it*. The chief impersonal verbs are δέι, *it is necessary*, χρή, *it is fitting*, James iii. 10, πρόπει, *it becomes*, δοκεῖ, *it seems*, μέλει, *it is a care*, ἔξεστι, *it is lawful*.

2. Some of these impersonal verbs are also found personally.

### 117. Defective Verbs in $\omega$ .

ἐρχόμενος, i. 15, ἦλθεν, i. 7; φέρετε, ἦνεγκαν, ii. 8.

There are a large number of verbs in the N. T. that are defective or anomalous, *i. e.* some of the tenses are not used, or their forms are taken from different roots. All such verbs will be given in the Catalogue of Verbs (§ 124).

### 118. Verbs in $\mu$ .

(στα-)	(θε-)	(δο-)	(δεικ-)
ἵστημι	τίθημι	δίδωμι	δείκνυμι
<i>set</i>	<i>put</i>	<i>give</i>	<i>show</i>

1. Verbs in  $-\mu$  are of the ninth and tenth classes of verbs (§ 87, 88).

2. Verbs are either inflected according to the  $\omega$  form, or according to the  $\mu$  form.

3. It is called the  $\mu$  form, because the present indicative active, 1 pers. sing. ends in  $\mu$ .

4. The peculiar inflection of verbs in  $\mu$  affects only the tenses formed from the present and 2 aor. stems, and in a few verbs, those formed from the 2 perfect stem. Otherwise they follow the inflection of verbs in  $\omega$ .

5. Verbs of the tenth class (§ 88) in  $-\nu\mu$  or  $-\nu\nu\mu$  seldom occur in the N. T., with the exception of δείκνυμι, *show*, and ἀπόλλυμι, *destroy*.



## 119. Synopsis of Present and Second Aorist Systems.

## ACTIVE.

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	ἵστημι τίθημι δίδωμι δείκνυμι	ἵστω τιθῶ διδῶ δεικνύω	ἵσταίην τιθείην διδοίην δεικνύοιμι	ἵστη τίθει δίδου δείκνυ	ἱστάναι τιθέναι διδόναι δεικνύναι	ἱστάς τιθείς διδούς δεικνύς
<i>Imperf.</i>	ἵστην ἐτίθην ἐδίδουν ἐδείκνυν					
<i>2 Aor.</i>	ἔστην (ἔθην) <sup>1</sup> (ἔδων) <sup>1</sup> wanting.	στώ θῶ δῶ —	σταίην θείην δοίην —	σῆθι θές δός —	στήναι θεῖναι δοῦναι —	στάς θείς δούς —

## MIDDLE AND PASSIVE.

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	ἵσταμαι τίθεμαι δίδομαι δείκνυμαι	ἵστώμαι τιθώμαι διδώμαι δεικνύωμαι	ἵσταίμην τιθείμην διδοίμην δεικνυοίμην	ἵστασο τίθεσο δίδοσο δείκνυσο	ἵστασθαι τιθεσθαι διδοσθαι δείκνυσθαι	ἱστάμενος τιθέμενος διδόμενος δεικνύμενος
<i>Imperf.</i>	ἱστάμην ἐτιθέμην ἐδιδόμην ἐδείκνυμην					
<i>2 Aor.</i> <i>Mid.</i>	wanting. ἐθέμην ἐδόμην wanting.	— θῶμαι δῶμαι —	— θείμην δοίμην —	— θοῦ δοῦ —	— θέσθαι δόσθαι —	— θέμενος δόμενος —

<sup>1</sup> The 2 aor. sing. ind. of three verbs, τίθημι, δίδωμι, and ἵημι, is wanting, and is supplied by the 1 aor. in -κα (§ 90, 3).

For the sake of comparison, we herewith give a synopsis of four verbs in *μι* (representing the two classes) in the present and second aorist systems.

## 120. Inflection of Verbs in *μι*.

### ACTIVE.

#### *Present Indicative.*

<i>S. 1.</i>	ἴσ-ημι	τίθ-ημι	δίδ-ωμι	δείκν-υμι
2.	-ης	-ης	-ως	-υς
3.	-ησι	-ησι	-ωσι	-υσι
<i>P. 1.</i>	-αμεν	-εμεν	-ομεν	-υμεν
2.	-ατε	-ετε	-οτε	-υτε
3.	-ᾶσι	-ἔασι	-όασι	-ύασι

#### *Present Subjunctive.*

<i>S. 1.</i>	ἴσ-ῶ	τιθ-ῶ	διδ-ῶ	δείκνύ-ω
2.	-ῆς	-ῆς	-ῶς	-ῆς
3.	-ῆ	-ῆ	-ῶ	-ῆ
<i>P. 1.</i>	-ῶμεν	-ῶμεν	-ῶμεν	-ῶμεν
2.	-ῆτε	-ῆτε	-ῶτε	-ῆτε
3.	-ῶσι	-ῶσι	-ῶσι	-ῶσι

#### *Present Optative.*

<i>S. 1.</i>	ἴσ-αίην	τιθ-εῖην	διδ-οίην	δείκνύ-οιμι
2.	-αίης	-εῖης	-οίης	-οις
3.	-αίη	-εῖη	-οίη	-οι
<i>P. 1.</i>	-αίημεν or -αῖμεν	-εῖημεν or -εῖμεν	-οίημεν or -οῖμεν	-οιμεν
2.	-αίητε or -αῖτε	-εῖητε or -εῖτε	-οίητε or -οῖτε	-οιτε
3.	-αίησαν or -αῖεν	-εῖησαν or -εῖεν	-οίησαν or -οῖεν	-οιεν

*Present Imperative.*

<i>S.</i> 2.	ἵστη	τίθει	δίδου	δείκνυ
3.	ιστάτω	τιθέτω	διδότω	δεικνύτω
<i>P.</i> 2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
3.	ιστάτωσαν ὅτι ιστάντων	τιθέτωσαν ὅτι τιθέντων	διδότωσαν ὅτι διδόντων	δεικνύτωσαν ὅτι δεικνύντων

*Imperfect Indicative.*

<i>S.</i> 1.	ἵσταν-ην	ἐτίθ-ην	ἐδίδ-ουν	ἐδείκν-υν
2.	-ης	-ης ὅτι -εις	-ους	-υς
3.	-η	-η ὅτι -ει	-ου	-υ
<i>P.</i> 1.	-αμεν	-εμεν	-ομεν	-υμεν
2.	-ατε	-ετε	-οτε	-υτε
3.	-ασαν	-εσαν	-οσαν	-υσαν

*2 Aor. Ind.**2 Aor. Subj.*

<i>S.</i> 1.	ἔσταν-ην	(ἔθ-ην)	(ἔδ-ων)	στ-ῶ	θ-ῶ	δ-ῶ
2.	-ης	(-ης)	(-ως)	-ῆς	θ-ῆς	δ-ῶς
3.	-η	(-η)	(-ω)	-ῇ	θ-ῇ	δ-ῶ
<i>P.</i> 1.	-ημεν	ἔθ-εμεν	ἔδ-ομεν	-ῶμεν	θ-ῶμεν	δ-ῶμεν
2.	-ητε	-ετε	-οτε	-ῶτε	θ-ῶτε	δ-ῶτε
3.	-ησαν	-εσαν	-οσαν	-ῶσι	θ-ῶσι	δ-ῶσι

*2 Aor. Opt.**2 Aor. Imp.*

*S.* 1. στ-αῖην θ-εῖην δ-οίην

*S.* 2. στήθι θές δός  
3. στήτω θέτω δότω

As in Pres. Opt.

*P.* 2. στήτε θέτε δότε  
3. στήτωσαν θέτωσαν δότωσαν  
ὅτι ὅτι ὅτι  
στάντων θέντων δόντων

## PASSIVE AND MIDDLE.

*Present Indicative.*

<i>S.</i> 1.	ἴσθ-αμαι	τίθ-εμαι	δίδ-ομαι	δείκν-υμαι
2.	-ασαι	-εσαι	-οσαι	-υσαι
3.	-αται	-εται	-οται	-υται
<i>P.</i> 1.	-άμεθα	-έμεθα	-όμεθα	-ύμεθα
2.	-ασθε	-εσθε	-οσθε	-υσθε
3.	-ανται	-ενται	-ονται	-υνται

*Imperfect.*

<i>S.</i> 1.	ἴσθ-άμην	ἐτίθ-έμην	ἐδίδ-όμην	ἐδείκν-ύμην
2.	-ασο	-εσο	-οσο	-υσο
3.	-ατο	-ετο	-οτο	-υτο
<i>P.</i> 1.	-άμεθα	-έμεθα	-όμεθα	-ύμεθα
2.	-ασθε	-εσθε	-οσθε	-υσθε
3.	-αντο	-εντο	-οντο	-υντο

*Present Subjunctive.*

<i>S.</i> 1.	ἴσθ-ῶμαι	τιθ-ῶμαι	διδ-ῶμαι	δεικνύ-ωμαι
2.	-ῆ	-ῆ	-ῶ	-ῆ
3.	-ῆται	-ῆται	-ῶται	-ῆται
<i>P.</i> 1.	-ώμεθα	-ώμεθα	-ώμεθα	-ώμεθα
2.	-ῆσθε	-ῆσθε	-ῶσθε	-ῆσθε
3.	-ῶνται	-ῶνται	-ῶνται	-ῶνται

*Present Optative.*

<i>S.</i> 1.	ἴσθ-αίμην	τιθ-είμην	διδ-οίμην	δεικνν-οίμην
2.	-αῖο	-εῖο	-οῖο	-οῖο
3.	-αῖτο	-εῖτο	-οῖτο	-οῖτο
<i>P.</i> 1.	-αίμεθα	-είμεθ	-οίμεθα	-οίμεθα
2.	-αῖσθε	-εῖσθε	-οῖσθε	-οῖσθε
3.	-αῖντο	-εῖντο	-οῖντο	-οῖντο

*Present Imperative.*

<i>S.</i> 2.	ἵστασο οἱ	τίθεσο οἱ	δίδοσο οἱ	δείκνυσο
	ἵστω	τίθου	δίδου	
3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
<i>P.</i> 2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἱστάσθωσαν οἱ	τιθέσθωσαν οἱ	διδόσθωσαν οἱ	δεικνύσθωσαν
	ἱστάσθων	τιθέσθων	διδόσθων	οἱ δεικνύσθων

*2 Aor. Mid. Ind.*

<i>S.</i> 1.	ἔθ-έμην	ἔδ-όμην
2.	-ου	-ου
3.	-ετο	-οτο
<i>P.</i> 1.	-έμεθα	-όμεθα
2.	-εσθε	-οσθε
3.	-εντο	-οντο

*2 Aor. Mid. Subj.*

θῶμαι	δῶμαι
θῇ	δῷ
θῇται	δῶται
θώμεθα	δώμεθα
θῇσθε	δῶσθε
θῶνται	δῶνται

*2 Aor. Mid. Opt.*

<i>S.</i> 1.	θείμην	δοίμην
2.	θείῳ	δοίῳ
3.	θείτω	δοίτω
<i>P.</i> 1.	θείμεθα	δοίμεθα
2.	θείσθε	δοίσθε
3.	θείντο	δοίντο

*2 Aor. Mid. Imp.*

θοῦ	δοῦ
θέσθω	δόσθω
θέσθε	δόσθε
θέσθωσαν οἱ	δόσθωσαν οἱ
θέσθων	δόσθων

The forms peculiar to verbs in *μι* are inflected as in the accompanying tables.

## 121. Synopsis of Verbs in μι.

## ACTIVE.

	<i>Set.</i>	<i>Place.</i>	<i>Give.</i>	<i>Show.</i>
<i>Pres.</i>	ἵστημι	τίθημι	δίδωμι	δείκνυμι
<i>Imperf.</i>	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
<i>Fut.</i>	στήσω	θήσω	δώσω	δείξω
<i>Aor.</i>	1. ἕστησα, <i>set.</i>	ἔθηκα	ἔδωκα	ἔδειξα
	2. ἕστην, <i>stood.</i>	ἔθεμεν (plur.)	ἔδομεν (plur.)	
<i>Perf.</i>	1. ἕστηκα	τέθεικα	δέδωκα	δέδειχα
	2. ἕσταμεν (plur.)			
	1. ἐστήκειν <i>or</i>	ἐτεθείκειν	ἐδεδώκειν	ἐδεδείχεν
<i>Pluperf.</i>	εἰστήκειν			
	2. ἕσταμεν (plur.)			

## MIDDLE.

<i>Pres.</i>	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
<i>Imperf.</i>	ιστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
<i>Fut.</i>	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 <i>Aor.</i>	ἕστησάμην	ἔθηκάμην		ἔδειξάμην
2 <i>Aor.</i>		ἐθέμην	-εδόμην	
<i>Perf.</i>	ἵσταμαι	τέθειμαι	δέδομαι	δέδειγμαι
<i>Pluperf.</i>		ἐτεθείμην	ἐδεδόμην	ἐδεδείγμην

## PASSIVE.

*Pres., imperf., perf., pluperf., as in Middle.*

<i>Aor.</i>	ἐστάθην	ἐτέθην	ἐδόθην	ἐδείχθην
<i>Fut.</i>	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
<i>Fut. Perf.</i>	ἑστήξομαι			

For further comparison we also give a full synopsis of the *indicative* of these four verbs in all the voices.



**122. List of Verbs of the First Class in *μι* (*Ninth Class*, § 87) occurring in N. T.**

**I. WITH REDUPLICATION.**

1. τίθημι (θε-), *put*. ἀνα-, προσ-ανα-, ἀπο-, δια-, ἀντι-δια-, ἐκ-, ἐπι-, συν-επι-, κατα-, συν-κατα-, μετα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-τίθημι (17). (See § 120.)

2. (-ίημι [έ-] *send*.) ἀν-, ἀφ-, καθ-, παρ-, συν-ίημι (5).

*Act. Ind. Pres.*      *Imperf.*

ἀφίημι

ἥφιον

*Fut.* ἀφήσω

-ίης or -εῖς

-ιες

1 *Aor.* ἀφήκα

-ίησι

-ιε

-ίεμεν

*Pass. Pres.* ἀφίεμαι

-ίετε

1 *Aor.* ἀφέθην

-ιάσι or ιούσι

*Fut.* ἀφεθήσομαι

(Inflected mainly like τίθημι.)

3. δίδωμι (δο-), *give*. ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ-δίδωμι (9). (See § 120.)

4. ἵστημι (στα-), *set up*. ἀν-, ἐπ-αν-, ἐξ-αν-, ἀνθ-, ἀφ-, δι-, ἐν-, ἐξ-, ἐφ-, κατ-εφ-, συν-εφ-, καθ-, ἀντι-καθ-, ἀπο-καθ-, μεθ-, παρ-, περι-, προ-, συν-ίστημι (19). (See § 120.)

5. δύννημι (ονα-), *profit*.

Mid. pres. δύνναμαι; 2 aor. ὠνήμην; opt. δναίμην.

6. πίμπλημι (πλα-), *fill up*. ἐμ-πίπλημι.

Act. 1 aor. ἔπλησα. Pass. 1 fut. πλησθήσομαι; 1 aor. ἐπλήσθην.

7. πίμπρημι (πρα-), *burn*.

Pass. pres. inf. πίμπρασθαι, Acts xxviii. 6.

8. κίχρημι (χρα-), *lend*.

Act. 1 aor. imp. χρῆσον, Luke xi. 5.

II. WITHOUT REDUPLICATION.

a. *Themes in -α-.*

9. φημί (φα-), *say*. σύμ-φημι.

*Pres ind.*

φημί      φαμέν  
φῆς      φατέ  
φησί      φασί

*Imperf. ind.*

ἔφην      ἔφαμεν  
ἔφησθα or ἔφης      ἔφατε  
ἔφη      ἔφασαν

10. χρά (χρα-), *it behooves*. Impersonal. Only in James iii. 10.

11. δύναμαι (δυνα-), *can, be able*. (*Deponent*, inflected like the middle of ἵστημι.)

Imperf. ἐδυνάμην and ἡδυνάμην. Fut. δυνήσομαι. 1 aor. ἡδυνήθην and ἡδυνάσθην.

12. ἐπίσταμαι (στα-), *know*. (Inflected as δύναμαι.)

13. κρέμαμαι (κρεμα-), *hang*. Middle of κρεμάννυμι, which see (§ 123, 2). ἐκ-κρέμαμαι.

Imperf. ἐξεκρεμάμην, Luke xix. 48, where, however, T and WH read ἐξεκρέμ-ετο instead of -ατο.

b. *Themes in -ι-.*

14. (-εἶμι [-], *go*). ἄπ-, εἶσ- ἐξ-, ἐπ-, σύν-εimi (5).

*Pres. Ind.*

εἶμι  
εἶ  
εἶσι  
ἵμεν  
ἵτε  
ἵασι

*Impf. Ind.*

ἦα or ἦεν  
ἦεις or ἦεισθα  
ἦει or ἦειν  
ἦμεν  
ἦτε  
ἦσαν or ἦεσαν

*Pres. Subj.*

ἴω  
ἴης  
reg.

*Pres. Opt.*

ιοίην or ἰοιμι  
ἴοις  
reg.

*Pres. Imp.*

ἴθι  
ἴτω  
ἴτε  
ἴόντων

*Pres. Inf.*

ιέναι

*Part.*

ῶν

15. κείμαι (κει-), *lie*. ἀνά-, συν-ανά-, ἀντί-, ἀπό-, ἐπί-, κατά-, παρά-, περί-, πρό-κειμαι (9).

*Pres. Ind.*

κείμαι	κείμεθα
κείσαι	κείσθε
κείται	κείνται

*Imperf. Ind.*

ἐκείμην	ἐκείμεθα
ἐκείσο	ἐκείσθε
ἐκείτο	ἐκείντο

*c. Themes in -σ-.*

16. εἶμι (εσ-), *am*. ἄπ-, ἔν-, (ἔξ-εστι), πάρ-, συμ-πάρ-, σύν-εimi (6).

*Pres. Ind.*

εἶμι	ἐσμέν
εἶ	ἐστέ
ἐστί	εἰσί

*Imperf. Ind.*

ἦμην	ἦμεν
ἦσθα	ἦτε or ἦστε
ἦν	ἦσαν

*Pres. Subj.* ὦ, reg.*Pres. Opt.* εἶην, reg.*Pres. Imp.*

ἵσθι	ἔστε
ἔστω	ἔστων or
	ἔστωσαν

*Pres. Inf.* εἶναι*Part.* ὢν, οὔσα, ὄν

*Fut.* ἔσομαι ἐσοίμην ἔσεσθαι ἐσόμενος

17. κάθ-ημαι (ἦσ-), *sit down*. συγ-κάθημαι.

*Pres. ind.* κάθ-ημαι, -η for -ησαι, Acts xxiii. 3, -ηται, etc.

*Imperf.* ἐκαθήμην. *Fut.* καθήσομαι. *Pres. imp.* κάθου for κάθησο. *Inf.* καθῆσθαι. *Part.* καθήμενος.

## 123. List of Verbs of the Second Class in μι (*Tenth Class*, § 88) occurring in N. T.

*a. Themes in -α-.*

1. κεράννυμι (κερα-), *mix*. συγ-κεράννυμι.

1 aor. ἐκέρασα. *Pass. perf.* κεκέρασμαι.

2. κρεμάννυμι (κρεμα-), *hang up*.

1 aor. ἐκρέμασα. *Pass.* 1 aor. ἐκρεμάσθην. *Mid. pres.* κρέμαμαι (see § 122, 13).

3. ἐκ-πετάννυμι (πετα-), *expand*.  
1 aor. ἐξεπέτασα, Rom. x. 21.
- b. *Themes in -ε-*.
4. ἀμφι-έννυμι (ἐ-), *clothe*.  
Pass. perf. ἡμφίεσμαι.
5. κορέννυμι (κορε-), *satisfy*.  
Pass. 1 aor. part. κορεσθείς, Acts xxvii. 38. Perf. part. κε-  
κορεσμένος, 1 Cor. iv. 8.
6. σβέννυμι (σβε-), *extinguish*.  
Fut. σβέσω. 1 aor. ἔσβεσα. Pass. pres. σβέννυμαι. 1 fut.  
σβεσθήσομαι.
- c. *Themes in -ω-*.
7. ζώννυμι (ζω-), *gird*. ἀνα-, δια-, περι-, ὑπο-ζώννυμι (4).  
Fut. ζώσω. Mid. fut. περι-ζώσομαι. 1 aor. imp. ζῶσαι.
8. ῥώννυμι (ῥω-), *strengthen*.  
Pass. perf. ἔρρωμαι. Perf. imp. ἔρρωσθε, *fare ye well*, Acts  
xv. 29.
9. στρώννυμι (στρω-), *spread*. κατα-, ὑπο-στρώννυμι (2).  
Act. imperf. ἐστρώννον. 1 aor. ἔστρωσα. Pass. 1 aor.  
-ἐστρώθην.
- d. *Themes ending in a consonant*.
10. κατ-άγνυμι (αγ-), *break*.  
Fut. κατεάξω. 1 aor. κατέαξα. Pass. 1 aor. κατέαχθην; 2  
aor. κατεάγην.
11. δείκνυμι (δεικ-), *show*. ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι (5)  
(See § 120.)
12. μίγνυμι (μιγ-), *mix*. συν-ανα-μίγνυμι.  
1 aor. ἔμιξα. Pass. perf. part. μεμιγμένος.
13. ἀπόλλυμι (ολ-), *destroy, lose*. συν-απόλλυμι.  
Fut. ἀπολέσω and ἀπολωῶ. 1 aor. ἀπώλεσα. 2 perf. part.  
ἀπολωλώς. Mid. pres. ἀπόλλυμαι; fut. ἀπολοῦμαι; 2 aor.  
ἀπωλόμην.

14. ὀμννμι (ομ-), *swear*.

Pres. inf. ὀμνύναι, Mark xiv. 71. Forms its tenses from ὀμόω. 1 aor. ὤμοσα.

15. πήγννμι (παγ-), *fasten, fix*. προσ-πήγννμι.

1 aor. ἔπηξα.

16. ῥήγννμι (ράγ-), *rend, break*. δια-, περι-, προσ-ῥήγννμι (3).

Fut. ῥήξω. 1 aor. ῥρηξα; προσ-ῥρηξα.

## 124. A List of the Irregular Verbs occurring in New Testament.

The following list exhibits the principal parts, in use in the N. T., of all verbs occurring in it, save those of the first and fourth classes, which are entirely regular. Although in alphabetical order, their classification in eight classes (according to the formation of the present, § 78) is indicated. All the verbs of the *ninth* and *tenth* classes have already been given (§ 122, 123). All compounds are given under the simple stem.

1. ἀγγέλλω (IV.), *announce*. ἀν-, ἀπ-, δι-, ἐξ-, ἐπ-, προ-επ-, κατ-, προ-κατ-, παρ-αγγέλλω (9). Inflected like φαίνω.

Imperf. ἡγγελλον; fut. ἀγγελῶ; 2 aor. ἡγγειλα. Mid. perf. -ἡγγελμαι; 1 aor. -ηγγειλάμην. Pass. 2 aor. -ηγγέλην.

2. ἄγω (I.), *lead*. ἀν-, ἐπ-αν-, ἀπ-, συν-απ-, δι-, εἰσ-, παρ-εισ-, ἐξ-, ἐπ-, κατ-, μετ-, παρ-, περι-, προ-, προσ-, συι-, ἐπι-συν-, ὑπ-άγω (18).

Imperf. ἡγον; fut. ἄξω; 1 aor. ἦξα; 2 aor. ἡγαγον, inf. ἀγαγεῖν. Pass. pres. ἄγομαι; imperf. ἡγόμην; 1 aor. ἦχθην; 1 fut. ἀχθήσομαι.

3. αἰνέω, -ῶ (I.), *praise*. ἐπ-, παρ-αινέω (2).

Imperf. 3 pers. sing. παρήνει; fut. -αινέσω; aor. -ήνεσα.

4. αἰρέω, -ῶ (VIII.), *take, mid. choose*. ἀν-, ἀφ-, δι-, ἐξ-, καθ-, περι-, προ-αἰρέω (7).

Fut. -αιρήσω and -ελῶ; 2 aor. -εἶλον. Mid. pres. -αιροῦμαι; fut. αἰρήσομαι; 2 aor. εἰλόμην and εἰλάμην.

5. αἴρω (IV.), *lift up, raise*. ἀπ-, ἐξ-, ἐπ-, μετ-, συν-, ὑπερ-αίρω (6).

Fut. ἀρῶ; 1 aor. ἦρα; imp. ἄρον; inf. ἄραι; perf. ἦρακα.

Pass. 1 aor. ἦρθην; perf. ἦρμαι; 1 fut. ἀρθήσομαι.

6. αἰσθάνομαι (V.), *perceive*. Deponent mid.

2 aor. ᾔσθόμην.

7. αἰτέω, -ῶ (I.), *ask*. ἀπ-, ἐξ-, ἐπ-, παρ-(-μαι), προσ-αιτέω (5).

Fut. αἰτήσω; 1 aor. ἤτησα; perf. ἤτηκα. Mid. pres. αἰτοῦμαι; imperf. ᾔτούμην; fut. αἰτήσομαι; 1 aor. ἤτησάμην.

8. ἀκούω (I.), *hear*. δι-, εἰς-, ἐπ-, παρ-, προ-, ὑπ-ακούω (6).

Imperf. ἤκουον; fut. ἀκούσομαι and ἀκούσω; 1 aor. ἤκουσα; perf. ἀκήκοα. Pass. 1 aor. ἠκούσθην.

9. ἀλλάσσω (IV.), *exchange*. ἀπ-, δι-, κατ-, ἀπο-κατ-, μετ-, συν-αλλάσσω (6).

Fut. ἀλλάξω; 1 aor. ἥλλαξα. Pass. 2 fut. ἀλλαγήσομαι; perf. inf. -ηλλάχθαι; 2 aor. -ηλλάγην.

10. ἄλλομαι (IV.), *spring up*. ἐξ-, ἐφ-άλλομαι (2).

Imperf. ἡλλόμην; aor. ἡλάμην and ἡλόμην.

11. ἀμαρτάνω (V.), *err*. προ-αμαρτάνω.

Fut. ἀμαρτήσω; 1 aor. ἡμάρτησα; 2 aor. ἤμαρτον; perf. ἡμάρτηκα.

12. ἀνα-βαίνω, (IV.), *go up* (βαίνω, go). προσ-ανα-, συν-ανα-, ἀπο-, δια-, ἐκ-, ἐμ-, κατα-, μετα-, παρα-, προ-, συμ-βαίνω (11).

Imperf. -έβαινον; fut. -βήσομαι; perf. -βέβηκα; 2 aor. ἔβην, βῶ, βαῖν, βῆθι, βῆναι, βάς.

13. ἀν-αλίσκω (VI.), *consume*. κατ-, προσ-αναλίσκω.

Fut. ἀναλώσω; 1 aor. ἀνήλωσα and ἀνάλωσα. Pass. 1 aor. ἀνηλώθην.

14. ἀν-οίγω (I.), *open*. δι-ανοίγω.

Fut. ἀνοίξω; 1 aor. ἠνοιξα and ἀνέψα, ix. 14, also ἠνέψα, ix.

17, 32; 2 perf. ἀνέωγα. Pass. 1 aor. ἀνεψέχθην, ἠνεψέχθην, and ἠνοίχθην; 2 aor. ἠνοίγην; 1 fut. ἀνοιχθήσομαι; 2 fut. ἀνοιγήσομαι; perf. part. ἀνεωγμένος and ἠνεωγμένος (ἠνοιγ-μένος Acts ix. 8. T).



15. ἀν-ορθόω, -ῶ (I.) *set up*.

Fut. ἀνορθώσω; 1 aor. ἀνόρθωσα. Pass. 1 aor. ἀνωρθώθην and ἀνορθώθην, Luke xiii. 13, T Tr.

16. ἀπο-κτείνω (IV.) also -κτέννω (T Tr), *kill*.

Fut. ἀποκτενῶ; 1 aor. ἀπέκτεινα. Pass. pres. inf. ἀποκτένεσθαι, Rev. vi. 11; 1 aor. ἀπεκτάνθην.

17. ἄπτω (III.), *fasten*, mid. *touch*. ἀν-, καθ-, περι-άπτω (3).

1 aor. ἤψα. Mid. imperf. ἥπτόμην; 1 aor. ἤψάμην. Pass. 1 aor. ἤφθην.

18. ἀπ-ωθέω, -ῶ (VII.), *thrust away*. ἐξ-ωθέω.

1 aor. ἐξ-ῶσα. Mid. pres. ἀπ-ωθέομαι (-οῦμαι); 1 aor. ἀπ-ωσάμην.

19. ἀρέσκω (VI.), *please*.

Imperf. ἤρεσκον; fut. ἀρέσω; 1 aor. ἤρεσα.

20. ἀρκέω, -ῶ (I.), *suffice*. ἐπ-αρκέω.

1 aor. ἤркеσα. Pass. pres. ἀρκοῦμαι; 1 fut. ἀρκεσθήσομαι.

21. ἀρνέομαι, -οῦμαι (I.), *deny*. Pass. deponent. ἀπ-αρνέομαι.

Imperf. ἤρνούμην; 1 aor. ἤρνησάμην; perf. ἤρνημαι. Pass. 1 fut. -αρνηθήσομαι.

22. ἀρπάζω (IV.), *seize*. δι-, συν-αρπάζω.

Fut. ἀρπάσω; 1 aor. ἤρπασα. Pass. 1 aor. ἤρπάσθην; 2 aor. ἤρπάγην; 2 fut. ἀρπαγήσομαι.

23. ἄρχω (I.), *rule*, mid. *begin*. ἐν-(-μαι), προ-εν-(-μαι) ὑπ-, προ-ὑπ-άρχω (4).

Imperf. ἤρχον. Mid. pres. ἄρχομαι; fut. ἄρξομαι; 1 aor. ἡρξάμην.

24. ἀνλίζομαι (IV.), *lodge*. Deponent.

Imperf. ἡνλίζόμην; 1 aor. ἡνλίσθην.

25. αὐξάνω (V.), *increase*. συν-, ὑπερ-αυξάνω. Written also αὔξω, Eph. ii. 21, Col. ii. 19.

Imperf. ἡύξανον; fut. αὐξήσω; 1 aor. ἡύξησα. Pass. 1 aor. ἡύξήθην.

26. ἀφ-ικνέομαι, -οῦμαι (V.), *arrive at*. δι-, ἐφ-ικνέομαι.  
2 aor. ἀφικόμην.
27. βαίνω, for compounds of, see ἀνα-βαίνω.
28. βάλλω (IV.), *throw*. ἀμφι-, ἀνα-, ἀντι-, ἀπο-, δια-, ἐκ-, ἐμ-, παρ-εμ-, ἐπι-, κατα-, μετα-, παρα-, περι-, προ-, συμ-, ὑπερ-, ὑπο-βάλλω (17).  
Fut. βαλῶ; perf. βέβληκα; pluperf. -βεβλήκειν; 2 aor. ἔβαλον (3 pers. plur. ἔβαλον in Luke xxiii. 34; once ἔβαλαν in Acts xvi. 37). Mid. 2 aor. -εβαλόμην. Pass. 1 aor. ἐβλήθην; 1 fut. βληθήσομαι; perf. βέβλημαι; pluperf. ἔβεβλήμην.
29. βαπτίζω (IV.), *baptize (wash)*, Mark vii. 4; Luke xi. 38). Imperf. ἐβάπτιζον; fut. βαπτίσω; 1 aor. ἐβάπτισα. Mid. 1 aor. ἐβαπτισάμην. Pass. imperf. ἐβαπτίζομην; perf. part. βεβαπτισμένος; 1 aor. ἐβαπτίσθην; 1 fut. βαπτισθήσομαι.
30. βάπτω (III.), *dip, immerse*. ἐμ-βάπτω.  
Fut. βάψω, John xiii. 26; 1 aor. ἔβαψα. Pass. perf. part. βεβαμμένος.
31. βαρέω, -ῶ (I.), *weigh down*. Simple verb only in passive. ἐπι-, κατα-βαρέω (2).  
Act. 1 aor. κατεβάρησα, inf. ἐπιβαρῆσαι. Pass. pres. part. βαρούμενοι; imper. βαρείσθω; 1 aor. ἐβαρήθην; perf. part. βεβαρημένος.
32. βασκαίνω (V.), *slander*.  
1 aor. ἐβάσκανα.
33. βαστάζω (IV.), *carry*.  
Fut. βαστάσω; 1 aor. ἐβάστασα.
34. βιβρώσκω (VI.), *eat*.  
Perf. βέβρωκα, vi. 13.
35. βιόω, -ῶ (I.), *live*.  
1 aor. inf. βιώσαι, 1 Pet. iv. 2.
36. βλάπτω (III.), *hurt*.  
Fut. βλάψω; 1 aor. ἔβλαψα,

37. βλαστάνω (V.), *sprout*.

Pres. subj. 3 pers. sing. βλαστᾷ (from βλαστᾶω), Mark iv. 27; 1 aor. ἐβλάστησα.

38. βλέπω (I.), *see*. ἀνα-, ἀπο-, δια-, ἐμ-, ἐπι-, περι-, προ-βλέπω (7).

Imperf. ἔβλεπον; fut. βλέψω; 1 aor. ἔβλεψα.

39. βούλομαι (I.), *will, wish*.

Pres. 2 pers. sing. βούλει for βούλη, Luke xxii. 42; imperf. ἐβουλόμην; 1 aor. ἐβουλήθην, Matt. i. 19; 2 John 12.

40. βρέχω (I.), *wet*. Impers. βρέχει, *it rains*.

1 aor. ἔβρεξα.

41. γαμέω, -ῶ (VII.), *lead in marriage*.

Imperf. ἐγάμουν, Luke xvii. 27; 1 aor. ἔγημα, Matt. xxii. 25, and ἐγάμησα; perf. γεγάμηκα. Pass. 1 aor. ἐγαμήθην.

42. γελάω, -ῶ (I.), *laugh*. κατα-γελάω.

Imperf. 3 pers. plur. κατεγέλων; fut. γελάσω.

43. γηράσκω (VI.), *grow old*.

1 aor. ἐγήρασα.

44. γίνομαι (I.), *become*. ἀπο-, δια-, ἐπι-, παρα-, συμ-παρα-, προ-γίνομαι (6).

Fut. γενήσομαι; 2 aor. ἐγενόμην. Pass. 1 aor. ἐγενήθην; perf. γεγένημαι and γέγονα; pluperf. 3 pers. sing. ἐγεγόνει, vi. 17.

45. γινώσκω (VI.), *know*. ἀνα-, δια-, ἐπι-, κατα-, προ-γινώσκω (5).

Imperf. ἐγίνωσκον; fut. γνώσομαι; 2 aor. ἔγνων, subj. γνῶ (3 pers. sing. γνοῖ for γνῶ, Mark v. 43, ix. 30; Luke xix. 15), imper. γνῶθι, inf. γνῶναι, part. γνοῖς; perf. ἔγνωκα, xvii. 7, 3 pers. plur. ἔγνωκαν for ἐγνώκασι; pluperf. ἐγνώκειν. Pass. perf. ἐγνωσμαι; 1 aor. ἐγνώσθην; fut. γνωσθήσομαι.

46. γράφω (I.), *write*. ἀπο-, ἐγ-, ἐπι-, κατα-, προ-γράφω (5).

Imperf. ἔγραφον; fut. γράψω; 1 aor. ἔγραψα; perf. γέγραφα. Pass. perf. γέγραμμαι; 2 aor. ἐγράφη; pluperf. 3 pers. sing. ἐπ-εγέγραπτο,

47. δεικνύω and δείκνυμι (X.), (see § 123, 11), *show*. ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι (5).

Fut. δείξω; 1 aor. ἔδειξα. Pass. 1 aor. part. δειχθείς, Heb. viii. 5.

48. δέομαι (I.), *want, ask*. προσ-δέομαι.

Imperf. 3 pers. sing. ἐδέετο or ἐδεῖτο, Luke viii. 38; 1 aor. ἐδεήθην.

49. δέρω (I.), *flay, beat*.

1 aor. ἔδαιρα. Pass. 2 fut. δαρήσομαι.

50. δέχομαι (I.), *take, receive*. ἀνα-, ἀπο-, δια-, εἰσ-, ἐκ-, ἀπ-εκ-, ἐν-, ἐπι-, παρα-, προσ-, ὑπο-δέχομαι (11).

Imperf. ἐδεχόμην; fut. δέξομαι; 1 aor. ἐδεξάμην; perf. δέδεγμαι, Acts viii. 14. Pass. 1 aor. παρεδέχθην, Acts xv. 4.

51. δέω (I.), *bind*. κατα-, περι-, συν-, ὑπο-δέω (4).

Fut. δήσω; 1 aor. ἔδησα; perf. part. δεδεκώς, Acts xxii. 29.

Mid. 1 aor. ὑπεδησάμην. Pass. perf. δέδεμαι; 1 aor. inf. δεσθῆναι, Acts xxi. 33; pluperf. 3 pers. sing. περιεδέδετο.

52. διακονέω, -ῶ (I.), *minister*.

Imperf. διηκόνουν; fut. διακονήσω; 1 aor. διηκόνησα. Pass. pres. part. διακονούμενος; 1 aor. inf. διακονηθῆναι, part. διακονηθείς.

53. διδάσκω (VI.), *teach*.

Imperf. ἐδίδασκον; fut. διδάξω; 1 aor. ἐδίδαξα. Pass. 1 aor. ἐδιδάχθην.

54. δίδωμι (IX.), *give*. ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ-δίδωμι (9). See 122, 3.

Pres. ind. 1 sing. once διδῶ (as if from διδῶω), Rev. iii. 9; 3 pers. plur. διδῶσι, Rev. xvii. 13; imperf. 3 pers. sing. ἐδίδου, 3 pers. plur. ἐδίδουν (but ἐδίδοσαν, xix. 3); fut. δώσω; 1 aor. ἔδωκα; perf. δέδωκα; pluperf. ἐδεδώκειν and δεδώκειν, 3 pers. plur. δεδώκεισαν, xi. 57. Pass. perf. δέδομαι; 1 aor. ἐδόθην; 1 fut. δοθήσομαι.

55. διαάω, -ῶ (I.), *thirst*.

Fut. διαήσω ; 1 aor. ἐδίψησα ; pres. subj. 3 pers. sing. διαψῇ,  
John vii. 37, for διαψῆ.

56. δοκέω, -ῶ (VII.), *think*. εὖ-, συν-εν-δοκέω.

Imperf. ἐδόκουν ; 1 aor. ἔδοξα, εὐδόκησα, and ἡυδόκησα.

57. δύνω and δύω (I.), *enter*. ἐκ-, ἀπ-εκ-(-μαι), ἐν-, ἐπ-εν-, παρ-εις-,  
ἐπι-δύνω (6).

2 aor. ἔδυν ; 1 aor. ἔδυσα. Mid. 1 aor. -εδυσάμην.

58. εἰάω, -ῶ (I.), *permit*. προσ-εάω.

Imperf. εἶων ; fut. εἰάσω ; 1 aor. εἶασα.

59. ἐγγίζω (IV.), *approach*. προσ-εγγίζω.

Imperf. ἤγγιζον ; fut. ἐγγίσω (ἐγγίω T Tr in James iv. 8) ; 1  
aor. ἤγγισα ; perf. ἤγγικα.

60. ἐγείρω (IV.), *awake, raise up*. δι-, ἐξ-, ἐπ-, συν-εγείρω (4).

Fut. ἐγερῶ ; 1 aor. ἤγειρα. Pass. pres. ἐγείρομαι, imper. 2  
pers. sing. ἐγείρου, Mark ii. 9, and ἔγειρε ; perf. ἐγήγερμαι ;  
1 aor. ἠγέρθην ; 1 fut. ἐγερθήσομαι.

61. ἐδαφίζω (IV.), *raze*.

Fut. ἐδαφιῶ, Luke xix. 44.

62. ἐθίζω (IV.), *accustom*.

Perf. part. ἐθισμένος, Luke ii. 27.

63. ἔθω (VIII.), *be accustomed*.

Pres. obsolete. Perf. εἴωθα ; pluperf. as imperf. εἰώθειν.

64. εἶδω (VIII.), an obsolete present, supplied by ὁράω, which  
see.

I. 2 aor. εἶδον, *see*. ἀπ-, ἐπ-, προ-, συν-, ὑπερ-εἶδον (5). Also  
εἶδα, Rev. xvii. 3, T Tr ; εἶδαμεν, Acts iv. 20, etc. ; 3 pers.  
plur. εἶδαν, i. 39, etc. Also ἴδον, T in xix. 6, etc. Subj. ἴδω ;  
imp. ἴδε, 2 pers. plur. ἴδετε ; inf. ἰδεῖν ; part. ἰδών.

II. 2 perf. οἶδα, *know*, οἶδας, xxi. 15, οἶδε(ν), οἶδαμεν, οἶδατε  
(ἴστε a few times), οἶδασι (once ἴσασι, Acts xxvi. 4) ; plu-  
perf. ἤδειν, ἤδεις, ἤδει, 3 pers. plur. ἤδεισαν ; fut. εἰδήσω,  
Heb. viii. 11. The perf. has the signif. of a pres., the  
pluperf. of an imperfect.

65. εἶκω (VIII.), obsolete.

2 perf. ἔοικα with the force of a present, *be like*.

66. εἰμί. See § 122, 16.

67. εἶμι. See § 122, 14.

68. εἶπον, 2 aor. (VIII.), *say*. ἀντ-, ἀπ-, προ-εἶπον (3).

Subj. εἶπω; opt. εἴποιμι; imp. εἰπέ; inf. εἰπεῖν; part. εἰπών.

1 aor. εἶπα, x. 34, etc., 3 pers. plur. εἶπαν (often), imp. εἰπόν for Attic εἶπον, but some regard εἰπόν as imp. of 2 aor.; fut. ἐρῶ (from Epic pres. εἶρω); perf. εἶρηκα (from ῥέω), 3 pers. plur. εἰρήκασιν, Acts xvii. 28, and εἶρηκαν, Rev. xix. 3, inf. εἰρηκέναι, Heb. x. 15. Pass. perf. 3 pers. sing. εἶρηται, part. εἰρημένον; pluperf. εἰρήκειν; 1 aor. ἐρρέθην and Attic ἐρρήθην, part. ῥηθείς.

69. ἐκ-τείνω (IV.), *stretch out*. ἐπ-, ὑπερ-εκ-τείνω (2).

Imperf. ἐξέτεινον; fut. ἐκτενῶ; 1 aor. ἐξέτεινα.

70. ἐκ-τρέπω (I.), *turn aside*. ἐν-, ἐπι-τρέπω (2).

1 aor. ἔτρεψα. Pass. 2 aor. ἐξετράπην; 2 fut. ἐκτραπήσομαι.

71. ἐκ-χέω and ἐκχύνω or ἐκχύννω (II.), *pour out*. ἐπι-, συγ-, ὑπερ-εκ-χύνω.

Pres. imp. plur. ἐκχέετε, Rev. xvi. 1, which some would have 2 aor.; imperf. 3 pers. sing. συνέχυνεν or συνέχυνεν, Acts x. 22, 3 pers. plur. συνέχεον (but some 2 aor.); fut. ἐκχεῶ, Acts ii. 17; 1 aor. ἐξέχεα, 3 pers. sing. ἐξέχεε, inf. ἐκχέαι, Rom. iii. 15. Pass. perf. ἐκκέχυμαι; 1 aor. ἐξεχύθην; 1 fut. ἐκχυθήσομαι.

72. ἐλαύνω (V.), *drive*. ἀπ-, συν-ελαύνω (2).

1 aor. -ήλασα; perf. part. ἐληλακώς. Pass. pres. ἐλαύνομαι; imperf. ἡλανόμην.

73. ἐλέγχω (I.), *convict*. ἐξ-, δια-κατ-(-μαι) (2).

Fut. ἐλέγξω; 1 aor. inf. ἐλέγξαι, imp. ἔλεγξον. Pass. pres. ἐλέγχομαι; imperf. -ηλεγχόμην.

74. ἔλκω (I.), *draw*. ἐξ-έλκω.

Imperf. εἶλκον, Acts xxi. 30; fut. ἐλκίσω; 1 aor. εἴλκυσα, inf. ἐλκύσαι, xxi. 6.



75. ἐλπίζω (IV.), *hope*. ἀπ-, προ-ἐλπίζω (2).

Imperf. ἡλπίζον; Attic fut. ἐλπιῶ, Matt. xii. 21; 1 aor. ἡλπισα; perf. ἡλπικα.

76. ἐν-τέλλω (IV.), *order*. Deponent mid.

Pres. ἐντέλλομαι; fut. ἐντελοῦμαι; 1 aor. ἐνετειλάμην; perf. 3 pers. sing. ἐντέταλται, Acts xiii. 47.

77. ἐργάζομαι (I.), *work*. κατ-, περι-, προσ-ἐργάζομαι (3).

Imperf. εἰργαζόμεν, also ἡργαζόμεν; 1 aor. εἰργασάμην, also ἡργασ-; perf. εἰργασμαι in a pass. sense, iii. 21.

78. ἔρχομαι (VIII.), *come*. ἀν-, ἐπ-αν-, ἀπ-, δι-, εἰς-, ἐπ-εἰς-, παρ-εἰς-, συν-εἰς-, ἐξ-, δι-εξ-, ἐπ-, κατ-, παρ-, ἀντι-παρ-, περι-, προ-, προσ-, συν-έρχομαι (18).

Pres. imp. ἔρχου, ἔρχεσθε; imperf. ἤρχόμεν; fut. ἐλεύσομαι; perf. ἐλήλυθα; pluperf. ἐληλύθειν; 2 aor. ἦλθον and ἦλθα, i. 39, iii. 26; iv. 27, xii. 9, etc.

79. ἐρωτάω, -ῶ (I.), *ask*. δι-, ἐπ-ερωτάω (2).

Pres. inf. ἐρωτᾶν or ἐρωτᾷν; imperf. 3 pers. plur. ἠρώτων, Matt. xv. 23, and ἠρώτουν; fut. ἐρωτήσω; 1 aor. ἠρώτησα.

80. ἐσθίω and ἔσθω (VIII.), *eat*. κατ-, συν-εσθίω (2).

Imperf. ἔσθιον; 2 aor. ἔφαγον; fut. φάγομαι.

81. εὐαρεστέω, -ῶ (I.), *am well-pleasing*.

1 aor. inf. εὐαρεστησῆναι; perf. inf. εὐηρεστηκέναι and εὐαρεστηκέναι, Heb. xi. 5.

82. εὐ-δοκέω, -ῶ (VII.), *am well-pleased*. συν-ευδοκέω (see also δοκέω).

1 aor. εὐδόκησα and ηὐδόκησα, 1 Cor. x. 5, etc.

83. εὐκαιρέω, -ῶ (I.), *have opportunity*.

Imperf. εὐκαίρουν, Mark vi. 31, and ηὐκαίρουν, Acts xvii. 21; 1 aor. subj. εὐκαιρήσω.

84. εὐλογέω, -ῶ (I.), *bless*. ἐν-, κατ-ευλογέω (2).

Imperf. εὐλόγουν and ηὐλόγουν; 1 aor. εὐλόγησα; perf. εὐλόγηκα.

85. εὐρίσκω (VI.), *find*. ἀν-εὐρίσκω.

Imperf. εὕρισκον and ηὔρισκον; fut. εὕρήσω; perf. εὔρηκα;  
1 aor. εὔρησα; 2 aor. εἶρον, 1 pers. plur. εὔραμεν, Luke  
xxiii. 2, 3 pers. plur. εἶραν, Luke viii. 35. Pass. pres.  
εὐρίσκομαι; imperf. 3 pers. sing. ηὔρίσκετο; 1 aor. εὐρέθην;  
fut. εὔρεθήσομαι; 2 aor. mid. εὐρόμην and εὐράμην, Heb.  
ix. 12.

86. εὐφραίνω (IV.), *pass. rejoice*.

Pass. pres. εὐφραίνομαι, imperf. εὐφραινόμην; 1 aor. εὐφράν-  
θην and ηὔφράνθην, Acts ii. 26; 1 fut. εὐφρανθήσομαι.

87. εὐχαριστέω, -ῶ (I.), *am grateful*.

1 aor. εὐχαρίστησα, Acts xxvii. 35, and ηὐχαρίστησα, Rom. i.  
21. Pass. 1 aor. subj. 3 pers. sing. εὐχαριστηθῇ, 2 Cor.  
i. 11.

88. εὐχομαι (I.), *pray*. προσ-εὐχομαι.

Imperf. ηὐχόμην and εὐχόμην. Mid. 1 aor. opt. εὐξαίμην, Acts  
xxvi. 29, but T has εὐξάμην (ind.).

89. ἔχω (I.), *have*. ἀν-, προσ-αν-, ἀντ-, ἀπ-, ἐν-, ἐπ-, κατ-, μετ-,  
παρ-, περι-, προ-, προσ-, συν-, ὑπερ-, ὑπ-έχω (15).

Fut. ἔξω; imperf. εἶχον, 1 pers. plur. εἶχαμεν, 2 John 5; 3  
pers. plur. εἶχαν, Mark viii. 7, Rev. ix. 8, and εἶχοσαν, xv.  
22, 24; 2 aor. ἔσχον; perf. ἔσχηκα.

90. ζάω, -ῶ (I.), *live*. ἀνα-, συ-ζάω (2).

Pres. ζῶ, ζῆς, ζῇ, inf. ζῆν and ζῆν, part. ζῶν; imperf. ἔζων;  
fut. ζήσω, v. 25, vi. 51, 57, 58, etc., and ζήσομαι; 1 aor.  
ἔζησα.

91. ζητέω, -ῶ (I.), *seek*. ἀνα-, ἐκ-, ἐπι-, συ-ζητέω (4).

Imperf. 3 pers. sing. ἐζήτει, plur. ἐζήτουν; fut. ζητήσω; 1 aor.  
ἐζήτησα. Pass. pres. ζητοῦμαι; imperf. 3 pers. sing. ἐζη-  
τεῖτο, Heb. viii. 7; 1 fut. ζητηθήσομαι.

92. ἡγέομαι, -οῦμαι (I.), *lead*. δι-, ἐκ-δι-, ἐξ-, προ-ηγέομαι (4).

Fut. -ηγήσομαι; imperf. ἡγούμην; 1 aor. ἡγησάμην; perf.  
ἡγήμαι.

93. ἤκω (I.), *have come*. ἀν-, καθ-ήκω (2).  
Imperf. ἤκον; fut. ἤξω; 1 aor. ἤξα; perf. ἤκα, Mark viii. 3  
(but not WH).
94. θάπτω (III.), *bury*. συν-θάπτω.  
1 aor. ἔθαιψα. Pass. 2 aor. ἐτάφην.
95. θεάομαι, -ῶμαι (I.), *behold*. Deponent verb.  
1 aor. ἐθεασάμην; perf. τεθέαμαι. Pass. 1 aor. ἐθεάθην.
96. θέλω (I.), *will*.  
Imperf. ἤθελον; fut. θελήσω; 1 aor. ἠθέλησα.
97. θεμελιόω (I.), *found*.  
Fut. θεμελιώσω; 1 aor. ἐθεμελίωσα. Pass. perf. part. τεθεμελιωμένος; pluperf. 3 pers. sing. τεθεμελίωτο, without augment, Matt. vii. 25.
98. θιγγάνω (V.), *touch*.  
2 aor. ἔθιγον.
99. θλίβω (I.), *press*. ἀπο-, συν-θλίβω (2).  
Imperf. -έθλιβον; perf. part. τεθλιμμένος.
100. θνήσκω (VI.), *die*. ἀπο-, συν-απο-θνήσκω (2).  
Perf. τέθνηκα, inf. τεθνάναι and τεθνηκέναι, Acts xiv. 19, part. τεθνηκώς; 2 aor. ἀπέθανον; fut. ἀποθανοῦμαι, viii. 21, 24.
101. θύω (I.), *sacrifice*.  
Imperf. ἔθυον; 1 aor. ἔθυσα. Pass. pres. inf. θύεσθαι; perf. part. τεθυμένος; 1 aor. ἐτύθην.
102. ἰάομαι, -ῶμαι (I.), *heal*. Deponent verb.  
Imperf. ἰώμην; fut. ἰάσομαι; 1 aor. mid. ἰασάμην; 1 aor. pass. ἰάθην; perf. pass. ἱάμαι; 1 fut. ἰαθήσομαι.
103. ἵστημι (IX.), *place, set up*. See 122, 4.
104. ἰσχύω (I.), *be strong*. ἐν-, ἐξ-, ἐπ-, κατ-ισχύω (4).  
Imperf. ἴσχυον; fut. ἰσχύσω; 1 aor. ἴσχυσα.
105. καθαίρω (IV.), *cleanse*. δια-, ἐκ-καθαίρω (2).  
1 aor. -εκάθαρα, inf. -καθᾶραι. Pass. perf. part. κεκαθαρμένος.

106. καθαρίζω (IV.), *cleanse*. δια-καθαρίζω.

Attic fut. καθαριῶ, Heb. ix. 14; 1 aor. ἐκαθάρισα. Pass. 1 aor. ἐκαθαρίσθην (ἐκαθερίσθην T WH in Matt. viii. 3; Mark i. 42); perf. pass. part. κεκαθαρισμένος, Heb. x. 2.

107. κάθημαι (IX.), *sit down*. See 122, 17.

108. καθίζω (IV.), *set, sit down*. ἀνα-, ἐπι-, παρα-, περι-, συγ-καθίζω (5).

Fut. καθίσω; 1 aor. ἐκάθισα; perf. κεκάθικα.

109. καίω (IV.), *burn*. ἐκ-, κατα-καίω (2).

Fut. κατα-καύσω; 1 aor. inf. κατα-καῦσαι. Pass. 2 aor. κατεκάην; 1 aor. -εκαύθην; 1 fut. κατακαυθήσομαι; 2 fut. κατακάησομαι.

110. καταράομαι, -ῶμαι (I.), *curse*.

Pass. perf. part. καταραμένος.

111. κατ-ηχέω, -ῶ (I.), *instruct*.

1 aor. κατήχησα. Pass. pres. κατηχοῦμαι; perf. κατήχημαι; 1 aor. κατηγήθην.

112. κερδαίνω (IV.), *gain*.

Fut. κερδήσω, James iv. 13; 1 aor. ἐκέρδησα, subj. κερδάνω (1 Cor. ix. 21; but WH fut. κερδανῶ). Pass. 1 fut. κερδηθήσομαι.

113. κινέω, -ῶ (I.), *move*. μετα-, συγ-κινέω (2).

Fut. κινήσω; 1 aor. inf. κινήσαι. Pass. pres. κινούμαι; 1 aor. ἐκινήθην.

114. κλαίω (IV.), *weep*.

Imperf. ἔκλαιον; fut. κλαύσω, John xvi. 20, etc.; 1 aor. ἔκλαυσα.

115. κλάω (I.), *break*. ἐκ-, κατα-κλάω (2).

1 aor. ἔκλασα. Pass. 1 aor. ἐκλάσθην.

116. κλείω (I.), *shut*. ἀπο-, ἐκ-, κατα-, συγ-κλείω (4).

Fut. κλείσω, Rev. iii. 7; 1 aor. ἔκλεισα. Pass. perf. κέκλεισμαι, part. κεκλεισμένος; 1 aor. ἐκλείσθην.

117. κλίνω (IV.), *incline*. ἀνα-, ἐκ-, κατα-, προσ-κλίνω (4).  
Fut. κλινῶ; 1 aor. ἔκλινα; perf. κέκλικα. Pass. 1 aor. ἐκλίθην.
118. κομίζω (IV.), *receive*. ἐκ-, συγ-κομίζω (2).  
Mid. 1 fut. κομίσομαι, Eph. vi. 8, and Attic κομοῦμαι, Col. iii. 25 (but not WH), 1 Pet. v. 4; 1 aor. ἐκομισάμην.
119. κόπτω (III.), *cut*. ἀνα-, ἀπο-, ἐκ-, ἐν-, κατα-, προ-, προσ-κόπτω (7).  
Imperf. 3 pers. plur. ἔκοπτον; 1 aor. -έκοψα. Mid. fut. κόψομαι; 1 aor. ἐκοψάμην.
120. κράζω (IV.), *cry out*. ἀνα-κράζω.  
Pres. part. κραῶν; imperf. ἔκραζον; fut. κράξω, Luke xix. 40; 1 aor. ἔκραξα (once ἐέκραξα, Acts xxiv. 21); perf. κέκραγα.
121. κρίνω (IV.), *judge*. ἀνα-, ἀπο-, ἀντ-απο-(μαι), δια-, ἐν-, ἐπι-, κατα-, συν-, ὑπο-(μαι), συν-υπο-(μαι) (10).  
Fut. κρινῶ; 1 aor. ἔκρινα; perf. κέκρικα; pluperf. 3 pers. sing. κεκρίκει, Acts xx. 16, without augment. Pass. pres. κρίνομαι; imperf. ἐκρινόμην; perf. κέκριμαι; 1 aor. ἐκρίθην; 1 fut. κριθήσομαι.
122. κρύπτω (III.), *hide*. ἀπο-, ἐν-, περι-κρύπτω (3).  
1 aor. ἔκρυψα. Pass. perf. 3 pers. sing. κέκρυπται, part. κεκρυμμένος; 2 aor. ἐκρύβην.
123. λαγχάνω (V.), *obtain by lot*.  
2 aor. ἔλαχον.
124. λαλέω, -ῶ (I.), *speak*. δια-, ἐκ-, κατα-, προσ-, συλ-λαλέω (5).  
Imperf. 3 pers. sing. ἐλάλει, plur. ἐλάλουν; fut. λαλήσω; 1 aor. ἐλάλησα; perf. λελάληκα. Pass. pres. λαλοῦμαι; perf. λελάλημαι; 1 aor. ἐλαλήθην; 1 fut. λαληθήσομαι.
125. λαμβάνω (V.), *take*. ἀνα-, ἀντι-, συν-αντι-(μαι), ἀπο-, ἐπι-, κατα-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συν-, συν-περι-, ὑπο-λαμβάνω (14).  
Imperf. ἐλάμβανον; fut. λήμψομαι; 2 aor. ἔλαβον, imp. λάβε; perf. εἵληφα, 2 pers. εἵληφας and εἵληφες, Rev. xi. 17 WH,

part. εἰληφώς. Mid. 2 aor. ἐλαβόμην. Pass. 1 aor. ἐλήμφθην; perf. 3 pers. sing. κατ-εἰληπται, viii. 4; part. κατ-εἰλημμένος.

126. λαμβάνω (V.), *be hidden*. ἐκ-, ἐπι-(-μαι) (2).

2 aor. ἔλαθον. Mid. perf. ἐκ-λέλυσμαι; 2 aor. ἐπ-ελαθόμην.

127. λίσσω (VI.), *burst asunder*.

1 aor. ἐλάκησα, Acts i. 18.

128. λέγω (I.), *speak*. ἀντι-, δια-(-μαι), ἐκ-, ἐπι-, κατα-, παρα-(-μαι), προ-, συλ-λέγω (8).

Imperf. -έλεγον (3 pers. plur. ἔλεγον T in xi. 56. Mid. imperf. δι-ελεγόμην; 1 aor. 3 pers. sing. δι-ελέξατο, Acts xvii.

2. Pass. 1 aor. δι-ελέχθην; perf. part. ἐκ-λελεγμένος, Luke ix. 35.

129. λείπω (II.), *leave*. ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, ἐν-κατα-, περι-, ὑπο-λείπω (8).

Imperf. -έλειπον; fut. -λείψω; 1 aor. -έλειψα; 2 aor. -έλιπον.

Pass. perf. part. -λελειμμένος (or λελιμμένος); 1 aor. -ελείφθην.

130. λογίζομαι (IV.), *reckon*. ἀνα-, δια-, παρα-, συλ-λογίζομαι (4).

Imperf. ἐλογίζόμην; 1 aor. ἐλογισάμην. Pass. 1 aor. ἐλογίσθην; 1 fut. λογισθήσομαι.

131. λούω (I.), *wash*. ἀπο-λούω.

1 aor. ἔλουσα. Mid. 1 aor. part. λουσάμενος Pass. perf. part. λελουμένος and λελουσμένος, Heb. x. 23.

132. λύω (I.), *loosen*. ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, παρα-λύω (7). Regular.

133. μακαρίζω (IV.), *pronounce blessed*.

Attic fut. μακαριῶ.

134. μαρτάνω (V.), *learn*. κατα-μαρτάνω.

2 aor. ἔμαθον; perf. part. μεμαθηκώς.

135. μαραίνω (V.), *waste away*.

Pass. 1 fut. μαρανθήσομαι.



136. μαρτυρέω, -ῶ (I.), *give testimony*. ἐπι-, συν-επι-, κατα-, συμ-μαρτυρέω (4). Regular.

137. μέλλω (I.), *be about*.

Imperf. ἔμελλον and ἤμελλον; fut. μελλήσω.

138. μένω (I.), *remain*. ἀνα-, δια-, ἐν-, ἐπι-, κατα-, παρα-, συν-παρα-, περι-, προσ- ὑπο-μένω (10).

Imperf. ἔμενον; fut. μενῶ; 1 aor. ἔμεινα; perf. -μεμένηκα; pluperf. μεμενέκειν (without augment).

139. μιμνήσκω (VI.), *remind*. ἀνα-, ἐπ-ανα-, ὑπο-μιμνήσκω (3).

Fut. -μνήσω. Pass. and mid. pres. μιμνήσκομαι; 1 aor. ἐμνήσθην; perf. μέμνημαι; 1 fut. μνησθήσομαι.

140. μωραίνω (IV.), *make foolish*.

1 aor. ἐμώρανα. Pass. 1 aor. ἐμωράνθην.

141. νύσσω (IV.), *pierce*. κατα-νύσσω.

1 aor. ἐνύξα. Pass. 2 aor. κατ-ενύγην.

142. ξηραίνω (IV.), *make dry*.

1 aor. ἐξήρανα, James i. 11. Pass. 1 aor. ἐξηράνθην; perf. 3 pers. sing. ἐξήρανται, Mark xi. 21; part. ἐξηραμμένος.

143. ξυράω, -ῶ (I.), *shave*.

Mid. pres. inf. ξυρᾶσθαι. Pass. perf. part. ἐξυρημένος.

144. οἰκέω (I.),  *dwell, inhabit*. ἐν-, κατ-, ἐν-κατ-, παρ-, περι-, συν-οικέω (6).

Fut. οἰκήσω; 1 aor. -ώκησα.

145. οἰκοδομέω, -ῶ (I.), *build*. ἀν-, ἐπ-, συν-οικοδομέω (3).

Imperf. ᾠκοδόμουν; fut. οἰκοδομήσω; 1 aor. ᾠκοδόμησα (also οἶκ-, Acts vii. 47). Pass. perf. inf. οἰκοδομῆσθαι, Luke vi. 48; pluperf. 3 pers. sing. ᾠκοδόμητο; 1 aor. ᾠκοδομήθην (also οἶκ- in ii. 20); 1 fut. οἰκοδομηθήσομαι.

146. ὁμοίω, -ῶ (I.), *make like*. ἀφ-ομοιώ.

Fut. ὁμοιώσω. Pass. 1 aor. ὁμοιώθην and ὁμοιώθην; 1 fut. ὁμοιωθήσομαι.

147. ὁράω, -ῶ (VIII.), *see*. ἀφ-, καθ-, προ-οράω (3).  
 Imperf. 3 pers. plur. ἑώρων (T in vi. 2); perf. ἑώρακα and ἑώρακα, 3 pers. plur. ἑωράκασιν and -καν; pluperf. 3 pers. sing. ἑωράκει, Acts vii. 44; fut. ὄψομαι. Mid. imperf. προ-ωρόμην and προ-ορόμην. Pass. 1 aor. ὤφθην; fut. ὀφθήσομαι.
148. παραρρέω (II.), *flow past*.  
 Pass. 2 aor. subj. παραρνῶμεν.
149. πάσχω (VI.), *suffer*. προ-, συμ-πάσχω (2).  
 2 aor. ἔπαθον; perf. πέπονθα.
150. πατάσσω (IV.), *strike*.  
 Fut. πατάξω; 1 aor. ἐπάταξα.
151. πατέω, -ῶ (I.), *tread down*. κατα-, περι-, ἐμ-περι-πατέω (3).  
 Fut. πατήσω. Pass. pres. part. πατούμενος; 1 aor. ἐπατήθην.
152. παύω (I.), ἀνα-, ἐπ-ανα-, συν-ανα-(-μαι), κατα-παύω (4).  
 Fut. παύσω; 1 aor. ἔπανσα. Mid. imperf. ἐπανόμην; fut. παύσομαι (but ἀνα-παήσομαι, Rev. xiv. 13, and ἐπανα-παήσομαι, Luke x. 6); perf. πέπανμαι; 1 aor. ἐπανσάμην.
153. πείθω (II.), *persuade*. ἀνα-πείθω.  
 Imperf. ἔπειθον; fut. πείσω; 1 aor. ἔπεισα; 2 perf. πέποιθα; pluperf. ἐπεποίθειν, Luke xi. 22. Pass. perf. πέπεισμαι; 1 aor. ἐπέισθην; 1 fut. πεισθήσομαι. (See § 115.)
154. πέμπω (I.), *send*. ἀνα-, ἐκ-, μετα-, προ-, συμ-πέμπω (5).  
 Fut. πέμψω; 1 aor. ἔπεμψα. Pass. pres. πέμπομαι; 1 aor. ἐπέμφθην.
155. περι-τέμνω (V.), *circumcise*.  
 2 aor. περι-έτεμον. Pass. perf. part. περι-τετμημένος; 1 aor. περι-ετμήθην.
156. πικραίνω (IV.), *make bitter*. παρα-πικραίνω.  
 Fut. πικρανῶ; 1 aor. παρ-επίκρανα. Pass. 1 aor. ἐπικράνθην.
157. πίνω (V.), *drink*. κατα-, συμ-πίνω (2).  
 Imperf. ἔπινον; fut. πίομαι; perf. 3 pers. sing. πέπωκε and some plur. πέπωκαν, Rev. xviii. 3; 2 aor. ἔπιον, imp. πίε, Luke xii. 19; inf. πιεῖν and πειν, iv. 7, 9, etc.

158. *πιπράσκω* (VI.), *sell*.

Imperf. *ἐπιπρασκον*; perf. *πέπρακα*. Pass. perf. part. *πεπραμένος*; 1 aor. *ἐπράθην*.

159. *πίπτω* (I.), *fall*. *ἀνα-, ἀντι-, ἀπο-, ἐκ-, ἐν-, ἐπι-, κατα-, παρα-, περι-, προσ-, συμ-πίπτω* (11).

Imperf. *ἔπιπτον*; fut. *πεσοῦμαι*; 2 aor. *ἔπεσον* and *ἔπεσα*; perf. *πέπτωκα*, 2 pers. sing. *πέπτωκες*, Rev. ii. 5, 3 pers. plur. *πέπτωκαν*, Rev. xviii. 3.

160. *πλανάω, -ῶ* (I.), *lead astray*. *ἀπο-πλανάω*.

Fut. *πλανήσω*; 1 aor. *ἐπλάνησα*. Pass. perf. *πεπλάνημαι*; 1 aor. *ἐπλανήθην*.

161. *πλέω* (II.), *sail*. *ἀπο-, δια-, ἐκ-, κατα-, παρα-, ὑπο-πλέω* (6).

Imperf. *-έπλεον*; 1 aor. *-έπλευσα*, inf. *-πλεῦσαι*.

162. *πληρώω, -ῶ* (I.), *fill*. *ἀνα-, ἀντ-ανα-, προσ-ανα-, ἐκ-, συμ-πληρώω* (5).

Imperf. 3 pers. sing. *ἐπλήρουν*; fut. *πληρώσω*; 1 aor. *ἐπλήρωσα*; perf. *πεπλήρωκα*. Pass. pres. *πληροῦμαι*; imperf. *ἐπληρούμην*; perf. *πεπλήρωμαι*; 1 aor. *ἐπληρώθην*; 1 fut. *πληρωθήσομαι*.

163. *πλύνω* (IV.), *wash*. *ἀπο-πλύνω*.

Imperf. *ἔπλυνον*; 1 aor. *ἔπλυνα*.

164. *πνέω* (II.), *blow*. *ἐκ-, ἐν-, ὑπο-πνέω* (3).

1 aor. *ἔπνευσα*.

165. *πνίγω* (I.), *choke*. *ἀπο-, ἐπι-, συμ-πνίγω* (3).

Imperf. *ἔπνιγον*; 1 aor. *ἔπνιξα*. Pass. 2 aor. *ἀπ-επνίγην*.

166. *ποιέω, -ῶ* (I.), *make, do*. *περι-, προσ-ποιέω* (2).

Fut. *ποιήσω*; 1 aor. *ἐποίησα*, opt. 3 pers. plur. *ποιήσειαν* and *ποιήσαιεν*; perf. *πεποίηκα*; pluperf. *πεποίηκεν* (without augment). Mid. pres. *ποιοῦμαι*, imperf. *ἐποιούμην*; fut. *ποιήσομαι*; 1 aor. *ἐποίησάμην*.

167. *πορεύω* (I.), *depart*. *δια-, εἰς-(-μαι), ἐκ-(-μαι), ἐν-(-μαι), ἐπι-(-μαι), παρα-(-μαι), προ-, πρόσ-(-μαι), συν-(-μαι)* (9). Regular.

168. πράσσω (IV.), *praetise*.

Fut. πράξω; 1 aor. ἔπραξα; perf. πέπραχα. Pass. perf. part. πεπραγμένος.

169. πυνθάνομαι (V.), *inquire*.

Imperf. ἐπυνθανόμην; 2 aor. ἐπυθόμην.

170. ῥαβδίζω (IV.), *beat with rods*.

Pass. 1 aor. ἐρραβδίσθην and ἐραβδίσθην.

171. ῥαντίζω (IV.), *cleanse by sprinkling*.

1 aor. ἐρράντισα and ἐράντισα. Pass. perf. part. ἐρραντισμένος (T ῥεραν-, WH ῥεραν-).

172. ῥέω (II.), *flow*. παραρρέω.

Fut. ῥεύσω.

173. ῥίπτω (III.), *throw*. ἀπο-, ἐπι-ρίπτω (2).

1 aor. ἔρριψα (T WH ἔριψα). Pass. perf. 3 pers. sing. ἔρριπται, part. ἐριμμένος.

174. ῥύομαι (I.), *deliver*. Deponent mid. verb.

Fut. ῥύσομαι; 1 aor. ἐρυσάμην. Pass. 1 aor. ἐρρύσθην and ἐρύσθην, 2 Tim. iv. 17.

175. σείω (I.), *shake*. ἀνα-, δια-, κατα-σειώ (3).

Fut. σείσω; 1 aor. -έσεισα. Pass. 1 aor. ἐσεισθην.

176. σημαίνω (IV.), *give a sign*.

Imperf. ἐσήμαινον; 1 aor. ἐσήμανα.

177. σπάω, -ῶ (I.), *draw*. ἀνα-, ἀπο-, δια-, ἐπι-, περι-σπάω (5).

Fut -σπάσω. Mid. 1 aor. ἐσπασάμην. Pass. imperf. 3 pers. sing. -εσπάτο; 1 aor. -εσπάσθην.

178. σπείρω (IV.), *sow*. δια-, ἐπι-σπείρω (2).

1 aor. ἔσπειρα. Pass. perf. part. ἐσπαρμένος; 2 aor. ἐσπάρην.

179. στέλλω (IV.), *place, arrange*. ἀπο-, ἐξ-απο-, συν-απο-, δια-, ἐπι-, κατα-, συ(ν)-, ὑπο-στέλλω (8).

Fut. -στελῶ; 1 aor. -έστειλα; perf. -έσταλκα, 3 pers. plur. ἀπέσταλκαν, Acts xvi. 36. Mid. imperf. -εστελλόμεν; 1 aor. -εστειλάμην. Pass. perf. -έσταλμαι; 2 aor. -εστάλην.

180. *στηρίζω* (IV.), *strengthen*. ἐπι-στηρίζω.  
Fut. στηρίξω and στηρίσω; 1 aor. ἐστήριξα and ἐστήρισα.  
Pass. perf. ἐστήριγμα; 1 aor. ἐστηρίχθην.
181. *στρέφω* (I.), *turn*. ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, μετα-, συ(ν)-, ὑπο-στρέφω (9).  
Fut. -στρέψω; 1 aor. ἔστρεψα. Pass. perf. -έστραμμαι, part. -εστραμμένος; 2 aor. ἐστράφην.
182. *σφάζω* (IV.), *slay*. κατα-σφάζω.  
Fut. σφάξω, Rev. vi. 4; 1 aor. ἔσφαξα. Pass. perf. part. ἐσφαγμένος; 2 aor. ἐσφάγην.
183. *σώζω* (IV.), *save*. δια-, ἐκ-σώζω (2).  
Fut. σώσω; 1 aor. ἔσωσα; perf. σέσωκα. Pass. pres. σώζομαι; imperf. ἐσωζόμην; perf. 3 pers. sing. σέσωσται, Acts iv. 9 (but T σέσωται); 1 aor. ἐσώθην; 1 fut. σωθήσομαι.
184. *ταράσσω* (IV.), *trouble*. δια-, ἐκ-ταράσσω (2).  
Imperf. ἐτάρασσον; 1 aor. ἐτάραξα. Pass. imperf. ἐταρασσόμην; perf. τετάραγμα; 1 aor. ἐταράχθην.
185. *τάσσω* (IV.), *arrange*. ἀνα-(-μαι), ἀντι-, ἀπο-, δια-, ἐπι-δια-(-μαι), ἐπι-, προ-, προσ-, συν-, ὑπο-τάσσω (10).  
1 aor. ἔταξα; perf. inf. τεταχέναι. Mid. 1 aor. ἐταξάμην  
Pass. perf. 3 pers. sing. τέτακται, part. τεταγμένος; 1 aor. part. -ταχθείς; 2 aor. part. -ταγεί..
186. *τελέω, -ῶ* (I.), *finish*. ἀπο-, δια-, ἐκ-, ἐπι-, συν-τελέω (5).  
Fut. -τελέσω; 1 aor. ἐτέλεσα; perf. τετέλεκα, 2 Tim. iv. 7.  
Pass. pres. 3 pers. sing. τελείται, 2 Cor. xii. 9; perf. τετέλεσμαι; 1 aor. ἐτελέσθην; 1 fut. τελεσθήσομαι.
187. *τέλλω* (IV.), only in ἀνα-τέλλω, *arise*.  
1 aor. ἀνέτειλα; perf. ἀνατέταλκα.
188. *τηρέω, -ῶ* (I.), *keep, observe*. δια-, παρα-, συν-τηρέω (3).  
Imperf. ἐτήρουν; fut. τηρήσω; 1 aor. ἐτήρησα; perf. τετήρηκα,  
3 pers. plur. τετήρηκαν. Pass. pres. τηρούμαι; imperf. ἐτηρούμην; perf. τετήρημαι; 1 aor. ἐτηρήθην.

189. *τίκτω* (I.), *bear*.

Fut. *τέξομαι* ; 2 aor. *ἔτεκον*. Pass. 1 aor. *ἐτέχθην*.

190. *τολμάω*, -*ω* (I.), *dare*. *ἀπο-τολμάω*.

Imperf. 3 pers. sing. *ἐτόλμα*, plur. *ἐτόλμων* ; fut. *τολμήσω* ;  
1 aor. *ἐτόλμησα*.

191. *τρέφω* (I.), *nourish*. *ἀνα-, ἐκ-, ἐν-τρέφω* (3).

1 aor. *ἔθρεψα*. Mid. 1 aor. *-εθρεψάμην*. Pass. pres. *τρέφομαι* ;  
perf. part. *τεθραμμένος* ; 2 aor. *-ετραφην*.

192. *τρέχω* (VIII.), *run*. *εἰς-, κατα-, περι-, προ-, προσ-, συν-, ἐπι-συν-, ὑπο-τρέχω* (8).

Imperf. *ἔτρεχον* ; 2 aor. *ἔδραμον*.

193. *τυγχάνω* (V.), *happen, obtain*. *ἐν-, ὑπερ-εν-, ἐπι-, παρα-, συν-τυγχάνω* (5).

2 aor. *ἔτυχον* ; perf. *τέτευχα* or *τέτυχα*, Heb. viii. 6, possibly  
also *τετύχηκα*.

194. *φαίνω* (IV.), *shine*. *ἀνα-φαίνω*.

1 aor. *ἀν-έφανα*, Acts xxi. 3, subj. 3 pers. sing. *φάνη*, Rev.  
viii. 12. Pass. pres. *φαίνομαι* ; 2 aor. *ἐφάνην* ; 2 fut. *φανήσομαι*  
and 1 Pet. iv. 18, *φανούμαι*.

195. *φείδομαι* (II.), *spare, abstain*.

Fut. *φείσομαι* ; 1 aor. *ἐφεισάμην*.

196. *φέρω* (VIII.), *carry, bear*. *ἀνα-, ἀπο-, δια-, εἰς-, παρ-εισ-, ἐκ-, ἐπι-, κατα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-φέρω* (14).

Imperf. *ἔφερον* ; fut. *οἴσω*, xxi. 18 ; 1 aor. *ἤνεγκα*, part. *ἐνέγκας* ;  
2 aor. *-ἤνεγκον*, inf. *ἐνεγκεῖν*, Matt. vii. 18. Pass. pres. *φέρομαι* ;  
imperf. *ἐφερόμην* ; 1 aor. *ἤνέχθην*, 2 Pet. i. 17, 21, inf. *-ενεχθήναι*.

197. *φεύγω* (II.), *flee*. *ἀπο-, δια-, ἐκ-, κατα-φεύγω* (4).

Fut. *φεύξομαι* ; perf. *ἐκ-πέφευγα* ; 2 aor. *ἔφυγον*.

198. *φθάνω* (V.), *precede*. *προ-φθάνω*.

1 aor. *ἔφθασα* ; perf. *ἔφθακα*.

199. *φθείρω* (IV.), *corrupt*. *δια-, κατα-φθείρω* (2).

Fut. *φθερώ* ; 1 aor. *ἔφθειρα*. Pass. pres. *φθείρομαι* ; 2 aor.  
*ἐφθάρην* ; 2 fut. *φθαρήσομαι* ; perf. part. *-εφθαρμένος*.



200. φράσσω (IV.), *close up*.  
 1 aor. ἔφραξα. Pass. 2 aor. subj. 3 pers. sing. φραγῇ; 2 fut.  
 3 pers. sing. φραγήσεται, 2 Cor. xi. 10.
201. φύω (I.), *beget, spring up*. ἐκ-, συμ-φύω (2).  
 Pass. 2 aor. ἐφύην, part. φυέν.
202. φωτίζω (IV.), *shine*.  
 Fut. φωτίσω, Rev. xxii. 5 WH. but T Tr Attic φωτιῶ; 1 aor.  
 ἐφώτισα. Pass. perf. part. πεφωτισμένος; 1 aor. ἐφωτίσθην.
203. χαίρω (IV.), *rejoice*. συν-χαίρω.  
 Imperf. ἔχαιρον; fut. χαρήσομαι, xvi. 20, 22. Pass. 2 aor. ἐχάρην (as active).
204. χαρίζομαι (IV.), *give freely*. Depon. mid.  
 Fut. χαρίσομαι, Rom. viii. 32; perf. κεχάρισμαι; 1 aor. ἐχαρίσαμην. Pass. 1 aor. ἐχαρίσθην; fut. χαρισθήσομαι.
205. χράομαι, χρώμαι (I.), *borrow*.  
 Imperf. 3 pers. plur. ἐχρῶντο; 1 aor. ἐχρησάμην; perf. κέχρημαι, 1 Cor. ix. 15.

## VI. PREPOSITIONS.

### 125. The Use of Prepositions.

#### 1.

- a. κατέλαβεν, i. 5; παρέλαβον, i. 11; ἀπέστειλαν. i. 19.  
 b. ἐν ἀρχῇ, πρὸς τὸν θεόν, i. 2; περὶ τοῦ φωτός, δι' αὐτοῦ, i. 7.

#### 2.

##### a. *With the genitive only.*

1. ἀντί, *over against, instead of*. In comp., *against, instead*.
2. ἀπό, *from, away from* (exterior). In comp., *from, away from*.
3. ἐκ, ἐξ, *from, out of* (interior). In comp., *out of*.
4. πρό, *before* (time and place). In comp., *before*.

b. *With the dative only.*

1. ἐν, *in* (time and place). In comp., *in*.
2. σύν, *with* (co-operation). In comp., *with, together*.

c. *With the accusative only.*

1. ἀνά, *up among* (rare in N. T.). In comp., *up, back, again*.
2. εἰς, *into, to*. In comp., *into*.

d. *With the genitive and accusative.*

1. διά, *through*. Gen., *through, by means of*. Acc., *by reason of, on account of*. In comp., *through*.
2. κατά, *down*. Gen., *down, against*. Acc., *according to, during*. In comp., *down, against*.
3. μετά, *with*. Gen., *together with, among*. Acc., *after*. In comp., *with* (sharing, change).
4. περί, *around* (on all sides). Gen., *about, concerning, on account of*. Acc., *about, concerning*. In comp., *round about, beyond*.
5. ὑπέρ, *over*. Gen. *for, instead of, on account of*. Acc., *beyond*. In comp., *above, beyond*.
6. ὑπό, *under*. Gen., *by* (of the efficient cause). Acc., *under, in the power of*. In comp., *under*.

e. *With the genitive, dative, and accusative.*

1. ἐπί, *upon*. Gen., *upon, over, before, at the time of*. Dat., *upon, upon the ground of, in addition to*. Acc., *upon, unto, over*. In Comp., *upon, toward, up, against*.
2. παρά, *near* (close proximity). Gen., *from beside* (used of persons). Dat., *near, with* (of person, except xix. 25). Acc., *beside, beyond, on account of*. In comp., *beside, over, aside*.
3. πρós, *at, towards*. Gen., *in favor of* (so once in Acts xxvii. 34). Dat., *at, near, on* (six times in N. T.) Acc., *towards, in reference to*. In comp., *towards, besides*.

## 3.

ἀμα, <i>together with</i> , Matt. xiii. 29.	μέσον, <i>in the midst of</i> , Phil. ii. 15.
ἀνευ, <i>without</i> (3 times).	μεταξύ, <i>between</i> .
ἄτερ, <i>without</i> , Luke xxii. 6, 35.	μέχρι, <i>until</i> .
ἄχρι, <i>until</i> .	ὀπισθεν, } <i>behind, after</i> .
ἐγγύς, <i>near</i> .	ὀπίσω, }
ἐμπροσθεν, <i>before</i> .	ὀψέ, <i>late</i> , Matt. xxviii. 1.
ἐναντίον, <i>before</i> .	παραπλήσιον, <i>very near</i> , Phil. ii.
ἕνεκα, } <i>for the sake of</i> .	27.
ἕνεκεν, }	πλήν, <i>except</i> .
ἐνώπιον, <i>before, in the sight of</i> .	πλησίον, <i>near</i> , iv. 5.
ἔξω, <i>without</i> .	ὑπερέκεινα, <i>beyond</i> , 2 Cor. x. 16.
ἐπάνω, <i>above</i> .	χάριν, <i>on account of, for the sake</i>
ἔσω, <i>within</i> , Mark xv. 16.	of.
ἔως, <i>as far as</i> .	χωρίς, <i>without, apart from</i> .

1. The prepositions were originally adverbs, and have a twofold use :

a. In *composition* with verbs.

b. As *separate* words, to connect nouns and show the relation of words in a sentence.

2. As *separate* words prepositions are connected with particular cases. The signification of prepositions in composition can only be satisfactorily ascertained from the lexicon, but it will be useful to know their leading *meanings* when so used.

3. There are certain adverbs used as prepositions, which are not compounded with verbs. These are sometimes called *improper* prepositions. *All govern the genitive* except ἀμα, Matt. xiii. 29, and παραπλήσιον, Phil. ii. 27 (but WH gen.), which take the dative, as also ἐγγύς sometimes.

## VII. ADVERBS.

## 126. The Formation of Adverbs.

1. δίκαιος, *just*, δικαίως, *justly*; ἀληθής, *true*, ἀληθῶς, *truly*; ταχύς (-ος), *quick*, ταχέως, *quickly*.

2. From πολὺς, *many*, πολὺ and πολλά, *much*; from λοιπός, *the rest*, τὸ λοιπόν, *moreover, henceforth*; from χάρις, *grace, favor*, χάριν, *for the sake of, on account of*; from ἀκμή, *point*, ἀκμήν, *even now*, Matt. xv. 16.

3. οὐρανόθεν, *from heaven*, Acts xiv. 17, xxvi. 13; παιδιόθεν, *from childhood*, Mark ix. 21; πέρνσι (-σι for -θι), *last year*, 2 Cor. viii. 10, ix. 2; ἐνθά-δε, *here, hither*.

4. δῖς, *twice*; τρίς, *thrice*; ἐπτάκις, *seven times*; πολλάκις, *many times*; ἑβδομηκοντάκις, *seventy times*. But ἅπαξ, *once*.

5. a. δεῦρο, *hither*, δεῦτε (plur.), *come here*. Ἑλληνιστί, *in Greek*, xix. 20; Acts xxi. 37. Ἑβραϊστί, *in Hebrew*, v. 2; xix. 13, 17, 20; xx. 16, etc. (but WH Ἑβραϊστί).

b. From ἀνά, ἄνω, *upwards*, whence ἄνωθεν, *from above*; from κατά, κάτω, *downwards*. So ἔσω, *within*; ἔξω, *without*, whence ἔξωθεν, *from without*.

1. Most adverbs are formed from adjectives, and end in -ως.

2. The accusative of an adjective (neuter) or noun may be used as an adverb.

3. Adverbs may also be formed by adding the suffixes -θεν, -θι, and -δε.

4. Numeral adverbs generally end in -ις, -κις, or -ακις.

5. Some adverbs are formed (a) from verbs, others (b) from prepositions.

6. Other forms of adverbs with various terminations will be learned by practice.

## 127. The Comparison of Adverbs.

1. 2. Positive, ταχύ or ταχέως, *quickly*; comparative, τάχιον (WH τάχειον), *more quickly*; superlative, τάχιστο, *most quickly*.

Positive, ἡδέως, *gladly* ; superlative, ἡδιστα, *most gladly*.

3. περισσοτέρως, *more exceedingly*.

4. (μάλα), μᾶλλον, *more* ; μάλιστα, *most*.

1. For the comparative of adverbs the *neuter sing. acc.* of the corresponding adjective is commonly used.

2. For the superlative, the *neuter plural* is used.

3. Some comparatives end in -τερω or -τερος.

4. There are a few irregular comparatives and superlatives.

	INTERROG- ATIVE.	INDEFINITE.	DEMONSTRA- TIVE.	RELATIVE.	INDEF- INITE REL.
PLACE.	ποῦ ; <i>where ?</i>	πού, <i>somewhere.</i>	αὐτοῦ, <i>here.</i> ὧδε, <i>here.</i> ἐκεῖ, <i>there.</i> ἐνθάδε, <i>here.</i>	οὗ, <i>where.</i>	ὅπου, <i>where.</i>
	πόθεν ; <i>whence ?</i>		ἐνθεν, <i>hence.</i> ἐντεῦθεν, <i>hence.</i> ἐκεῖθεν, <i>thence.</i>	ὅθεν, <i>whence.</i>	
	whither?		ἐκεῖσε, <i>thither.</i> ἐνθάδε, <i>hither.</i>		
TIME.	πότε ; <i>when ?</i>	ποτέ, <i>sometime.</i>	τότε, <i>then.</i>	ὅτε, <i>when.</i>	ὁπότε, <i>when.</i>
	at what time?		νῦν, νυνί, <i>now.</i>	ἡνίκα, at <i>which time.</i>	
MAN- NER.	πῶς ; <i>how ?</i>	πῶς, <i>somehow.</i>	οὕτω(ς), <i>thus, so.</i>	ὥς, <i>as.</i>	ὁπῶς, <i>as.</i>

**128. The Pronominal Adverbs.**

1. Some adverbs are formed directly or indirectly from pronouns, and correspond to each other in form and meaning.

2. The table on page 132 gives the chief pronominal adverbs found in the N. T.

3. The indefinite adverbs are all enclitic.

**129. Improper Prepositions used as Adverbs.**

For a list of the adverbs which may sometimes be used like prepositions to govern nouns, on account of which they are also called "improper prepositions," see § 125, 3.

**130. Negative Adverbs.**

οὐ, *not* ; οὐδαμῶς, *by no means* ; οὐδέποτε, *not ever* ; οὐδέπω, *not yet* ; οὐκέτι, *no longer* ; οὐκοῦν, *not therefore*.

μή, *not* ; μηδαμῶς, *by no means* ; μηδέποτε, *never* ; μηδέπω, *not yet* ; μηκέτι, *no longer* ; μήποτε, *never* ; μήπω, *not yet*.

The negative adverbs are οὐ and μή and their compounds.

**VIII. CONJUNCTIONS AND OTHER PARTICLES.****131. The Particles.**

1-3. *a. Conjunctions connecting co-ordinate sentences :*

**COPULATIVE.**

καί, *and, also, even*.

τέ, *and, also*.

τέ . . . καί,

καί . . . τέ,

τέ . . . τέ,

καί . . . καί,

} *both . . . and.*

**DISJUNCTIVE.**

ἢ, *or*.

ἢ . . . ἢ, *either . . . or*.

ἢτοι . . . ἢ, *either . . . or*.

εἴτε . . . εἴτε, *whether . . . or*.



## NEGATIVE.

οὔτε . . . οὔτε, *neither . . . nor.* οὐδέ . . . οὐδέ, *not even . . . nor yet.*  
 μήτε . . . μήτε, *neither . . . nor.* μηδέ . . . μηδέ, *not even . . . nor yet.*

## NEGATIVE.

## ADVERSATIVE.

δέ, *but, and.*  
 μέν . . . δέ, *on the one hand . . .*  
*on the other.*  
 ἀλλά, *but, yet.*  
 μέντοι, *but yet.*  
 καίτοι, *and yet.*  
 ὅμως, *yet.*

## INFERENTIAL.

ἄρα, *accordingly.*  
 οὖν, *therefore.*  
 τοίνυν, *therefore.*  
 διό, *wherefore.*  
 τοιγαροῦν, *wherefore then.*  
 ὥστε, *wherefore, so then.*

*b. Conjunctions connecting a subordinate with the principal sentence :*

## CAUSAL.

ὅτι, *because.*  
 ἐπεί, *since.*  
 διότι, *because.*  
 γάρ, *for.*

## FINAL.

ἵνα, *in order that.*  
 ὥς, *so that.*  
 ὅπως, *so that.*  
 μή, *that not, lest.*  
 ὥστε, *so that.*

## COMPARATIVE.

ὥς, *as,*  
 ὥσπερ, *just as.*  
 καθὼς, *just as.*

## CONDITIONAL.

εἰ, *if.*  
 εἴγε, *if at least.*  
 εἴπερ, *if at all.*  
 ἐάν, *if (possibly).*  
 εἰ καί, *although.*  
 καὶ εἰ, *even if.*  
 εἰ μή, *unless.*  
 εἰ πως, *if possibly.*

## TEMPORAL.

ἐπεί, *when.*  
 ἐπειδή, *when now,* Luke vii. 1.  
 μέχρι, *till,* Eph. iv. 13.  
 ἄχρις, *until.*  
 πρίν, *before that.*

These are mostly relative adverbs of time.

## 4. The Intensive Particles.

γέ, <sup>1</sup> <i>at least, even.</i>	δήπου, <i>probably.</i>	μέν, <sup>2</sup> <i>indeed.</i>
-πέρ, <sup>1</sup> <i>very, indeed.</i>	ἦ μὴν, <i>assuredly.</i>	ναί, <i>yes, even so.</i>
δῆ, <sup>2</sup> <i>verily, in truth.</i>	τοί, <sup>1</sup> <i>surely.</i>	νή, <i>surely.</i>

## 5. The Interrogative Particles.

a. <i>Direct questions,</i>	b. <i>Indirect.</i>	c. <i>Alternative.</i>
ἄρα, εἰ	εἰ	πότερον . . . ἢ
οὐ	ἄρα	εἴτε . . . εἴτε
μή		

## 6. The Interjections.

ἔα, <i>ah! Luke iv. 34.</i>	οἰαί, <i>woe!</i>
οὐά, <i>ah! Mark xv. 29.</i>	ὦ, <i>O!</i>

1. The term *particles* includes the conjunctions and other indeclinable words (sometimes even certain adverbs) which serve to connect and show the relation of words.

2. This is not the place to discuss in full the use and power of the particles in a sentence; so we will simply classify them and indicate their general meaning.

These *particles* may be divided into (1) Conjunctive particles, (2) Intensive particles, (3) Interrogative particles, and (4) Interjections.

3. The conjunctions are particles used to connect sentences or words. They are divided into classes, according to their meaning. Some conjunctions belong to several classes.

4. The intensive particles add emphasis either to particular words or to the whole sentence.

5. Interrogative particles are used to introduce questions.

6. Interjections are generally but the transcript of a natural instinctive sound, and can scarcely be ranked as belonging to the "parts of speech."

<sup>1</sup> Postpositive and enclitic.

<sup>2</sup> Postpositive, *i.e.* always put after one or more words in a sentence.

## IX. FORMATION OF WORDS.

## 132. Simple and Compound Words.

ἀρχή (αρχ-, root of ἄρχω, *begin*); ἀρχηγός (ἀρχή, ἄγω); ἀρχιερεύς (ἀρχή, ἱερεύς).

A word is either *simple*, *i. e.* containing a *single* stem, or *compound*, *i. e.* containing two or more stems.

## 133. Primitives and Denominatives.

<i>Primitive.</i>	<i>Denom.</i>	<i>Primitive.</i>	<i>Denom.</i>
ἀρχή,	ἀρχαῖος.	δοῦλος,	δουλόω.
κριτής,	κριτικός.	τιμή,	τιμάω.
κριτής,	κριτήριον.	ἀληθής,	ἀληθεύω.
κρίσις		ἐλπίς,	ἐλπίζω.
κρίμα		ἔργον,	ἐργάζομαι.

Simple words may be either *primitives*, *i. e.* formed immediately from a *root*, or *denominatives*, *i. e.* formed immediately from a *noun-stem*. Substantives, adjectives, and verbs, which are of simple formation, may be either *primitive* or *denominative*.

## 134. Formation of Nouns.

## a. PRIMITIVES.

1. *Agent*:

	Nom.	Gen.	
Masc.	-τηρ	-τηρος	σωτήρ, <i>Saviour</i> .
Masc.	-τωρ	-τορος	ρήτωρ, <i>orator</i> .
Masc.	-της	-του	κριτής, <i>judge</i> .

2. *Action :*

Fem.	-τις	-τεως	πίστις, <i>faith</i> .
Fem.	-σις	-σεως	δικαίωσις, <i>justification</i> .
Fem.	-σια	-σιας	δοκιμασία, <i>proving</i> .
Fem.	-μα (μη)	-μης	τιμή, <i>honor</i> .
Fem.	-εια	-ειας	παιδεία, <i>education</i> .
Masc.	-μος	-μου	ὄδυρμός, <i>wailing</i> .

3. *Result :*

Neut.	-μα	-ματος	πράγμα, <i>deed</i> .
Neut.	-ος	-εος	εἶδος, <i>appearance</i> .
Fem.	-εια	-ειας	βασιλεία, <i>kingdom</i> .

4. *Quality :*

Neut.	-ος	-εος	βάθος, <i>depth</i> .
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5. *Instrument :*

Neut.	-τρον	-τρου	λύτρον, <i>ransom</i> .
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6. *General :*

-ων	-ονος	εἰκών, <i>image</i> .
-ανος	-ανου	στέφανος, <i>crown</i> .
-ονη	-ονης	ἡδονή, <i>pleasure</i> .

## b. DENOMINATIVES.

1. *Agent :*

Masc.	-ευσ	-εως	ἱερεύς, <i>priest</i> .
Masc.	-της	-του	οἰκέτης, <i>servant</i> .

2. *Quality :*

Fem.	-της	-τητος	ἁγιότης, <i>sanctity</i> .
Fem.	-οσυνη	-οσυνης	ἁγιοσύνη, <i>holiness</i> .
Fem.	-ια	-ιας	σοφία, <i>wisdom</i> .

3. *Place :*

Neut.	-ιον	-ιου	(προ)αὔλιον, <i>porch</i> .
Masc.	-ων	-ωνος	ἄμπελών, <i>vineyard</i> .

4. *Diminutives.*

Neut.	-ιον	-ιου	παιδίον, <i>little boy</i> .
Neut.	-αριον	-αριου	γυναικάριον, <i>little woman</i> .
Masc.	-ισκος	-ισκου	νεανίσκος, <i>youth</i> .
Fem.	-ισκη	-ισκης	παιδίσκη, <i>damsel</i> .

Nouns are formed by means of adding certain elements called *suffixes* to the root. These *suffixes* or *terminations* generally have some definite meaning.

### 135. Formation of Adjectives and Adverbs.

#### a. PRIMITIVES.

##### 1. *Quality*:

-υς	-εια	-υ	βαρύς, <i>heavy</i> .
-ος	-η	-ον	κακός, <i>bad</i> .
-ης	-ης	-ες	ψευδής, <i>false</i> .

##### 2. *Inclination*:

-ων	-ων	-ον	ἐλεήμων, <i>merciful</i> .
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##### 3. *Possibility* (verbal):

-τος	-τη	-τον	τακτός, <i>fixed</i> .
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##### 4. *Obligation* (verbal):

-τέος	-τέα	-τέον	βλητέος, <i>must be put</i> , Luke v. 38.
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##### 5. *All participles*:

-ων	-ουσα	-ον
-ας	-ασα	-αν
-υς	-υσα	-υν
-εις	-εισα	-εν
-ως	-υια	-ος

#### b. DENOMINATIVES.

##### 1. *Attribute*:

-ιος	-ια	-ιον	δίκαιος, <i>just</i> .
------	-----	------	------------------------

##### 2. *Fitness or ability*:

-ικος	-ικη	-ικον	κριτικός, <i>fit for judging</i> .
-ιμος	-ιμος	-ιμον	δόκιμος, <i>approved</i> .
-σιμος	-σιμη	-σιμον	χρήσιμος, <i>useful</i> .

##### 3. *Material*:

-εος	-εα	-εον	contracted to
-ούς	-ῆ	-ούν	χρυσούς, <i>golden</i> .
-ινος	-ινη	-ινον	λίθινος, <i>of stone</i> .

4. *All comparatives and superlatives :*

-τερος	-τερα	-τερον
-τατος	-τατη	-τατον

1. Adjectives are also formed in the same way as nouns, by adding suffixes to the root. These suffixes as a rule have special meanings, and, like nouns, adjectives may be *primitive* or *denominative*.

2. For the formation of adverbs, see § 126.

## 136. Formation of Verbs.

-αω	(state or action)	τιμάω, honor.
-εω	( " " )	πολεμέω, fight.
-ευω	( " " )	βασιλεύω, reign.
-οω	(causative)	δουλόω, enslave.
-αίνω	( " )	σημαίνω, signify.
-υνω	( " )	πληθύνω, multiply.
-άζω		ἐργάζομαι, work.
-ίζω		ἐλπίζω, hope.
-σκω	(inceptive)	γηράσκω, grow old.
-σκω	(causative)	μεθύσκω, intoxicate.
-ιζω	(frequentative)	βαπτίζω, baptize.

Verbs derived from the stem of a noun or adjective are called *denominatives*. The most important endings are given in the accompanying table.

## 137. Compounds.

εὐ-αγγέλιον, good tidings ; προ-έρχομαι, I go before.

In a compound word three things must be taken into consideration :

- a. The first part of the compound,
- b. The last part, and
- c. The meaning of the compound.



### 138. First Part of a Compound Word.

1. ἀρχή, *beginning*; ἀρχ-ηγός, *author*; ἀρχ-ιερεύς, *high priest*; ἀρχι-ποιμήν, *chief shepherd*; ἀρχι-συνάγωγος, *ruler of a synagogue*; ἀρχι-τέκτων, *master-builder*; ἀρχι-τελώνης, *chief publican*.

2. ἀμφι-έννυμι, *clothe*; ἀνά-κειμαι, *recline at table*; ἀντι-πίπτω, *fall against*; ἀπο-δίδωμι, *give back*; δια-κρίνω, *discern*; εἰς-έρχομαι, *come in*; ἐκ-δύω, *unclothe*; ἐν-δύνω, *clothe with*; ἐπι-δίδωμι, *give up*; κατα-λείπω, *depart from*; μετα-βαίνω, *pass over*; παρα-βαίνω, *go aside*; περι-βλέπω, *look around*; προ-έρχομαι, *go before*; προσ-έρχομαι, *come to*; συν-ίστημι, *stand with*; ὑπερ-έχω, *excel*; ὑπο-ζώννυμι, *undergird*.

3. ἅ-πας, *all together*; ἀρτι-γέννητος, *newly-born*; εὖ-αγγέλιον, *good tidings*; παλιγ-γενεσία, *regeneration*; παν-ουργία, *skill*; τηλ-αυγῶς, *clearly*, Mark viii. 25.

4. ἀ-πείθεια, *disobedience*; ἄν-υδρος, *without water*; δυσ-ερμηνευτος, *hard to be explained*; δυσ-νόητος, *hard to be understood*; ἡμι-θανής, *half dead*, Luke x. 30.

1. When a noun stands as the *first* part of a compound word, only its stem is used.

2. Verbs cannot be compounded with nouns, nor with anything but prepositions. Verbs, however, may be formed from compound nouns, and then are called *denominatives*. In addition to the prepositions given in § 125, ἀμφι-, *round about*, is used in composition with verbs in the N. T.

3. Certain separable particles are also used in composition, such as ἀ- (from ἅμα, *together*); ἀρτι-, *lately*; εὖ-, *well*; παλιν-, *again*; παν-, *all*; τηλε-, *afar off*.

4. Certain *inseparable* particles are also used as prefixes, such as ἀ- or ἀν- (called *alpha privative*), δυσ-, *ill* (opposed to εὖ, *well*), and ἡμι-, *half*.

**139. Last Part of a Compound Word.**

1. ἀρχ-ηγός, *author* ; ὑπ-ήκοος, *obedient* ; ψευδ-ώνυμος, *falsely-named*.
2. φιλό-φρων, *friendly-minded* ; πολύ-τιμος, *very costly*.
3. εὐ-γενής, *well-born* ; εὐ-λαβής, *devout* ; εὐ-πειθής, *easily entreated* ; εὐ-σεβής, *religious*.

1. The beginning of the last part of a compound noun or adjective is generally lengthened (α, ε, to η ; ο to ω).

2. When a noun stands as the *last* part of a compound, its final syllable is generally changed.

3. Many compound adjectives end in -ης.

**140. Meaning of Compound Words.**

1. α. ἀπο-δίδωμι, *give back* ; ἐπι-δίδωμι, *give up*. β. ἀρχι-ποιμήν, *chief shepherd* ; ἀρχι-τελώνης, *chief publican*.

2. ἀν-ίστημι, *stand up* ; ἀνθ-ίστημι, *withstand* ; ἀφ-ίστημι, *stand off* ; δι-ίστημι, *stand apart* ; ἐν-ίστημι, *stand near*.

3. οἰκο-δεσπότης, *householder* ; οἰκο-δομή, *building* ; οἰκο-δομία, *edification* ; οἰκο-δόμος, *builder* ; οἰκο-νόμος, *house manager*.

1. When we discuss the meaning of compound words, we distinguish between *parathetic* and *synthetic* compounds.

2. In *parathetic* compounds both words retain their meaning and their form is only affected by the laws of euphony. The words are merely *placed side by side*. In the N. T., the first part of a *parathetic* compound is almost always a preposition or an adverb, — never a verb.

3. In *synthetic* compounds, the *first* part, which is always a noun or verb, loses all inflection, and generally modifies or defines the *latter* part of the compound, which generally has the leading significance.

## 141. Synthetic Compounds.

1. χειρο-ποίητος, *made with hands* ; κακο-ποιός, *doer of evil* ; κακ-οὔργος, *worker of evil* ; ναύ-κληρος, *master of a ship*.

2. ψευδο-διδάσκαλος, *false teacher* ; ψευδο-λόγος, *false speaking* ; ψευδο-μάρτυρ, *false witness* ; ψευδο-μαρτυρία, *false testimony* ; ψευδο-προφήτης, *false prophet* ; ψευδό-χριστος, *false Christ* ; ψευδ-ώνυμος, *falsely named*.

3. μακρο-χρόνιος, *long-lived* ; μεγαλο-πρεπής, *excellent* ; μονο-γενής, *only-begotten* ; μον-όφθαλμος, *having but one eye*.

*Synthetic compounds are of three classes :*

1. *Objective*, in which the first part defines the second part in a sense which could be separately expressed by an oblique case of the noun.

2. *Determinative*, in which the first part of synthetic nouns or adjectives qualifies the second part, generally as adjective or adverb.

3. *Possessive* compounds, which are adjectives, in which the first part qualifies the second, but the whole compound denotes a quality or attribute belonging to some person or thing.

## 142. Foreign Words in New Testament Greek.

*From Hebrew :*

Ἀβαδδών	Γολγοθά	μαμωνᾶς	Σαδδουκαῖος
Ἀββᾶ	Ἑβραῖος	μάννα	Σατᾶν
Ἀκελδαμά	ἐλωί or ἡλί	μαρὰν ἄθά	Σατανᾶς
ἄλληλουῖα	Ἑμμανουήλ	Μεσσίας	σίκερα
ἁμήν	ἐφφαθά	πάσχα	ταλιθᾶ κοῦμι
Βεελζεβούλ	ζιζάνιον	Ῥαββί	Φαρισαῖος
Βοανηργές	Ἰουδαῖος	ῥακά	χερουβίμ
Γαββαθά	κορβᾶν	σαβαώθ	ὥσαννά
γέεννα	λαμά σαβαχθανί	σάββατον	

*From Latin :*

δηήριον	λεγεών	μόδιος	ταβέρναι
κήνσος	λέντιον	ξέστης	τίτλος
κοδράντης	λιβερτίνος	πραιτώριον	φόρον
κολωνία	μάκελλον	σικάριος	φραγέλλιον
κουστωδία	μεμβράνα	σπεκουλάτωρ	

1. The *foreign* words in the Greek New Testament are mainly borrowed from the Hebrew and from the Latin. (A full list [Hebrew 57, Latin 30] is given in the Appendix to Thayer's "Greek-English Lexicon of the New Testament.")

2. The most important of these foreign words are given in the accompanying lists.

**143. New Testament Proper Names.**

1.

a. Ἀβιούδ	b. Ἠλίας	c. Ἱερουσαλήμ and Ἱεροσόλυμα, -ων
Ἀβραάμ	Ἡσαίας	Μαριάμ and Μαρία, -ας
Ἰσραήλ	Ἱερεμίας	Ἰακώβ and Ἰάκωβος, -ου
Ἱεριχώ	Ἰησοῦς	Σατᾶν and Σατανᾶς
		Σαοῦλ and Σαῦλος, -ου
		Συμεών and Σίμων, -ωνος

2. The names of "the Seven" (in Acts vi. 5, 6) are all Greek.

3. Ταβιθά and Δορκάς; Θωμᾶς and Δίδυμος; Κηφᾶς and Πέτρος.

4. Πειλάτος, Κορνήλιος, Ἰοῦστος, Γάϊος, Μάρκος, Ῥοῦφος, Κλαΐδιος, Κλήμης.

The personal names of the New Testament are of (1) Hebrew, (2) Greek, and (3) Latin origin.

1. Hebrew proper nouns in the Greek text appear either (a) *unaltered*, and are then indeclinable, or (b) they receive a *Greek termination*, and are then inflected, or (c) they appear in *both forms*, the Hebrew form then always being indeclinable.

2. Pure Greek names are common in the N. T.

3. When two names are applied to the same person, one is often the Hebrew (Aramaic) form, and the other its Greek translation.

4. Latin names are always Grecized, and occur chiefly in letters written to or from Rome.

5. For the meaning of these various names a lexicon must be consulted.

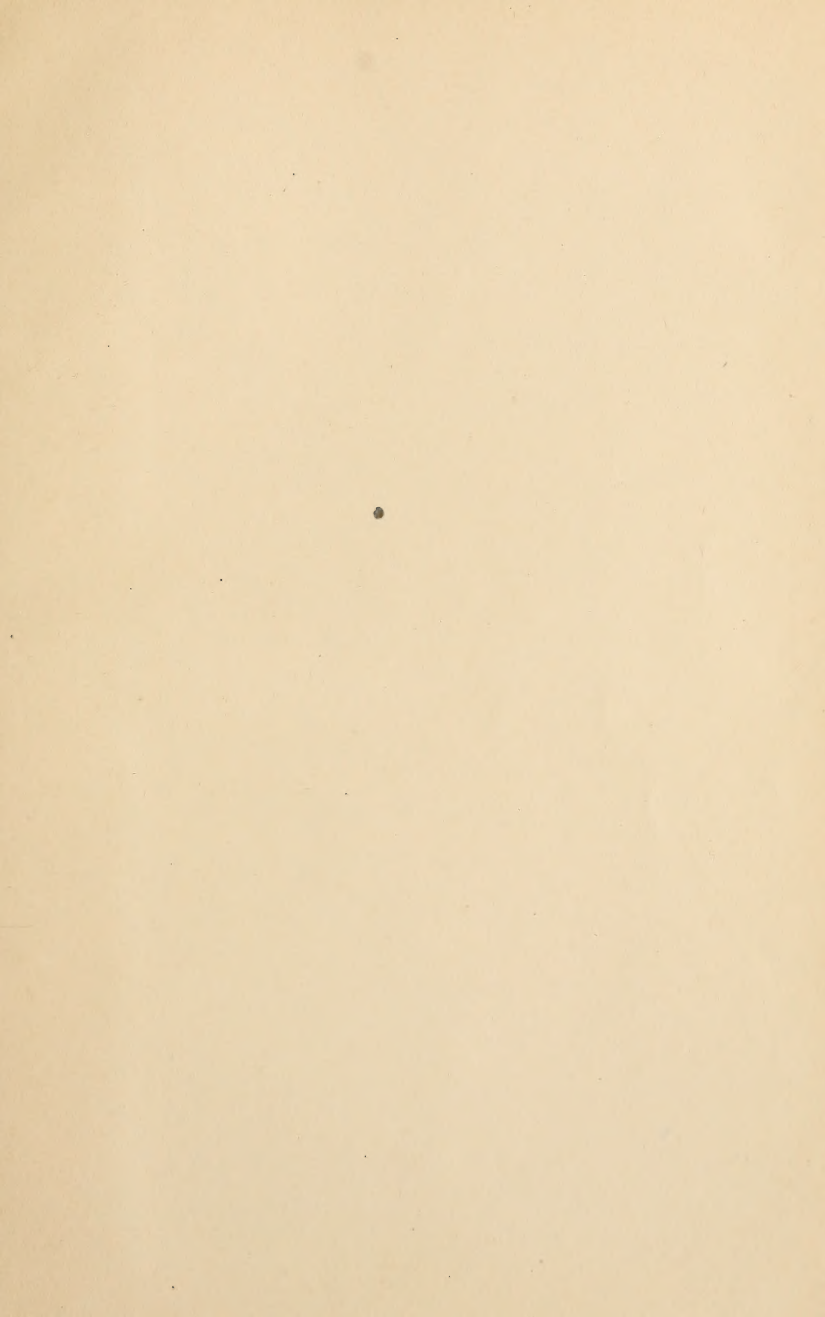


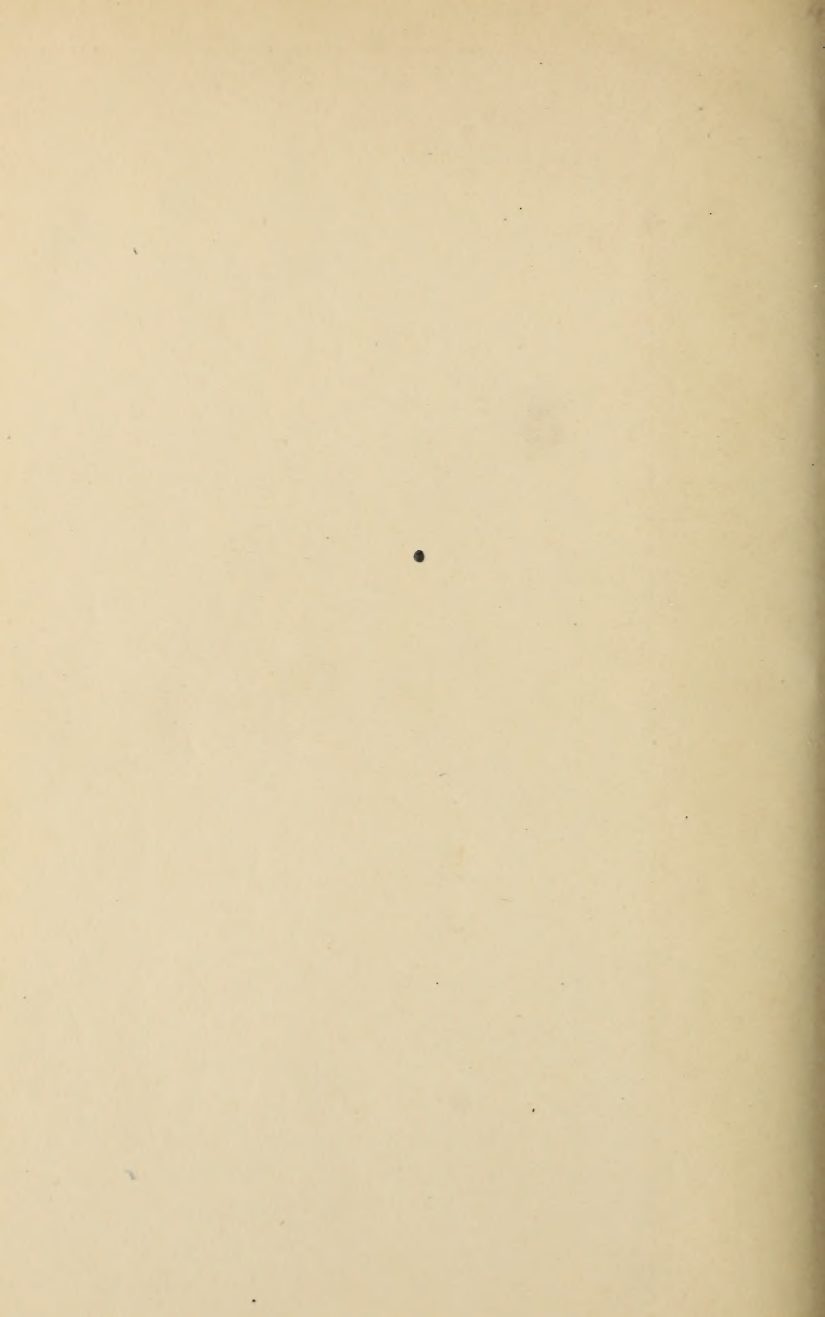
















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